

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ



Allah. Muhammad.

www.Allah.com
www.Muhammad.com
www.AbdullahGhumari.com

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يَبْتَغِى بِهِ وَجْهَ الله عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيْبَ بِهِ عَرْضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عرْفَ الجَنَّةَ يَوْمَ الْقِيَامَةِ

"Anyone who learns knowledge for the purpose of seeking the face of Allah, the Exalted, and does not learn it except to gain some worldly benefit, will not find the taste of Paradise on the Day of Judgment."

"Barangsiapa mempelajari ilmu untuk mencari wajah Allah Ta'ala, dan tidak mempelajarinya kecuali untuk mendapatkan keuntungan duniawi, tidak akan merasakan surga pada hari kiamat."

In The Name of Allah Most Gracious Most Merciful

This is Andrew Tate's Prophet Muhammad's Sayings Curriculum

It is good also for Jordan Peterson who said "It is honor for me to be a Muslim".
Unfortunately Jordan is looking for Ideal followers instead of the Prophet Himself.

جميع صحيح أحاديث رسول الله ﷺ

All Authentic Sayings (Hadith) of the Messenger of Allah

Arabic and English Google draft to be proofread by https://chat.openai.com/chat

الحمد لله، سبحانه وتعالى: فريق هذا العمل النهائي هم الحفاظ
Praise be to Allah, the Almighty: the team of this final work are



Albani-Talidi-Darwish-Ghumari-Nabahani-Ghumari

أحمد الغماري – النبهاني – عبد الله الغماري – الدرويش– التليدي – الألباني

السيوطي تأليفا للجامع الصغير والزيادة والجامع الكبير، النبهاني ضما للزيادة لجامع السيوطي، المناوي شرحا،أحمد الغماري مداوي أحكام المناوي، الألباني تحقيقا، الغماري مراجعة وتعقيبا، التليدي شرحا وزيادات، عصام تبوبا وشرح كلمات، عاشور الإخراج الأخير، صلاح ملاحظات وتنسيق الإكسل

(وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ)

أحمد بن الدرويش

خطة وإعدادا وإدارة وإتاحة العمل ومسوداته وترجمته

Hadith Roadmap & Hadith Data Warehouse & Hadith Math Tablet/Charts

أول متن للحديث الشريف

من بداية الوصول

وهو يزيد قليلا على عمل السيوطي مع بضع الشرح وتوسع بنفس طويل في التخريج

The First Focused Text of Hadith Sharif

متن الحديث الثابت للغماري والتليدي

6529 حديثا
2968 titles

من أحاديث منتهى المتون الثابتة للنووي بحذف التكرار من الكتب التسعة – وزيادة على صحيحي البخاري ومسلم
انظر الأصل بداية الوصول الذي أتحناه بالنخريج والشرح في 12 جزء للحاف التليدي وخلاصته بدون تخريج للمهندس المحدث محمد عاشور
One of the hadiths of Muntaha al-Matoun al-Nawawi
by deleting repetition from the nine books – having more hadith than Sahih al-Bukhari and Muslim

للحفاظ الغماريين والتليدي الحسنيين رحمهم الله تعالى

بنقرات خادم الحديث أحمد بن الدرويش
Clicks of the servant of Hadith Ahmed ibn ad-Darwish

The First Prophetic saying texts without chains of Prophetic sayings From the Prophetic sayings with the complete Prophetic saying texts without chains of al
Nawawi, eliminating repetition from the nine books and increasing upon Sahih Bukhari and Muslim for the Hafidh al Ghummari and al Tilidhi al Hasani, may Allah have mercy on them

مفتاح:

Key:

المتن في الحديث هو قول الرسول الثابت ﷺ بلا رواة ولا أي زيادة عليه من شرح وخلافه

The text in the hadith is the firm saying of the Messenger, may Allah bless him and grant him peace, without narrators, and there is no addition to it in terms of explanation or otherwise

والمتن في غير الحديث الشريف هو تكثيف العلم في خلاصة مختصرة للغاية تمكن الطالب من العلم ليحفظها ثم تشرح

And the text is outside the honorable hadith, it is the condensation of knowledge in a very brief summary that enables the student to learn and then explain

|علامات فصل بين الأحاديث أي المقالات النبوية الشريفة -جعلها الله تعالى ربيع قلبي ونور قبري وسائقي و أحبابي للجنة -

|Separate between the hadiths, i.e. the honorable prophetic articles - May Allah Almighty make them the spring of my heart, the light of my grave, my driver, and my loved ones to heaven -

() ما بين القوصين إما توضيح مختصر لبعض المتن لابد منه، أو أثر أي كلام صحابي كمحاورة أو خبره)

() What is between the two brackets is either a brief clarification of some of the text that is essential, or the impact of any companion's words, such as a conversation or an experience)

<> توضيح داخل الأثر لابد منه

<> Clarification within the effect is a must

{ } آية من القرآن أو بعضها |جعله الله تعالى ربيع قلبي ونور قبري وسائقي و أحبابي للجنة|

{} A verse from the Qur'an or some of it | May Allah Almighty make it the spring of my heart, the light of my grave, my driver, and my loved ones to heaven |

|| جمل اعتراضية

|| Interceptive sentences

ملحوظتان:

Two notes:

أشهر كتاب الحديث "رياض الصالحين " للإمام النووي هو 4/1 من الحديث الشريف وقد ترجمته للإنجليزية وسجلته بالصوت آن خديجة رحمها الله تعالى

The most celebrated book of Hadith “The Garden of the Righteous” by Imam Nawawi is 1/4th of Hadith. It was translated into English and recorded by Anne Khadija, may Allah have mercy on her soul

وقع فيه بعض الآثار الطفيفة

It had some minor companion’s sayings
h = Hadith
T ع= Title عنوان

أضف آيات الجنة والنار بالآخر من بداية الوصول ونسخة القرآن الكريم وورد

Add the verses of Heaven and Hell at the end from the beginning of the arrival and the copy of the Holy Qur’an and Word

اللهم صل وسلم تسليما كثيرا، على سيدنا محمد وآله، من قال لمن يسمع فيطيع ويبلغ:

O Allah, bless and grant peace abundantly upon our master Muhammad and his family, who said to those who hear, obey and convey:

آتى باب الجنة فأستفتح، فيقول الخازن: من أنت؟ فأقول: محمد، فيقول: بك أمرت أن لا أفتح لأحد قبلك h1ع

I come to the gate of Paradise and asked for it to be opened, and the gatekeeper asks: Who are you? So I say: Muhammad and he says: I was commanded not to open the door to anyone before you

وقال

And he said

إنَّما الأعمالُ بالنِّيَّاتِ

acts are judged by what we meant to accomplish through them

- الأعْمَالُ بالنِّيَّةِ، ولِكُلِّ امْرِئٍ ما نَوَى، فمَن كَانَتْ هِجْرَتُهُ إلى اللَّهِ ورَسولِهِ فَهِجْرَتُهُ إلى اللَّهِ ورَسولِهِ، ومَن كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إلى ما هَاجَرَ إلَيْهِ. إنَّما ا

- Actions are by intention, and every command has what he intended, so whoever emigrated to Allah and His Messenger, then his emigration is to Allah and His Messenger, and whoever emigrated for worldly gains or a woman to marry, then his emigration is for what he emigrated for.

- (عَلِّمُوْا الصَّبِيَّ وَهُوَ ابْنُ سَبْعَ الصلاة | - (بالقرآن مبينا بالْحَدِيْثِ |

Teach the boy who is seven years old to pray |

- |عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ والمؤمنات رضي الله عنها أنَّها قالَتْ: | أوَّلُ ما بُدِئَ به رَسولُ اللَّهِ صَلَّى اللهُ عليه وسلَّمَ مِنَ الوَحْيِ الرُّؤْيا الصَّالِحَةُ في النَّوْمِ، فَكانَ لا يَرَى رُؤْيا إلَّا جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمّ

On the authority of Aisha, the Mother of the Believers, may Allah be pleased with her, that she said: The first revelation that the Messenger of Allah, may Allah’s prayers and peace be upon him, began with was a good narration in sleep, and he did not see a narration except that it came like the dawn break, then

فَجاءَهُ المَلَكُ فقالَ: اقْرَأْ، قالَ: ما أنا بقارِئٍ، قالَ: فأخَذَنِي فَغَطَّنِي حتَّى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أرْسَلَنِي، فقالَ: اقْرَأْ، قُلتُ: ما أنا بقارِئٍ، فأخَذَنِي فَغطَّنِي الثَّانِيَةَ حتَّى بَلَغَ مِنِّي الجَهْدَ ثُمَّ أرْسَلَنِي، فقالَ: اقْرَأْ، فَقُلتُ: ما أنا بقارِئٍ، فأخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أرْسَلَنِي، فقالَ: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ} |سورة العلق|

Then the Angel (Gabriel) came to him and said: Read. He said: I am not able to do it. He said: So he took me and covered me until I reached the effort, then sent me, and said: Read. I read it, so he took me and covered me the third time, then sent me away, and said: {Read in the name of your Lord who

created, He created man from a clot, read, and your Lord is Most Generous, who taught by the pen, taught man what he knew not} |Surah Al-Alaq|

فَرَجَعَ بها رَسولُ اللَّهِ صَلَّى اللهُ عليه وسلَّمَ يَرْجُفُ فُؤادُهُ، فَدَخَلَ علَى خَدِيجَةَ بنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْها، فقالَ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُوهُ حتَّى ذَهَبَ عنْه الرَّوْعُ، فقالَ لِخَدِيجَةَ وأَخْبَرَها الخَبَرَ: لقَدْ خَشِيتُ علَى نَفْسِي فقالَتْ خَدِيجَةُ: كَلَّا واللَّهِ ما يُخْزِيكَ اللَّهُ أبَدًا، إنَّكَ لَتَصِلُ الرَّحِمَ، وتَحْمِلُ الكَلَّ، وتَكْسِبُ المَعْدُومَ، وتَقْرِي الضَّيْفَ، وتُعِينُ علَى نَوائِبِ الحَقِّ،

So the Messenger of Allah, may Allah’s prayers and peace be upon him, returned with it, his heart trembling, and he entered upon Khadija bint Khuwaylid, may Allah be pleased with her, and he said: “They employed me, they employed me, so they employed him until the fear of him was gone.” To uphold the ties of kinship, bear the burden of all, support the needy, entertain the guest, and assist the deputies of truth.

فانْطَلَقَتْ به خَدِيجَةُ حتَّى أتَتْ به ورَقَةَ بنَ نَوْفَلِ بنِ أسَدِ بنِ عبدِ العُزَّى ابْنَ عَمِّ خَدِيجَةَ وكانَ امْرَأً تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العِبْرانِيَّ، فَيَكْتُبُ مِنَ الإنْجِيلِ بالعِبْرانِيَّةِ ما شاءَ اللَّهُ أنْ يَكْتُبَ، وكانَ شيخًا كَبِيرًا قدْ عَمِيَ، فقالَتْ له خَدِيجَةُ: يا ابْنَ عَمِّ، اسْمَعْ مِنَ ابْنِ أخِيكَ، فقالَ له ورَقَةُ: يا ابْنَ أخِي ماذا تَرَى؟ فأخْبَرَهُ رَسولُ اللَّهِ صَلَّى اللهُ عليه وسلَّمَ خَبَرَ ما رَأَى،

So Khadija set out with him until Waraqah bin Nawfal bin Asad bin Abd al-Ezza, the cousin of Khadija, brought him to Christianity. Uncle, listen to your nephew. Waraqa said to him: O nephew, what do you see? Then the Messenger of Allah, may Allah’s prayers and peace be upon him, told him what he had seen.

فقالَ له ورَقَةُ: هذا النَّامُوسُ الذي نَزَّلَ اللَّهُ علَى مُوسَى، يا لَيْتَنِي فيها جَذَعًا، لَيْتَنِي أكُونُ حَيًّا إذْ يُخْرِجُكَ قَوْمُكَ، فقالَ رَسولُ اللَّهِ صَلَّى اللهُ عليه وسلَّمَ: أوَ مُخْرِجِيَّ هُمْ، قالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بمِثْلِ ما جِئْتَ به إلَّا عُودِيَ، وإنْ يُدْرِكْنِي يَوْمُكَ أنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ ورَقَةُ أنْ تُوُفِّيَ، وفَتَرَ الوَحْيُ

Waraqa said to him: This is the law that Allah sent down to Moses. I wish I were alive when your people expel you. Then the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Or my publishers are? And if your day overtakes me, I will give you a great victory. Then the paper did not arise that died, and the period of revelation

- جاءَ جِبريلُ صلَّى اللهُ عليه وسلَّمَ إلى النَّبيِّ صلَّى اللهُ عليه وسلَّمَ، فقال: يا مُحمَّدُ ما الإسْلامُ؟ فقال: تَعبُدُ اللهَ لا تُشرِكُ به شَيئًا، وتُقيمُ الصَّلاةَ، وتُؤْتي الزَّكاةَ، وتَصومُ رَمَضانَ، وتَحُجُّ البَيتَ، قال: فإذا فَعَلتُ ذلك فأنا

Gabriel, may Allah bless him and grant him peace, came to the Prophet, may Allah bless him and grant him peace, and said: O Muhammad, what is Islam? He said: Worship Allah and do not associate anything with Him, establish prayer, pay zakat, fast Ramadan, and perform pilgrimage to the House.

قال: فما الإحْسانُ؟ قال: تَخشَى اللهَ تَعالى كأنَّك تَراه، فإنْ لا تَكُ تَراه، فإنَّه يَراكَ، قال: فإذا فَعَلتُ ذلك فأنا مُحسِنٌ؟ قال: نَعَمْ، قال: صَدَقتَ.

He said: What is ihsan? He said: You fear Allah Almighty as if you see Him, and if you do not see Him, then He sees you. He said: So if you do that, then am I good? He said: Yes, he said: You are right.

قال: فما الإيمانُ؟ قال: تُؤمِنُ باللهِ، وملائكتِه، وكُتُبِه، ورُسُلِه، والبَعثِ من بعدِ المَوتِ، والجَنَّةِ، والنَّارِ، والقَدَرِ كُلِّه، قال: فإذا فَعَلتُ ذلك فأنا مُؤمِنٌ؟ قال: نَعَمْ. قال: صَدَقتَ

He said: What is faith? He said: Believe in Allah, His angels, His books, His messengers, the resurrection after death, Paradise, Hell, and all of destiny. He said: If I do that, will I be a believer? He said: Yes. He said: You are right

- (أَلَا إِنِّي أُوْتِيْتُ القُرْآنَ، وَمِثْلَهُ مَعَهُ (أي حجما وحكما|

Except that I was given the Qur’an, and the like thereof with it (i.e. volume and judgment).

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يَبْتَغِى بِهِ وَجْهَ الله عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيْبَ بِهِ عَرْضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عرْفَ الجَنَّةَ يَوْمَ الْقِيَامَةِ

Whoever learns knowledge for the sake of Allah, the Mighty and Sublime, does not learn it except to gain some portion of this world with it, he will not find the familiarity of Paradise on the Day of Resurrection.

- مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ يَصْرِفُ بِهِ وُجُوْهَ النَّاس إِلَيْهِ، أَدْخَلَهُ اللهُ النَّارَ

Whoever seeks knowledge in order to compete with the scholars, or to argue with the foolish, or to turn people's faces towards him, Allah will admit him to Hell.

إِنَّ اللهَ يَبْعَثُ لِهذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِيْنَهَا

Allah sends to this nation at the beginning of every hundred years someone who will renew its religion for it

ع T فضل العلم و طلبه وأهله والتوصية بهم

The virtue of knowledge, its request, its people, and recommending them

إِنَّ مَثَلَ مَا بَعَثَنِيْ اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمَ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَ الْعُشْبَ الْكَثِيْرَ، وَ كَانَ مِنْهَا أَجَادِبُ، أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوْا مِنْهَا وَسَقَوْا وَزَرَعُوْا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيْعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلَأً ، فَذلِكَ مَثَلُ مَنْ فَقُهَ فِيْ دِيْنِ اللهِ عَزَّ وَجَلَّ وَنَفَعَهُ مَا بَعَثَنِى اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِيْ أُرْسِلْتُ بِهِ

The likeness of what Allah has sent me with of guidance and knowledge is like rain that fell on a land, and a good part of it received water, and it sprouted vegetation and plenty of grass, and some of it became barren. Bottoms that do not hold water, and do not grow at all, so that is the likeness of one who understands the religion of Allah Almighty and benefits him with what Allah has sent me with, so he knows and teaches, and the likeness of one who does not raise a head by this, and does not accept the guidance of Allah with which I was sent

مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّيْنِ

Whoever Allah wants good for him, He gives him understanding in religion

خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوْا

The best of you in ignorance is the best of you in Islam if they understand

مَنْ سَلَكَ طَرِيْقًا يَبْتَغِي فِيْهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيْقًا إِلَى الْجَنَّةِ

Whoever follows a path seeking knowledge, Allah will make a path easy for him to Heaven

إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ

The angels lower their wings for the seeker of knowledge, satisfied with what he asks for

- اَلدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ اللَّهِ وَمَا وَالاهُ، وَعَالِمًا أَوْ مُتَعَلِّمًا

The world is cursed, and whatever is in it is cursed, except for the remembrance of Allah and what follows Him, and the scholar or the learner

- لاَ حَسَدَ إِلاَّ فِى اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِى الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً(فهم الحدبث الشريف)، فَهْوَ يَقْضِى بِهَا وَيُعَلِّمُهَا

There is no envy except in two cases: a man to whom Allah has given wealth, so he has power over his waste in the right, and a man to whom Allah has given wisdom (understanding the honorable hadith), so he judges by it and teaches it.

- إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَمَلُهُ، إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهُ

If a person dies, his deeds come to an end, except for three: ongoing charity, beneficial knowledge, or a righteous son who prays for him.

- مَرْحَباً بِوَصِيَّةِ رَسُوْلِ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، كَانَ رَسُوْلُ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، يُوْصِيْنَا بِكُمْ

Welcome to the advice of the Messenger of Allah, may Allah’s prayers and peace be upon him. The Messenger of Allah, may Allah’s prayers and peace be upon him, used to recommend you.

كَيْفَ وَقَدْ قِيْلَ (قاله لينفصل عن أخته من الرضاعة، لمن رحل إليه سائلا أنه تزوج أخته من الرضاعة جهلا بعدما أخبرته أمهما بالرضاعة)

How, when it was said (he said it to be separated from his sister through breastfeeding, to whomever went to him asking that he married his sister through breastfeeding out of ignorance after their mother informed him of the breastfeeding)

- بَلَغَنِي حَدِيثٌ عَنْ رَجُلٍ سَمِعَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَيْتُ بَعِيرًا، ثُمَّ شَدَدْتُ عَلَيْهِ رَحْلِي، فَسِرْتُ إِلَيْهِ شَهْرًا، حَتَّى قَدِمْتُ عَلَيْهِ الشَّامَ فَإِذَا عَبْدُ اللَّهِ بْنُ أُنَيْسٍ، فَق

I heard a hadeeth about a man who heard it from the Messenger of Allah, may Allah’s prayers and peace be upon him.

ع T فضل مجالس العلم والعلماء العالمين بدون أخذ مال من الطلبة

T preferred knowledge councils and worldly scholars without taking money from the students

أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاَثَةِ؟ أَمَّا أَحَدُهُمْ: فَأَوَى إِلَى اللَّهِ، فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ: فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الآخَرُ: فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ

Didn't I tell you about the three people? As for one of them: He sought refuge with Allah, and Allah sheltered him. As for the other: He was ashamed, so Allah was ashamed of him.

- مَن سلَكَ طريقًا يلتَمِسُ فيهِ علمًا ، سَهَّلَ اللَّهُ لَهُ طريقًا إلى الجنَّةِ، وإنَّ الملائِكَةَ لتَضعَ أجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ، حَتَّى الح

Whoever treads a path seeking knowledge, Allah will make his path easy for him to Heaven, and that the angels lower their wings for the seeker of knowledge in satisfaction with what he does, and that the scholar seeks forgiveness for him from whoever is in the heavens and whoever is on earth, until the end

- فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ، إِنَّ اللهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّموَاتِ وَالْأَرْضِيْن حَتَّى النَّمْلَةِ فِي جحرِهَا وَحَتَّى الْحُوْتَ لَيُصَلّوْنَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ

The superiority of the scholar over the worshiper is like my superiority over the lowest of you. Indeed, Allah and His angels and the people of the heavens and the earth, even the ant in its hole and even the whale, may they bless the teacher of people with goodness.

ع T شرف أهل الحديث والفقه في الدين

T honor the people of hadith and jurisprudence in religion

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ (الحديث)
May Allah help us to hear something from us, so he communicated it as he heard it, so perhaps a communicator is aware of the one who hears (Hadith)
نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ
May Allah bless a matter that hears a hadeeth from us and memorizes it until it is conveyed, for perhaps the bearer of jurisprudence goes to one who is more knowledgeable than him, and perhaps the bearer of jurisprudence is not a jurist
ع T تبليغ العلم والحث عليه

T Informing knowledge and urging it
اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغْ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ |الحديث|
O Allah, bear witness, so let the absent witness inform, for perhaps a communicator is more aware than the one who hears the hadith
(القرون الثلاثة الأولي) تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ
(The first three centuries) You hear, and he hears from you, and he hears from those who hear from you
- أنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعَنِّتًا، وَلَا مُتَعَنِّتًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا
- Indeed, Allah did not send me to be obstinate, nor obstinate, but He sent me as a facilitating teacher
- أثر |أبو هريرة| حَفِظْتُ مِنْ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وِعَاءَيْنِ: فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ فيكم، وَأَمَّا الْآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هَذَا الْبُلْعُومُ
Athar | Abu Hurairah | I memorized from the Messenger of Allah, may Allah’s prayers and peace be upon him, two containers: As for one of them, I spread it among you, and as for the other, if I spread it, it would cut this pharynx.
- أثر |أبو ذر| لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلَى هذِهِ – وَأَشَارَ إِلَى قَفَاهُ – ثُمَّ ظَنَنْتُ أَنِّيْ أُنْفِذُ كَلِمَةً سَمِعْتُهَا مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تُجِيْزُوْا عَلَيَّ لَأَنْفَذْتُهَا
- Athar | Abu Dhar | If you put the samsamah on this - and he pointed to his back - then I thought that I would implement a word that I heard from the Messenger of Allah, may Allah’s prayers and peace be upon him, before you authorized me, I would implement it
إنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا قَالَ وَإِنَّ كُلَّ مَالٍ نَحَلْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ
Allah Almighty has commanded me to teach you what you have been ignorant of, of what He has taught me on this day.
ع T التخول بالتبليغ وعقد مجالس علمية خاصة بالنساء
To be empowered to report and hold scientific councils for women
كَانَ رَسُوْلُ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ ، كَرَاهَةَ السَّآمَةِ عَلَيْنَا
The Messenger of Allah, may Allah’s prayers and peace be upon him, used to empower us with admonition in the days, the dislike of being ruler over us
- |ابن عباس| حَدِّثِ النَّاسَ، كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنَّ أَكْثَرْتَ فَثَلَاثَ مِرَارٍ وَلاَ تُمِلَّ النَّاسَ هَذَا الْقُرْآنَ، وَلاَ أُلْفِيَنَّكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقُصُّ عَلَيْه
|Ibn Abbas | Speak to the people every Friday, once, and if you refuse, then twice, and if you do a lot, then three times.
- غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ " مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاَثَةً مِنْ وَلَدِهَا إِلاَّ كَانَ لَهَا حِجَا
The men overcame you, so make for us a day from yourself, so he promised them a day in which he would meet them, and he exhorted them and commanded them, and it was what he said to them: “There is no woman who offers three of her children except that it is a pilgrimage for her.”
ع T الدلالة علي الخير وفضل ذلك وإرسال البعوث لتعليم الديانة الإسلامية مجانا
Evidence for good and the virtue of that, and sending envoys to teach the Islamic religion for free
مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُوْرِ مَنْ يَتْبَعُهُ لَا يَنْقُصُ ذلِكَ مِنْ أُجُوْرِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتْبَعُهُ لَا يَنْقُصُ ذلِكَ مِنْ آثَامِهِمْ شَيْئًا
Whoever calls to guidance will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest, and whoever calls to misguidance will have a burden of sin like the sins of those who follow him, without that detracting from their sins in the slightest.
- مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ لاَ ي
Whoever establishes a good Sunnah and acts according to it, he will have its reward and the same as the reward of those who act according to it, without detracting from their rewards in the slightest.
فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ
By Allah, for Allah to guide a man through you is better for you than having red camels

- "انْتِ فُلاَنًا " فَأَتَاهُ فَحَمَلَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ " مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ أَوْ قَالَ عَامِلِهِ "
He came to him and picked him up, and the Messenger of Allah, may Allah's prayers and peace be upon him, said: "He who guides to something good will have a reward similar to that of its doer."
- فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ "هَذَا أَمِينُ هَذِهِ الأُمَّةِ "
So he took Abu Ubaidah's hand and said, "This is the trustworthy person of this nation."
ع T وعيد كاتمي العلم و المقصرين في تبليغه (احذر ممن يعلمك ولا يقول قال رسول الله طوال درسه)
And the feast of those who conceal knowledge and those who fall short in conveying it (Beware of those who teach you and do not say the Messenger of Allah said throughout his lesson)
أثر |أبو هُرَيْرَةَ|قَالَ إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَتْلُو {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ} إِلَى قَوْلِهِ {الرَّحِيمُ} إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وإِنَّ إِخْوَانَنَا مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشِبَعِ بَطْنِهِ وَيَحْضُرُ مَا لاَ يَحْضُرُونَ، وَيَحْفَظُ مَا لاَ يَحْفَظُونَ
Athar | Abu Hurairah | He said that people say most of Abu Hurairah, and had it not been for Ethan in the Book of Allah, I would not have narrated a hadith, then he recites {Indeed, those who conceal what We have revealed of the clear proofs} to his saying {The Merciful} that our brothers among the immigrants used to be preoccupied with clapping in the markets, and that our brothers are among the The Ansar used to preoccupy themselves with working with their money, and Abu Hurairah used to force the Messenger of Allah, may Allah bless him and grant him peace, to fill his stomach, prepare what they did not attend, and memorize what they did not memorize.
مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ
Whoever flows from the knowledge of his knowledge and then conceals it on the Day of Resurrection with a bridle of fire

ع T من آداب الداعية

T from the etiquette of the preacher
|هُوَ الَّذِي أَنزَلَ عَلَيْكَ الكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ و أُخَرُ مُتَشَابِهَاتٌ| إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَاحْذَرُوهُمْ
It is He who has sent down the Book to you, of which are clear verses that are the mother of the Book, and others that are allegorical If you see those who follow what is similar to it, warn them
- |الْإِمَامُ عَلِيٌّ| حَدِّثُوْا النَّاسَ بِمَا يَعْرِفُوْنَ، أَتُحِبُّوْنَ أَنْ يُكَذَّبَ اللهُ وَرَسُوْلُهُ |، صلى الله عليه و سلم ، |
-|Imam Ali| Tell people what they know. Would you like Allah and His Messenger to be lied to, may Allah's prayers and peace be upon him?
- |اِبْنُ مَسْعُوْدٍ| مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيْثًا لَا تَبْلُغُهُ عُقُوْلُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةٌ
- | Ibn Masoud | You do not speak to a people a hadeeth that their intellects do not reach, but it is a sedition for some of them

ع T ذم السؤال لغير حاجة و الإكثار منه

T Slander the question without need and a lot of it
أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ
The greatest crime among Muslims is the one who asked about something that was not forbidden, and it was forbidden to people because of his question
- سَلُوْنِيْ ، (سألا من أبيهما) أَبُوْكَ حُذَافَةُ ، أَبُوْكَ سَالِمُ مَوْلَى شَيْبَةَ
- Sluni, (they asked from their father) Your father is Hudhafa, your father is Salem, Mawla Shaybah
ع T ذم الجدال في الدين والاختلاف فيه

T Slander controversy in religion and the difference in it
مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوْا عَلَيْهِ إِلَّا أُوْتُوا الْجَدَلَ، |مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاً|
No people have gone astray after the guidance they used to follow except that they gave arguments
إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِيْ هذَا الْكِتَابِ
Only those who were before you perished because of their differences in this book
ع T وَعِيْدُ الْكَذِبِ عَلَى رَسُوْلِ اللهِ

T and the feast of lying to the Messenger of Allah

لَا تَكْذِبُوْا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ يَلِجِ النَّارَ

Do not lie to me, for whoever lies to me will enter the Fire

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Whoever deliberately lied to me, let him take his seat in the Fire
- مَنْ حَدَّثَ عَنِّيْ حَدِيْثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِيْنَ
- Whoever narrates a hadeeth on my authority knowing that it is false, then he is one of the liars
ع T وجوب التثبت في التحديث

T must be verified in the update

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

It is enough for a man to tell a lie about everything he hears

ع T معرفة أهل الحديث بصحيحه من سقيمه

T Knowing the people of hadeeth from the correct from the weak

إِذَا سَمِعْتُمُ الْحَدِيْثَ عَنِّيْ تَعْرِفُهُ قُلُوْبُكُمْ وَتَلِيْنُ لَهُ أَشْعَارُكُمْ وَأَبْشَارُكُمْ، وَتَرَوْنَ أَنَّهُ مِنْكُمْ قَرِيْبٌ، فَأَنَا أَوْلاكُمْ بِهِ، وَإِذَا سَمِعْتُمُ الْحَدِيْثَ تُنْكِرُهُ قُلُوْبُكُمْ وَتَنْفِرُ مِنْهُ أَشْعَارُكُمْ وَأَبْشَارُكُمْ، وَتَرَوْنَ أَنَّهُ مِنْكُمْ بَعِيْدٌ، فَأَنَا أَبْعَدُكُمْ مِنْهُ

If you hear a hadith about me, your hearts recognize it and your poetry and good news soften to it, and you see that it is close to you, so I am the closest to you with it.

آداب التحديث والإملاء

Update etiquette and dictation

- |عائشة| أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُحَدِّثُ الْحَدِيْثَ لَوْ شَاءَ الْعَادُّ أَنْ يُحْصِيَهُ لَأَحْصَاهُ يَعْنِى التَّأَنِّيْ فِيْ التَّحْدِيْثِ

|Aisha| The Messenger of Allah, may Allah's prayers and peace be upon him, would narrate the hadith

- |أَنَسُ بْنِ مَالِكٍ| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا تَكَلَّمَ أَعَادَ ثَلَاثًا حَتَّى يُفْهَمَ مِنْهُ وَإِذَا سَلَّمَ سَلَّمَ ثَلَاثًا

Anas bin Malik When the Prophet, may Allah's prayers and peace be upon him, spoke, he repeated three times so that he could be understood from it, and when he greeted him, he greeted three times

- |عائشة| أَنَّهَا كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَفْهَمُهُ إِلَّا رَاجَعَتْ فِيْهِ حَتَّى تَفْهَمَهُ

- |Aisha| She did not hear anything that she did not understand, except that she reviewed it until she understood it

ع T تحمل الصَّبِيّ الحديث والعلم في صغره

T carries the modern boy and science in his youth

|مَحْمُوْدُ بْنُ الرَّبِيعِ| أَنَّهُ عَقَلَ مَجَّةً مَجَّهَا النَّبِيُّ ﷺ فِيْ وَجْهِهِ وَهُوَ ابْنُ خَمْسِ سِنِيْنَ

|Mahmoud bin Al-Rabee| It is the mind of a shield that the Prophet, may Allah bless him and grant him peace, directed in his face when he was a five-year-old

- |سَمُرَةُ بْنُ جُنْدَبٍ| كَانَ غُلَامًا فِيْ عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَحْفَظُ عَنْهُ وَلَا يَمْنَعُهُ مِنَ الْقَوْلِ إِلَّا أَنَّ هُنَاكَ رِجَالًا أَسَنُّ مِنْهُ وَكَانَ قَدْ صَلَّى خَلْفَهُ صَلَّى اللهُ عَلَيْهِ وَ

Samra bin Jundub He was a boy at the time of the Messenger of Allah, may Allah's prayers and peace be upon him, and he used to protect him and did not prevent him from saying except that there were men older than him and he had prayed behind him, may Allah bless him and grant him peace.

ع T كتابة الحديث منعاً و جوازاً

T Writing the hadeeth is forbidden and permissible

لَا تَكْتُبُوْا عَنِّيْ غَيْرَ الْقُرْآنِ ، وَفِيْ رِوَايَةٍ ، لَا تَكْتُبُوْا عَنِّيْ وَمَنْ كَتَبَ عَنِّيْ غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ ، وَحَدِّثُوْا عَنِّيْ وَلَا حَرَجَ ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Do not write about me other than the Qur'an, and in a narration, do not write about me, and whoever writes about me other than the Qur'an, let him erase it, and narrate from me, and there is no harm, and whoever lies about me deliberately, let him take his place in the Fire

- |أَبُوْ سَعِيْدِ الْخُدْرِيّ| أَنَّ الصَّحَابَةَ اسْتَأْذَنُوْا النَّبِيَّ ﷺ فِي الْكِتَابَةِ فَلَمْ يَأْذَنْ لَهُمْ (في أول الوحي)

Abu Saeed Al-Khudri The Companions asked the Prophet, may Allah's prayers and peace be upon him, for permission to write, but he did not give them permission (at the beginning of the revelation).

- أُكْتُبْ، فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا يَخْرُجُ مِنْهُ |فَمَهُ الشَّرِيْفَ| إِلَّا حَقٌّ (بعدما عقدت لجنة لكتابة القرآن برئاسة أبي ين كعب ومصحفه بالشام على كل صفحة ختم النبي انظره بوتوب)

Write, for by the One in Whose hand is my soul, what comes out of his honorable mouth Al-Haqq (after a committee was convened to write the Qur'an under the leadership of Ubayyin Ka'b, and his Qur'an in the Levant, on every page of the Prophet's seal, see it in repentance)

أُكْتُبُوْا لِأَبِيْ شَاهٍ (الخطبة)

Write to Abi Shah (sermon)

- |أبو هريرة| أَنَّهُ لَيْسَ أَحَدٌ أَكْثَرَ حَدِيْثًا مِنْ أَبي هريرة إلا ما كان من عبد الله بن عمرو وكان يكتب ولا يكتب أبو هريرة

-|Abu Hurairah| There is no one who had more hadeeth than Abu Hurairah, except what was from Abdullah bin Amr, and he used to write, but Abu Hurairah did not write.

ع T رفع العلم

T raise the flag

إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اِتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَّالًا، فَسُئِلُوْا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَأَضَلُّوْا

Allah does not take away knowledge by snatching it away from the worshippers, but He takes away knowledge by taking away scholars, so that when there is no scholar left, people take ignorant leaders as they ask, so they issue fatwas without knowledge, so they go astray and mislead.

- هذَا أَوَانٌ يَخْتَلِسُ الْعِلْمُ مِنَ النَّاسِ، حَتَّى لَا يَقْدِرُوْنَ مِنْهُ عَلَى شَيْءٍ ثَكِلَتْكَ أُمُّكَ زِيَادُ إِنْ كُنْتُ لَأَعُدُّكَ مِنْ فُقَهَاءِ أَهْلِ الْمَدِيْنَةِ، هذِهِ التَّوْرَاةُ وَالْإِنْجِيْلُ عِنْدَ الْيَهُوْدِ وَالنَّصَارَى، فَم

This is a time when knowledge will be stolen from people, so that they will not be able to do anything with it. Your mother, Ziyad, bereaved you.

ع T ذم الإفتاء بلا علم ورد العلم في السؤال إلى الله تعالى

The condemnation of fatwas without knowledge, and the knowledge in the question is referred to Allah Almighty

مَنْ أَفْتَى بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَىْ مَنْ أَفْتَاهُ ، وَمَنْ أَشَارَ عَلَى أَخِيْهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِيْ غَيْرِهِ فَقَدْ خَانَهُ

Whoever gives fatwa without knowledge, his sin is on the one who gave him fatwa, and whoever advises his brother with a matter knowing that righteousness is in someone else has betrayed him.

- قَامَ مُوْسَى النَّبِيُّ ﷺ خَطِيْبًا فِيْ بَنِيْ إِسْرَائِيْلَ ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللهُ إِلَيْهِ: إِنَّ عَبْدًا مِنْ عِبَا

- Moses the Prophet, may Allah’s prayers and peace be upon him, gave a sermon on the children of Israel, so ask, which people do I know? He said: I know, so Allah blamed him for not returning knowledge to him, so Allah revealed to him: A worshipper is a worshipper

ع T في تعلم غير لغة العرب لحاجة شرعية وإلا فلا

T in learning other than the Arabic language for a legitimate need, or not

إِنِّيْ وَاللهِ مَا آمَنُ يَهُوْدَ عَلَى كِتَابِيْ

I swear to Allah, the Jews did not believe in my book

ع T تعلم الأنساب

Genealogy learning

تَعَلَّمُوْا مِنْ أَنْسَابِكُمْ مَا تَصِلُوْنَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ، مَثْرَاةٌ فِي الْمَالِ ، مَنْسَاةٌ فِي الْأَثَرِ

Learn from your lineages the way you uphold your ties of kinship, for the bond of kinship is love in the family, enriched by wealth, forgotten in the traces.

ع T تعلم النجوم لا علم الفضاء

T learn stars not space science

مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُوْمِ، اِقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ، زَادَ مَا زَادَ

Whoever borrows knowledge from the stars, borrows a branch of magic, the more he increases

ع T ما جاء من الإذن في الحديث عن بني إسرائيل

T What came from the ear in talking about the children of Israel

بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Convey from me, even a verse, and narrate on behalf of the Children of Israel, and there is no harm.

- لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا } الْآيَةَ

Do not believe the People of the Book, and do not disbelieve them, but say: We believe in Allah and what has been revealed to us

ع T وعيد من تعلم العلم لغير الله عز وجل

T and the feast of learning knowledge other than Allah Almighty

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنْ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

Whoever learns knowledge for the sake of Allah, the Mighty and Sublime, does not learn it except to gain some portion of this world with it, he will not find the familiarity of Paradise on the Day of Resurrection.

مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ

Whoever seeks knowledge in order to compete with the scholars, or to argue with the foolish, or to turn people's faces towards him, Allah will enter him into Hell

ع T الاستعاذة من العلم الذي لا ينفع

T Seeking refuge from knowledge that does not work

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allah, I seek refuge in You from knowledge that is not beneficial, from a heart that is not humbled, from a soul that is not satisfied, and from a supplication that is not answered

مَثَلُ عِلْمٍ لَا يُنْتَفَعُ بِهِ كَمَثَلِ كَنْزٍ لَا يُنْفَقُ مِنْهُ فِي سَبِيلِ اللَّهِ

Knowledge that is not benefited from is like a treasure that is not spent in the way of Allah

ع T سؤال العلماء يوم القيامة عما عملوا في علمهم

The question of scholars on the Day of Resurrection about what they did with their knowledge

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا وَضَعَهُ وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ

The feet of a worshipper will not move on the Day of Resurrection until he is asked about four things: about his life and how he spent it, about his body and how he wore it out, about his money from where he acquired it and how he put it, and about his knowledge and what he did with it.

ع T علماء السوء وشرارهم

Bad scholars and their wickedness

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ أَيْ فُلَانُ مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنْ الْمُنْكَرِ قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنْ الْمُنْكَرِ وَآتِيهِ

man will be brought on the Day of Resurrection and he will be thrown into the fire, then his intestines will spill out into the fire, and he will go around as a donkey goes around a millstone, then the people of Hell will gather around him and say, “So-and-so, what is wrong with you?

إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ

The first people to be judged on the Day of Resurrection is a man who was martyred, so he was brought to him, so he recognized his blessings, so he recognized them. So he recognized his blessing, so he recognized it, and he said, “What did you do about it?” He said, “I learned knowledge and taught it, and I read the Qur’an in you.” He said, “You lied, but you learned knowledge to be said to be a scholar and to read the Qur’an, to be said to be a reciter. His blessing, so he recognized it. He said, “What did you do about it?” He said, “You left no way that you like to be spent on, except that you spent it for you.” He said, “You lied, but you did so that it would be said, ‘He is a horse.

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ

What I fear most for my nation is every hypocrite with knowledge of the tongue

إِنَّ أَكْثَرَ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا

Most of my nation's hypocrites read it

لَمَّا أُسْرِيَ بِي مَرَرْتُ بِرِجَالٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ قَالَ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيلُ قَالَ هَؤُلَاءِ خُطَبَاءُ مِنْ أُمَّتِكَ يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ

When I was taken on a journey, I passed men whose lips were being cut with scissors of fire. He said: I said: Who are these, O Jibril? He said: These are preachers from your nation, ordering people to be righteous and forgetting themselves while they are reciting the Book.

ع T المجددون من هذه الأمة

T renovators of this nation

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

Allah sends to this nation at the beginning of every hundred years someone who will renew its religion for it

ع T الاعتصام بالكتاب والسنة والتمسك بالقران الكريم

T Sit by the Book and the Sunnah and adhere to the Holy Quran

إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ بِأَرْضِكُمْ، إِنِّيْ قَدْ تَرَكْتُ فِيْكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوْا أَبَدًا، كِتَابُ اللهِ وَسُنَّةِ نَبِيِّهِ |ﷺ| |من خطبة حجة الوداع|

Satan has despaired of being worshiped in your land. Indeed, I have left among you something that if you hold fast to it, you will never go astray. The Book of Allah and the Sunnah of His Prophet |prayers and peace be upon him| From the sermon of the farewell pilgrimage

أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ ثُمَّ قَالَ وَأَهْلُ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي

Except, O people, for I am but a human being. The Messenger of my Lord is about to come, so I will answer, and I am leaving behind two weighty things among you, the first of which is the Book of Allah, in which is guidance and light, so take the Book of Allah and hold fast to it. The people of my house

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنْ الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنْ السَّمَاءِ إِلَى الْأَرْضِ وَعِتْرَتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا

I am leaving among you something that if you cling to it, you will not go astray after me. One of them is greater than the other. The Book of Allah is a rope stretched from the sky to the earth.

- |عبد الله بن أبي أوفى| رُوِيَ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يُوْصِيْ إِلَّا بِكِتَابِ اللهِ

Abdullah bin Abi Awfa It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, was only recommending the Book of Allah

- إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ، وَيَسْخَطُ لَكُمْ قِيلَ وَ

- Allah is pleased with you three times and displeased with you three times: He is pleased for you that you worship Him and do not associate anything with Him, and that you all hold fast to the rope of Allah, and that you advise those whom Allah has appointed over you.

ع T صراط الله المستقيم

T Allah's straight path

إخَطَّ لَنَا خَطًّا، ثُمَّ قَالَ:| هَذَا سَبِيلُ اللَّهِ إثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ:| هَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ، ثُمَّ قَرَأَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ}

He made a mistake for us, then said: This is the path of Allah. Then he drew lines to his right and left, then said: These are paths, on every path of which there is a devil who calls to it, then a Qur'an: This is my straight path, so follow it.}

ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا وَعَلَى جَنْبَتَيْ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَفَرَّجُوا وَدَاعٍ يَدْعُو مِنْ جَوْفِ الصِّرَاطِ فَإِذَا أَرَادَ يَفْتَحُ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ وَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللَّهِ تَعَالَى وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللَّهِ تَعَالَى وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَالدَّاعِي فَوْقَ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

Allah presents an example of a straight path, and on both sides of the path are two walls in which there are open doors, and on the doors there are hanging shutters, and at the door of the path there is a caller who says: O people, enter the path all together, and do not watch, a farewell supplication from the inside of the path. And the two walls are the limits of Allah Almighty, and the opened gates are forbidden by Allah Almighty.

ع T مثل ما جاء رسول الله

T like what the Messenger of Allah came

صلى الله عليه و سلم

Peace be upon him

من الهدى و الدين

Of guidance and religion

إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمْ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنْ الْحَقِّ

My example and what Allah has sent me with is like a man who came to a people and said, "O my people, I saw the army with my own eyes, and I am the naked warner, so there is salvation." So a group of his people obeyed him, so they got involved, so they set out on their own pace, and they were saved. Who disobeyed me and lied to what I came from the truth

مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا قَالَ فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ أَنَا آخِذٌ بِحُجَزِكُمْ عَنْ النَّارِ هَلُمَّ عَنْ النَّارِ هَلُمَّ عَنْ النَّارِ فَتَغْلِبُونِي تَقَحَّمُونَ فِيهَا

My parable is like a man who kindled a fire, and when it lit up what was around it, he made the bed and these animals that are in the fire fall into it, and he made them confining them and overpowering them, so they plunged into them.

جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا فَاضْرِبُوا لَهُ مَثَلًا فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنْ الْمَأْدُبَةِ وَمَنْ لَمْ يُجِبْ الدَّاعِيَ لَمْ يَدْخُلْ الدَّارَ وَلَمْ يَأْكُلْ مِنْ الْمَأْدُبَةِ فَقَالُوا أَوِّلُوهَا لَهُ يَفْقَهْهَا فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا فَالدَّارُ الْجَنَّةُ وَالدَّاعِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَطَاعَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ عَصَى اللَّهَ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرْقٌ بَيْنَ النَّاسِ

Angels came to the Prophet, may Allah's prayers and peace be upon him, while he was sleeping. Some of them said that he is sleeping. Some of them said that the eyes are sleeping and the heart is awake. They said that this friend of yours has an example, so give him an example. Some of them said that he is sleeping. Some of them said that the eyes are asleep and the heart is awake. A supplicator, whoever responds to the inviter enters the house and eats from the banquet, and whoever does not respond to the inviter does not enter the house and does not eat from the banquet, so they said: Give it to him so that he understands it. He has obeyed Allah and whoever disobeys Muhammad, may Allah's prayers and peace be upon him, has disobeyed Allah, and Muhammad, may Allah's prayers and peace be upon him, has divided people.

ع T من التمسك بالسنة المحمدية التي هي مثل حجم القرآن وحجته و ذم البدع و المحدثات

T From adhering to the Muhammadan Sunnah, which is like the size and argument of the Qur’an, and to condemning heresies and innovations

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى

All of my ummah will enter Paradise except those who refuse. Whoever obeys me will enter Paradise, and whoever disobeys me will surely refuse

ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا نَهَيْتُكُمْ عَنْ الشَّيْءِ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِالشَّيْءِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ

Leave me as I leave you, for those before you were destroyed by their questioning and their disagreement over their prophets. So if I forbid you to do something, avoid it, and if I command you to do something, do as much of it as you can.

- أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ لَا يُوشِكُ رَجُلٌ يَنْثَنِي شَبْعَانًا عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِالْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْ

Except that I was given the Book and the like of it with it, except that I was given the Qur’an and the like of it with it. There is not about to come a man who reclines satiated on his couch and says, “You must adhere to the Qur’an.”

لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ

No, two thousand of you reclining on his couch, an order comes to him from my command, from what I have commanded or forbidden, and he says, “We do not know what we found in the Book of Allah, we followed it.”

- |قَدِمَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ يَقُولُونَ يُلَقِّحُونَ النَّخْلَ فَقَالَ| مَا تَصْنَعُونَ؟ |قَالُوا كُنَّا نَصْنَعُهُ قَالَ| لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا |فَتَرَكُوهُ

| The Prophet of Allah, may Allah’s prayers and peace be upon him, came to Medina while they were harvesting palm trees, saying they pollinate palm trees. He said | what are you making They said we used to do it. He said Perhaps if you did not do it, it would be good, so leave it

- |أَنَّ رَجُلًا مِنْ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرِّحْ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِمْ فَاخْتَصَمُوا عِنْ

| A man from the Ansar disputed with al-Zubayr at the Messenger of Allah, may Allah bless him and grant him peace, over the groves of al-Harrah with which they watered the date palms. The Ansari said that the water was let go, but he refused them, so they quarreled about it.

مَنْ أَحْدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever introduces something into our affair that is not part of it will have it rejected

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدّ

Whoever does an act that is not in accordance with our command, it will be rejected

- أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وكل ضلالة في النار

To proceed, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, and the worst of matters are newly invented matters, and every innovation is misguidance, and every misguidance is in the Fire.

أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى بَعْدِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

I advise you to fear Allah, to hear, and to obey, even if he is an Abyssinian slave, for whoever among you lives will see a great deal of disagreement, so you must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs, and bite on it with molars, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance

يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنْ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَإِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ

At the end of time there will be imposters and liars who will come to you with narrations that you and your fathers did not hear, so beware of them and they will not mislead you or seduce you.

- لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَاتَّبَعْتُمُوهُمْ |قُلْنَا يَا رَسُولَ اللَّهِ آلْيَهُودَ وَالنَّصَارَى| قَالَ فَمَنْ؟

You will follow the ways of those before you span by span, cubit by cubit, until if they entered the hole of a lizard, you would follow them | We said, O Messenger of Allah, the Jews and the Christians | He said who?

- |لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ

When he went out to Hunayn, he passed by a tree of the polytheists, which is called Dhat Anwat, on which they hung their weapons.

أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ مُلْحِدٌ فِي الْحَرَمِ وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيْرِ حَقٍّ لِيُهَرِيقَ دَمَهُ

The three most hated people to Allah are an atheist in the sanctuary, one who seeks Islam as the Sunnah of Jahiliyyah, and one who unjustly demands the blood of an order to spill his blood.

ع T لزوم الجماعة و ذم الفرقة

The necessity of the group and the slander of the band

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ

group of my nation will continue to uphold the command of Allah. Those who abandon them or oppose them will not harm them until the command of Allah comes, and they will prevail over the people.

وَأَنَا آمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ

And I command you with the five things that Allah commanded me to do: listening, obedience, jihad, emigration, and congregation, for whoever separates from the congregation even the measure of an inch, he has loosened the yoke of Islam from his neck, unless he returns.

أُوْصِيكُمْ بِأَصْحَابِيْ عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنْ الاِثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمْ الْجَمَاعَةَ

I advise you, my companions, to adhere to the congregation, and to you and division, for Satan is with the one, and he is the furthest from the two.

- لَا يَجْمَعُ اللهُ أُمَّتِيْ عَلَى ضَلَالَةٍ أَبَدًا، وَيَدُ اللهِ عَلَى الْجَمَاعَةِ

- Allah will never unite my nation on misguidance, and Allah's hand is on the group

لَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا

Do not differ, for those who were before you differed and perished

تَفَرَّقَتْ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

The Jews split into seventy-one or seventy-two sects, and the Christians are like that, and my nation split into seventy-three sects.

إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً يَعْنِي الْأَهْوَاءَ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهِ لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ

The People of the Two Books have divided into seventy-two sects in their religion, and this nation will split into seventy-three sects, meaning the desires, all of them are in Hell except one, and it is the group, and that there will emerge in my nation people with whom these desires trade as a dog trades with its owner, and there is no vein or joint left of it except that it enters it.

- |أنس قال| مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ الصَّلَاةُ قَالَ أَلَيْسَ ضَيَّعْتُمْ مَا ضَيَّعْتُمْ فِيهَا

Anas said I do not know anything of what was in the era of the Prophet, may Allah’s prayers and peace be upon him. It was said about prayer, he said, “Have you not wasted what you lost in it?”

- |الإمام على قال| اقْضُوا كَمَا كُنْتُمْ تَقْضُونَ فَإِنِّي أَكْرَهُ الِاخْتِلَافَ حَتَّى يَكُونَ لِلنَّاسِ جَمَاعَةٌ أَوْ أَمُوتَ كَمَا مَاتَ أَصْحَابِي

-|Imam Ali said| Spend as you spend, for I hate disagreement until people form a group, or I die as my friends died.

ع T أمثلة من الصحابة مع الكتاب و السنة :

T Examples of the Companions with the Book and the Sunnah:

أثر |عمر بن الخطاب| أَمَّا بَعْدُ فَاخْتَارَ اللَّهُ لِرَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِي عِنْدَهُ عَلَى الَّذِي عِنْدَكُمْ وَهَذَا الْكِتَابُ الَّذِي هَدَى اللَّهُ بِهِ رَسُولَكُمْ فَخُذُوا بِهِ تَهْتَدُوا وَإِنَّمَا هَدَى اللَّهُ بِهِ رَسُولَهُ

Impact | Omar bin Al-Khattab | To proceed, Allah chose for His Messenger, may Allah bless him and grant him peace, what is with him over what is with you, and this is the Book with which Allah guided your Messenger, so take it and you will be guided.

- أثر |عمر بن الخطاب| كان عمر يوصي: عَلَيْكُمْ بِكِتَابِ اللَّهِ فَإِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْتُمُوهُ

- Impact | Omar bin Al-Khattab | Umar used to recommend: Stick to the Book of Allah, for you will not go astray as long as you follow it

- أثر |ابن عمر قال| قبل عمر رضي الله تعالى عنه الحجر ثم قال : أَمَ وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ

- Impact | Ibn Omar said | Omar, may Allah Almighty be pleased with him, kissed the stone, then said: Um, by Allah, I knew that you were a stone, and if I had not seen the Messenger of Allah, may Allah’s prayers and peace be upon him, kissing you, I would not have kissed you.

- أثر |الإمام علي قال| لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ

- Impact | Imam Ali said | If religion was based on opinion, the bottom of the slipper would have been more appropriate to be wiped than the top, and I saw the Messenger of Allah, may Allah bless him and grant him peace, wiping over the outside of his slipper.

- أثر |علي بن أبي طالب وعثمان بن عفان| روي أن عثمان بن عفان نهى عن التمتع بالعمرة فقال علي له: مَا تُرِيدُ إِلَى أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنْهَى عَنْهُ

Impact | Ali bin Abi Talib and Othman bin Affan | It was narrated that Uthman bin Affan forbade the tamattu’ of Umrah, so Ali said to him: What do you want to do with something that the Messenger of Allah, may Allah’s prayers and peace be upon him, did?

- أثر |سعد بن أبي وقاص| روي أنه ذكر الضحاك في حجه مع سعد التمتع فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ فَقَالَ سَعْدٌ قَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَنَعْنَاهَا مَعَهُ

- Impact | Saad bin Abi Waqqas | It was narrated that he mentioned al-Dahhak during his Hajj with Sa’d al-Tamatu’, for Umar ibn al-Khattab forbade that, and Sa’d said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, did it, and we did it with him.”

- أثر |عبد الله بن عمر| روي أن عبد الله بن عمر وقف في الطريق بعد رجوعه من عرفات وذكر أن النبي ﷺ لَمَّا انْتَهَى إِلَى هذَا الْمَكَانِ قَضَى حَاجَتَهُ فَهُوَ يُحِبُّ أَنْ يَقْضِيَ حَاجَتَهُ

Athar | Abdullah bin Omar | It was narrated that Abdullah bin Omar stood on the road after returning from Arafat and mentioned that the Prophet, may Allah’s prayers and peace be upon him, when he reached this place, relieved his needs, as he loves to fulfill his needs

- أثر |عبد الله بر عمر| قال: سافرت مع النبي ﷺ ومع عمر فَكَانَا لَا يَزِيْدَانِ عَلَى الرَّكْعَتَيْنِ، وَكُنَّا ضُلَّالًا فَهَدَانَا اللهُ بِهِ فَبِهِ نَقْتَدِيْ

- Athar | Abdullah Bar Omar | He said: I traveled with the Prophet, may Allah’s prayers and peace be upon him, and with Omar, and they did not exceed two rak’ahs, and we were astray, so Allah guided us with him, so we follow him

- أثر |عبد الله بن عمر| لما سئل عن الصلاة في السفر قال: رَكْعَتَيْنِ رَكْعَتَيْنِ مَنْ خَالَفَ السُّنَّةَ كَفَرَ

- Athar | Abdullah bin Omar | When he was asked about praying while traveling, he said: Two rak'ahs, whoever goes against the Sunnah is a disbeliever

- أثر |عبد الله بن عمر| لما سئل عن عدم ذكر صلاة السفر في القرآن قال: ابْنَ أَخِي إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَعْلَمُ شَيْئًا فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا صَلَّى اللَّهُ

- Athar | Abdullah bin Omar | When he was asked about not mentioning the travel prayer in the Qur’an, he said: My nephew, Allah Almighty sent Muhammad, may Allah’s prayers and peace be upon him, to us, and we do not know anything, so we do as we saw Muhammad, may Allah’s prayers and peace be upon him.

- أثر |ابن عمر| روي أنه قال: رأيت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْرَمَ بِالْحَجِّ وَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَسُنَّةُ اللَّهِ وَسُنَّةُ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُّ أَنْ تَتَّبِع

- Athar | Ibn Omar | It was narrated that he said: I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, put on ihram for Hajj and circumambulate the House and run between Safa and Marwah. The Sunnah of Allah and the Sunnah of His Messenger, may Allah bless him and grant him peace, are more worthy to be followed

- أثر |ابن عمر| روي أنه أفتى بالتمتع على ما أنزل الله عز وجل وسن رسول الله ﷺ فعاتبه الناس على مخالفته والده وأبابكر إذ نهيا عن ذلك فقال لهم: وَيْلَكُمْ أَلَا تَتَّقُوْنَ اللهَ؟ أَفَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُّ

Athar | Ibn Omar | It was narrated that he issued a fatwa to enjoy what Allah Almighty revealed and the Sunnah of the Messenger of Allah, may Allah’s prayers and peace be upon him, so people reprimanded him for violating his father and Abu Bakr when he forbade that, so he said to them: Woe to you, don’t you fear Allah? The Messenger of Allah, may Allah bless him and grant him peace, is more deserving

- أثر |ابن عمر| روي أنه قال: رأيت النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ أَرَأَيْتَ إِنْ غُلِبْتُ عَلَيْهِ أَرَأَيْتَ إِنْ زُوحِمْتُ فَقَالَ ابْنُ عُمَرَ اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ النَّبِيَّ

- Athar | Ibn Omar | It was narrated that he said: I saw the Prophet, may Allah’s prayers and peace be upon him, receiving and kissing him. The man said, “Do you see if I beat him?

- أثر |أبو هررة| قال: يَا ابْنَ أَخِي إِذَا حَدَّثْتُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا فَلَا تَضْرِبْ لَهُ الْأَمْثَالَ

- Athar | Abu Hurairah | He said: O my nephew, if I tell you a hadith from the Messenger of Allah, may Allah bless him and grant him peace, do not give him examples

- أثر |عبادة بن الصامت| ذكر حديث رسول اله ﷺ في تحريم الربا فاعترضه معاوية برأيه فقال عبادة: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُحَدِّثُنِي عَنْ رَأْيِكَ لَئِنْ أَخْرَجَنِي اللَّهُ لَا أُسَاكِنُكَ بِأَرْض

- Athar | Ubadah bin Al-Samit | He mentioned the hadith of the Messenger of Allah, may Allah’s prayers and peace be upon him, in the prohibition of usury, so Muawiyah objected to his opinion, and Ubadah said: I tell you on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, and tell me about your opinion, so that Allah will expel me, so that I will not live with you in a land

- أثر |أبو الدرداء| روي أنه جاء مغضبا إلى أهله فسئل فقال: وَاللَّهِ مَا أَعْرِفُ فِيهِمْ شَيْئًا مِنْ أَمْرِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا

- Athar | Abu Darda | It was narrated that he came to his family angry and asked: By Allah, I do not know anything about them from the matter of Muhammad, may Allah bless him and grant him peace, except that they pray together.

ع T الاقتصاد في الأعمال ، و ذم التشدد و الغلو في ذلك

T Economy in business, and condemnation of extremism and extremism in that

أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

You are the ones who said such-and-such. By Allah, I am the Allah-fearing and Allah-fearing of you, but I fast and break my fast, pray and sleep, and marry women. So whoever deviates from my Sunnah is not of me.

مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنْ الشَّيْءِ أَصْنَعُهُ فَوَاللَّهِ إِنِّي لَأَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً

What is the matter with people who abstain from something that I do? By Allah, I am the most knowledgeable of Allah and the most fearful of them

عُثْمَانُ أَرَغِبْتَ عَنْ سُنَّتِي؟ فَإِنِّي أَنَامُ وَأُصَلِّي وَأَصُومُ وَأُفْطِرُ وَأَنْكِحُ النِّسَاءَ فَاتَّقِ اللَّهَ يَا عُثْمَانُ فَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا وَإِنَّ لِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا فَصُمْ وَأَفْطِرْ وَصَلِّ وَنَمْ

Othman I wanted about my Sunnah? I sleep and pray, fast and break my fast, and marry women. Fear Allah O Uthman, for your family has a right over you, and your guest has a right over you, and your self has a right over you, so fast and break your fast, pray and sleep

- أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَلَا تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَنَمْ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا

Didn't I tell you that you fast during the day and pray at night, so I said, "Of course, O Messenger of Allah." He said, "Do not do that. Fast and break your fast, stand up and sleep, for your body has a right over you, and your eyes have a right over you, and your husband has a right over you."

يَا أَيُّهَا النَّاسُ خُذُوا مِنْ الْأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ

O people, take as much of the deeds as you can, for Allah does not get bored until you get tired, and the most beloved deeds to Allah are as long as they are, even if they are few.

- سَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا وَشَيْءٌ مِنْ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا، وَاعلموا أنه لن يدخل أحدكم عمله الجنة ، ولا أنا إلا أن يتغمدني الله تعالى بمغفرة ورحمة

Direct and approach, lunch and go, and some of the intent, and the intent is the intent, and you will reach, and know that none of you will enter Paradise for his work, and neither will I, except that Allah Almighty will cover me with forgiveness and mercy

إِنَّ هَذَا الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنْ الدُّلْجَةِ

Indeed, this religion is easy, and no one will overpower the religion except that it overpowers it.

- إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلًا مَمْدُودًا بَيْنَ سَارِيَتَيْنِ فَقَالَ| مَا هَذَا الْحَبْلُ |قَالُوا لِزَيْنَبَ تُصَلِّي فِيهِ فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ فَقَالَ| حُلُّوهُ حُلُّوهُ لِيُ

The Messenger of Allah, may Allah bless him and grant him peace, entered the mosque and saw a rope stretched between two poles What is this rope? They said to Zainab to pray on it Sweet sweet me

- من هذه ؟ |لا تنام الليل| مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَلَكِنَّ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ

- who is she ? Don't sleep at night Give it to you as much as you can, for by Allah, Allah Almighty does not get bored until you get tired, but the most beloved religion to Him is that which its owner perpetuates.

إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ فَتْرَةً فَإِنْ كَانَ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تَعُدُّوهُ

Everything has its evil, and every evil has a period.

- إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَلِنَفْسِكَ عَلَيْكَ حَقًّا وَلِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| ص

- | Your Lord has a right over you, your soul has a right over you, and your family has a right over you, so give each one who has a right his due. s

وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحَتْكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً ثَلَاثَ مَرَّاتٍ

By the One in Whose hand is my soul, if you were to persist in what you are with me and in remembrance, the angels would shake hands with you on your beds and on your roads, but O Handala, an hour by an hour, three times.

أَلَا هَلَكَ الْمُتَنَطِّعُونَ ثَلَاثَ مِرَارٍ

Unless the obedient perished three times

وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ
And beware of extremism in religion, for those before you were destroyed by extremism in religion
ع T الإيمان و الإسلام

T faith and Islam

ع T من فضائل الإيمان و الإسلام

T of the virtues of faith and Islam
مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ الْعَمَلِ
Whoever bears witness that there is no god but Allah alone, without partner, and that Muhammad is His worshipper and His Messenger, and that Jesus is the worshipper of Allah and His Messenger, and His word which He bestowed upon Mary and a spirit from Him, and that Heaven is true and Hell is true, Allah will admit him to Paradise for what he did
مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ
Whoever testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, Allah forbids him to fire
- يُخْرَجُ مِنْ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ الْإِيمَانِ، {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ}
- He who has an atom's weight of faith in his heart will come out of Hell.
مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا وَجَبَتْ لَهُ الْجَنَّةُ
Whoever says I am satisfied with Allah as my Lord, with Islam as my religion, and with Muhammad as my messenger, I will be granted Paradise for him
ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا
He who is pleased with Allah as the Lord, with Islam as the religion, and with Muhammad as the Messenger, has tasted the taste of faith
إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ كَتَبَ اللَّهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَزْلَفَهَا وَمُحِيَتْ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَزْلَفَهَا ثُمَّ كَانَ بَعْدَ ذَلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا
If a worshipper converts to Islam and becomes a good Muslim, Allah writes for him every good deed that he committed, and every bad deed that he committed is erased from him.
مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ
Whoever says there is no god but Allah will enter Paradise
أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَام فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ
Jibril, peace be upon him, came to me and gave me glad tidings that whoever of your nation dies without associating anything with Allah will enter Paradise. Ther
ثِنْتَانِ مُوجِبَتَانِ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ
Two positive things: Whoever dies without associating anything with Allah will enter Paradise, and whoever dies associating anything with Allah will enter Hell
لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ
thought, O Abu Huraira, that no one would ask me about this hadith better than you, when I saw that you were keen on the hadith.
عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ
How amazing is the matter of the believer, that his whole affair is good, and that is not for anyone but the believer.
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ
By the One in Whose hand is the soul of Muhammad, no one from this nation, Jew or Christian, hears of me then dies without believing in that with which I was sent, except that he will be one of the dwellers of the Fire.

ع T حقيقة الإيمان و الإسلام و قواعد الدين

the truth of faith and Islam and the rules of religion
إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ
Islam is built on five pillars: testifying that there is no god but Allah, establishing prayer, paying zakat, fasting Ramadan, and performing the pilgrimage to the House
- إجبريل عليه السلام في صورة رجل قال| يا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

Gabriel, peace be upon him, in the form of a man O Muhammad, tell me about Islam. The Messenger of Allah, may Allah bless him and grant him peace, said, Islam is to bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, may Allah bless him and grant him peace.

- فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ {إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ} ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ رُدُّوْا عَلَيَّ فَأَخَذُوْا لِيَرُدُّوْا فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا ج

In five that only Allah knows: {Indeed, Allah has knowledge of the Hour, He sends down rain, and He knows what is in the wombs} Then the man turned away and said, “Reply to me.”

ع T الإسلام

T Islam

أركانه خمسة

Its pillars are five

شرعا يرادف الإيمان – أركانه ستة

Sharia is synonymous with faith - its six pillars

ولغة الإنقياد و

and docile language

لكل أركانه مع ركن – الإحسان

For each of its pillars with a corner - charity

|بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ لَهُمْ أَيُّكُمْ مُحَمَّدٌ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ فَقُلْنَا هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِئُ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| قَدْ أَجَبْتُكَ |فَقَالَ الرَّجُلُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ فَقَالَ| سَلْ عَمَّا بَدَا لَكَ |فَقَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ أَاللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ فَقَالَ| اللَّهُمَّ نَعَمْ |قَالَ أَنْشُدُكَ بِاللَّهِ أَاللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ| اللَّهُمَّ نَعَمْ |قَالَ أَنْشُدُكَ بِاللَّهِ أَاللَّهُ أَمَرَكَ أَنْ نَصُومَ هَذَا الشَّهْرَ مِنْ السَّنَةِ قَالَ| اللَّهُمَّ نَعَمْ |قَالَ أَنْشُدُكَ بِاللَّهِ أَاللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| اللَّهُمَّ نَعَمْ |فَقَالَ الرَّجُلُ آمَنْتُ بِمَا جِئْتَ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ|

|While we were sitting with the Prophet, may Allah’s prayers and peace be upon him, in the mosque, a man entered on a camel, so he leaned it in the mosque, then tied it up, then said to them, “Which of you is Muhammad, and the Prophet, may Allah’s prayers and peace be upon him, is reclining between their backs?” May Allah bless him and grant him peace I have answered you. The man said to the Prophet, may Allah’s prayers and peace be upon him, “I will ask you. Ask about what appears to you Oh Allah, yes Oh Allah, yes | He said: I adjure you by Allah, has Allah commanded you to fast this month of the year? Yes, Allah. Oh Allah, yes. The man said, “I believe in what I have come with, and I am a messenger from my people, and I am Dimam bin Tha’labah, the brother of Banu Sa’d bin Bakr.”

- |جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَسْأَلُهُ عَنْ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ |فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ

man came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he was asking him about Islam. The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Five prayers a day and night | He said: Do I have to do anything else?

- |إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| مَنْ الْوَفْدُ أَوْ مَنْ الْقَوْمُ |قَالُوا رَبِيعَةُ قَالَ| مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْر

- | The delegation of Abd al-Qais came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: From the delegation or from the people | They said Rabia said | Welcome to the people or the delegation is not

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَيُؤْمِنُ بِالْمَوْتِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ وَيُؤْمِنُ بِالْقَدَرِ

No worshipper believes until he believes in four things, testifies that there is no god but Allah, and that Muhammad is the Messenger of Allah, who sent me with the truth, and believes in death and resurrection after death, and believes in destiny

- |عَنْ أَبِي سَلَمَةَ عَنْ الشَّرِيدِ بْنِ سُوَيْدٍ الثَّقَفِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ أُمِّي أَوْصَتْ أَنْ تُعْتَقَ عَنْهَا رَقَبَةٌ وَإِنَّ عِنْدِي جَارِيَةً نُوبِيَّةً أَفَيُجْزِئُ عَنِّي أَنْ

- | On the authority of Abu Salamah on the authority of Al-Sharid bin Suwayd Al-Thaqafi, he said: I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said that my mother made a will that a slave should be freed on her behalf, and that I have a Nubian slave-girl.

- |جَارِيَةٌ لِي كَانَتْ تَرْعَى غُنَيْمَاتٍ قِبَلَ أُحُدٍ أَفَلَا أُعْتِقُهَا قَالَ| ائْتِنِي بِهَا؛ أَيْنَ اللَّهُ |قَالَتْ فِي السَّمَاءِ، قَالَ| مَنْ أَنَا |قَالَتْ أَنْتَ رَسُولُ اللَّهِ، قَالَ| أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ

A slave-girl of mine used to take care of spoils before someone else set her free. He said bring it to me; Where is Allah | She said in the sky, he said | Who am I? She said, “You are the Messenger of Allah.” He said Free her, she is a believer

- ملحوظة: قال الله تعالى "وهو الذي في السماء إله وفي الأرض إله" وقال "ليس كمثله شئ" وبه نؤمن بجميع النصوص ونفوض حقائقها إلى الله تعالى ، ولا نؤل إلا إضطرارا ، وأنه تعالى لا يحل في شئ وتعالى عما يقوله المتغالون والمعطلون

- Note: Allah Almighty said, “And He is He who is in the heavens a Allah and in the earth a Allah,” and He said, “There is nothing like Him.” And in Him we believe in all the texts and delegate their truths to Allah Almighty, and we do nothing but compulsion, and that He, the Almighty, does not solve anything in anything, and He is exalted above what the exaggerators and falsifiers say.

- | بما بعثك الله تعالى؟| بِالْإِسْلَامِ |وما آيات الإسلام؟| أَنْ تَقُوْلَ أَسْلَمْتُ وَجْهِيْ إِلَى اللهِ عَزَّ وَجَلَّ وَتَخَلَّيْتُ، وَتُقِيْمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ، أَخَوَانِ نَصِيْرَانِ، لَا يَقْبَ

- | With what Allah Almighty sent you?| In Islam | What are the signs of Islam? | To say, I have surrendered my face to Allah, the Mighty and Majestic, and I have abandoned myself, and to perform the prayer, and to pay the zakat.

ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الْإِيمَانِ مَنْ عَبَدَ اللَّهَ وَحْدَهُ وَأَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ كُلَّ عَامٍ وَلَا يُعْطِي الْهَرِمَةَ وَلَا الدَّرِنَةَ وَلَا الْمَرِيضَةَ وَلَا الشَّرَطَ اللَّئِيمَةَ وَلَكِنْ مِنْ وَسَطِ أَمْوَالِكُمْ فَإِنَّ اللَّهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ وَلَمْ يَأْمُرْكُمْ بِشَرِّهِ

Three who do them have tasted the flavor of faith from the worshipper of Allah alone, and that there is no god but Allah, and he gave the good zakat of his money, with which he gave himself a tributary to him every year, and he does not give the old, the tuberculosis, the sick, or the bad conditions, but from the midst of your wealth, for Allah did not ask you for his good, nor did he command you for his good.

- |يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ قَالَ| قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

“O Messenger of Allah, tell me something about Islam that I can’t ask anyone else about.” He said Say you believe in Allah then upright

مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ

Whoever prays our prayer, faces our qiblah, and eats our sacrifice, that is a Muslim

ع T المبايعة على الإيمان و شرائع الدين

T Allegiance to faith and the laws of religion

تَعَالَوْا بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونِي فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَاقَبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ |فبايعناه علي ذلك|

Come pledge allegiance to me that you do not associate anything with Allah, do not steal, do not commit adultery, do not kill your children, do not bring slander that you fabricate between your hands and your feet, and do not disobey me in what is right, so whoever of you fulfills his reward with Allah, and whoever commits something of that and is punished for it in this world, then it is for him atonement, and whoever commits something of that, I cover it. Allah ordered him to Allah. If He wills, He will punish him, and if He wills He will pardon him

- بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْ

We pledged allegiance to the Messenger of Allah, may Allah’s prayers and peace be upon him, to hear and obey in hardship and ease, stimulus and compulsion, and to influence us, and not to dispute the matter with its people, and to speak the truth, i.e.

أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ قُلْنَا قَدْ بَايَعْنَاكَ حَتَّى قَالَهَا ثَلَاثًا فَبَسَطْنَا أَيْدِيَنَا فَبَايَعْنَاهُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ إِنَّا قَدْ بَايَعْنَاكَ فَعَلَامَ نُبَايِعُكَ قَالَ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَتُصَلُّوا الصَّلَوَاتِ الْخَمْسَ وَتَسْمَعُوا وَتُطِيعُوا وَأَسَرَّ كَلِمَةً خَفِيَّةً قَالَ وَلَا تَسْأَلُوا النَّاسَ شَيْئًا

Do you not pledge allegiance to the Messenger of Allah, may Allah’s prayers and peace be upon him? Chia people

- |كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| فِيمَا اسْتَطَعْتُمْ

- |If we pledged allegiance to the Messenger of Allah, may Allah’s prayers and peace be upon him, to hear and obey, the Messenger of Allah, may Allah’s prayers and peace be upon him, would say to us As long as you can

- |عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ أَنَّهَا قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ بَايَعْنَهُ عَلَى الْإِسْلَامِ فَقُلْنَ يَا رَسُولَ اللَّهِ نُبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ

| On the authority of Umaima bint Raqiqa, she said: I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, with some women who pledged allegiance to him on Islam.

اِذْهَبِيْ فَقَدْ بَايَعْتُكَ

Go, I have pledged allegiance to you

أُبَايِعُكَ عَلَى أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَنْصَحَ الْمُسْلِمَ وَتَبْرَأَ مِنْ الْمُشْرِكِ
I pledge allegiance to you that you will worship Allah, do not associate anything with Him, establish prayer, pay the zakat, advise the Muslim, and disassociate yourself from the polytheist.
- أثر |الْأَسْوَدِ بْنِ خَلَفٍ| أَخْبَرَهُ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُ النَّاسَ يَوْمَ الْفَتْحِ قَالَ جَلَسَ عِنْدَ قَرْنِ مَصْقَلَةَ فَبَايَعَ النَّاسَ عَلَى الْإِسْلَامِ وَالشَّهَادَةِ |يَعْنِي أَنَّهُ بَايَعَهُ
The impact of Al-Aswad bin Khalaf He told him that he came to the Prophet, may Allah’s prayers and peace be upon him, to pledge allegiance to the people on the day of the conquest.
ع T دعوة الناس إلى توحيد الله و شرائع الدين و قتالهم على ذلك و حرمة دم المسلم و ماله و عرضه
Calling people to unite Allah and the laws of religion and fighting them for that and the sanctity of a Muslim’s blood, money and honour
إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ
You will come to a people of the Book, so invite them to testify that there is no god but Allah and that I am the Messenger of Allah. They obeyed that, so beware of honoring their wealth, and fear the supplication of the oppressed, for there is no veil between it and Allah.
عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ
On your messengers until you descend in their yard, then invite them to Islam and inform them of what is incumbent upon them regarding the rights of Allah in it. By Allah, for Allah to guide one man through you is better for you than having red camels.
أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ
was commanded to fight people until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and they establish prayer and pay zakat, so if they do, they will protect their blood and their money from me except for what is rightfully theirs, and their reckoning is with Allah
أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا وَصَلَّوْا صَلَاتَنَا وَاسْتَقْبَلُوا قِبْلَتَنَا وَذَبَحُوا ذَبِيحَتَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ – مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَقْبَلَ قِبْلَتَنَا وَصَلَّى صَلَاتَنَا وَأَكَلَ ذَبِيحَتَنَا فَهُوَ الْمُسْلِمُ لَهُ مَا لِلْمُسْلِمِ وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ
I have been commanded to fight the people until they say there is no god but Allah, so if they say it, pray our prayer, face our qiblah, and slaughter our sacrifice, then their blood and their money are forbidden to us except by right, and their reckoning is with Allah. Muslim
- مَنْ وَحَّدَ اللهَ ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرُمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ
- Whoever unites Allah, whoever says there is no god but Allah and disbelieves in what is worshiped besides Allah, his wealth and blood are forbidden, and his reckoning is with Allah.
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ
Every Muslim is sacred to a Muslim, his blood, his money, and his honour
يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلهَ إِلَّا اللهُ؟ وَكَيْفَ تَصْنَعُ بِلَا إِلهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟ أَفَلَا شَقَقْتَ عَنْ قَلْبِهُ حَتَّى تَعْلَمَ مِنْ أَجْلِ ذلِكَ قَالَهُمَا أَمْ لَا؟ مَنْ لَكَ بِلَا إِلهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟
Osama, did you kill him after he said: There is no god but Allah? And how do you make there is no god but Allah if it comes on the Day of Resurrection? Did you not cut his heart so that you would know why he said them or not? Who will have no god but Allah on the Day of Resurrection?
لَا تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ
Do not kill him, for if you kill him, he will be in the position in which you were before you kill him, and you will be in the position he was in before he said the words he said.
- |فَإِذَا احد يَسْتَأْذِنُهُ فِي قَتْلِ رَجُلٍ مِنْ الْمُنَافِقِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ جَهَرَ| أَلَيْسَ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ |فَقَالَ الرَّجُلُ بَلَى وَلَ
So if someone asked him for permission to kill a hypocrite, the Messenger of Allah, may Allah’s prayers and peace be upon him, said when he spoke aloud Does he not testify that there is no god but Allah and that Muhammad is the Messenger of Allah? The man said, “Yes.”
- |أَقْتُلُهُ؟| أَيَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ؟ لَا تَقْتُلْهُ، فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُوْلُوْا لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوْهَا عَصَمُوْا مِنِّيْ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُم
- |Kill him?| Do you testify that there is no god but Allah? Do not kill him, for I have only been commanded to fight people until they say there is no god but Allah, so if they say it, they will keep their blood and their money from me except for what is rightfully theirs and their reckoning.

ع T شعب الإيمان

T people of faith

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْعَظْمِ عَنْ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ

Faith is seventy-odd, the best of which is saying there is no god but Allah, and the least of them is removing the bone from the path, and modesty is a branch of faith

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِسْلَامِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَمَنْ يَكْرَهُ أَنْ يَرْجِعَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ

Those who are in it will find in them the sweetness of Islam. He who loves Allah and His Messenger more than anything else, and he who loves a man only loves him for Allah, and he who hates to return to disbelief as he hates being thrown into the fire.

- لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ؛ أَحَبَّ إِلَيْهِ مِنْ مَالِهِ، وَأَهْلِهِ

None of you believes until I am dearer to him than his father, his son, and all people. I love him more than his money and his family

- لا و الذي نفسي بيده ، حتى أكون أحب إليك من نفسك، اَلْآنَ يَا عُمَرُ

- No, by the One in Whose hand is my soul, until I am dearer to you than yourself, now, Omar

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

None of you believes until he loves for his brother what he loves for himself of good

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

Whoever loves for Allah and hates for Allah and gives for Allah and withholds for Allah has perfected faith

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

The Muslim is the one from whose tongue and hand the Muslims are safe, and the believer is the one whom the people secure with their blood and their money

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

The Muslim is the one from whom Muslims are safe from his tongue and hand, and the emigrant is the one who emigrates from what Allah has forbidden

تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَعَلَى مَنْ لَمْ تَعْرِفْ

You feed the food and say hello to those you know and to those you don't know

- وَالَّذِي نَفْسِيْ بِيَدِهِ، لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

By the One in Whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another.

دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيْمَانِ

Let him, the modesty of faith

الْحَيَاءُ مِنْ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَذَاءُ مِنْ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ

Modesty is part of faith, faith is in heaven, obscenity is part of harshness, and harshness is part of Hell

الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنْ الْإِيمَانِ وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنْ النِّفَاقِ

Modesty and awareness are two branches of faith, and obscenity and statement are two branches of hypocrisy

آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ

A sign of faith is love of the supporters, and a sign of hypocrisy is hatred of the supporters

- أثر |الإمام علي| وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ

Impact | Imam Ali | And He who split the seed and purified the soul, it is the covenant of the illiterate Prophet, may Allah’s prayers and peace be upon him, that only a believer will love me and only a hypocrite will hate me.

- اَلْبَذَاذَةُ مِنْ الْإِيمَانِ، اَلْبَذَاذَةُ مِنْ الْإِيمَانِ، اَلْبَذَاذَةُ مِنْ الْإِيمَانِ

Extravagance of faith, extravagance of faith, extravagance of faith

- مَنْ أَنْتِ؟ بَلْ أَنْتِ حَسَّانَةُ الْمُزَنِيَّةُ كَيْفَ أَنْتُمْ؟ كَيْفَ حَالُكُمْ؟ كَيْفَ كُنْتُمْ بَعْدَنَا؟ إِنَّهَا كَانَتْ تَأْتِيْنَا زَمَنَ خَدِيْجَةَ، وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيْمَانِ

- Who are you? You are Hassana Al-Mazniyah, how are you? How are you all? How were you after us? She used to come to us at the time of Khadija, and the good covenant is of faith

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ

The believer is not slandering, cursing, obscene, or obscene

ع T الإيمان أقوال وأعمال وزيادته ونقصانه وتجديده وكماله

T Faith is words and deeds, its increase and decrease, renewal and perfection

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

The most complete of the believers in faith are the best of them in character

أَوَ مُسْلِمًا؟ أَوَ مُسْلِمًا؟ يَا سَعْدُ!إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ
or Muslim? or Muslim? Oh Saad! I give to a man and someone else is dearer to me than him, lest he be thrown into the fire on his face
- بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قُمُصٌ فَمِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْتَرُّهُ |قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُ
While I was sleeping, I saw people offering me shirts, some of which reached the breast, and some that reached below that. Omar Ibn Al-Khattab was shown to me, and he was wearing a shirt that was pulled together.
- أثر |جُنْدُبِ بْنِ عَبْدِ اللَّهِ| كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَانًا
- Athar | Jundub bin Abdullah | We were with the Prophet, may Allah’s prayers and peace be upon him, when we were young boys, so we learned faith before we learned the Qur’an, then we learned the Qur’an, so it increased our faith in it
- إِنَّ الإِيمَانَ لَيَخْلَقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلَقُ الثَّوبَ الْخَلِق، فَاسْأَلُوا اللهَ أَنْ يُجَدِّدَ الإِيمَانَ فِي قُلُوبِكُمْ
Faith creates in the heart of one of you just as a garment creates creation, so ask Allah to renew faith in your hearts.
ع T تغرب الإيمان و الإسلام وفضل الإيمان بالغيب
The alienation of faith and Islam, and the virtue of belief in the unseen
بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ
Islam seemed strange and will return to being strange, so blessed are the strangers
يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ
A time will come upon the people when one who is patient with his religion is like holding on to embers
يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوْ التَّمْرِ لَا يُبَالِيهِمْ اللَّهُ بَالَةً
The righteous will go first, then the first, and there will remain a bunch like a bunch of barley or dates. Allah does not care about their machine.
لَيُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا وَأَوَّلُهُنَّ نَقْضًا الْحُكْمُ وَآخِرُهُنَّ الصَّلَاةُ
Let the knots of Islam be undone one by one, so whenever a loop is broken, people cling to the next one, and the first of them is breaking the ruling and the last of them is prayer.
مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي بِأَهْلِهِ وَمَالِهِ
Among my nation’s most loving people are people who will come after me. One of them would like to see me with his family and money
- السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا |قَالُوا أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ قَالَ| أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُ
- Peace be upon you, abode of believers, and I, Allah willing, will join you. I wish we had seen our brothers. They said, “Are we not your brothers, O Messenger of Allah?” You are my friends and our brothers who did not come
- |يَا رَسُولَ اللَّهِ أَحَدٌ خَيْرٌ مِنَّا أَسْلَمْنَا مَعَكَ وَجَاهَدْنَا مَعَكَ قَالَ| نَعَمْ قَوْمٌ يَكُونُونَ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي
“O Messenger of Allah, is there anyone better than us who embraced Islam with you and fought with you?” He said Yes, there will be people after you who believe in me and have not seen me
طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي وَطُوبَى سَبْعَ مَرَّاتٍ لِمَنْ لَمْ يَرَنِي وَآمَنَ بِي
Blessed is he who has seen me and believes in me, and blessed seven times over who has not seen me and believed in me
- أثر |المقداد بن الأسود| أنه قال: مَا يَحْمِلُ الرَّجُلُ عَلَى أَنْ يَتَمَنَّى مَحْضَرًا غَيَّبَهُ اللَّهُ عَنْهُ لَا يَدْرِي لَوْ شَهِدَهُ كَيْفَ كَانَ يَكُونُ فِيهِ وَاللَّهِ لَقَدْ حَضَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْوَامٌ أَك
- The impact of Al-Miqdad bin Al-Aswad He said: What causes a man to wish for a presence that Allah has hidden from him, and he does not know if he witnessed it, how he would have been in it, by Allah.
ع T الوسوسة ودواؤها
T waswasah and its remedy
|قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَسُرُّنَا نَتَكَلَّمُ بِهِ وَإِنَّ لَنَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ قَالَ| أَوَجَدْتُمْ ذَلِكَ قَالُوا نَعَمْ قَالَ ذَاكَ صَرِيحُ الْإِيمَانِ
They said, O Messenger of Allah, we find in ourselves what pleases us to talk about, and we have what the sun has risen on. Did you find that? They said yes. He said that is clear faith
- يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولَ مَنْ خَلَقَ كَذَا وَكَذَا حَتَّى يَقُولَ لَهُ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ وَرُسُلِهِ

Satan comes to one of you and says, ‘‘Who created such-and-such’’ until he says to him, ‘‘Who created your Lord?’’ Then when he reaches that level, let him seek refuge in Allah and let him stop.
- يُوشِكُ النَّاسُ يَتَسَاءَلُونَ بَيْنَهُمْ حَتَّى يَقُولَ قَائِلُهُمْ: هذا اللهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللهُ عَزَّ وَجَلَّ؟ فَإِذَا قَالُوا ذلِكَ: فَقُولُوا : |اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * ولَمْ يَكُ
- People are about to ask among themselves until someone says to them: This is Allah who created creation, so who created Allah Almighty? So if they say that: Then say: | Allah is One * Allah the Eternal * He did not beget, nor was He born * and He was not
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ
Allah is great, Allah is great, Allah is great Praise be to Allah who repelled his plan to whispers
ع T القدر

T destiny

ع T من ذم الخوض في القدر

T of slander going into fate

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ
Only those who were before you perished because of their differences in the Book
- أثر |أبو هريرة| قال: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الْآيَةُ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَق
Athar | Abu Hurairah | He said: The polytheists of Quraysh came to the Messenger of Allah, may Allah’s prayers and peace be upon him, arguing about fate, so this verse was revealed: {On the day when they are dragged into the fire on their faces, taste Miss Saqar. I am everything created.
ع T وجوب الإيمان بقدر الله في كل شئ والقلم أول الخلق و ذم القدرية و وعيدهم و مجانبتهم
T The necessity of believing in Allah’s decree in everything, and the pen is the first of creation
يَكُونُ فِي أُمَّتِي أَوْ فِي هَذِهِ الْأُمَّةِ مَسْخٌ وَخَسْفٌ وَقَذْفٌ وَذَلِكَ فِي أَهْلِ الْقَدَرِ
There will be in my nation or in this nation a metamorphosis, eclipse and slander, and that is among the people of destiny

لْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ إِنْ مَرِضُوا فَلَا تَعُودُوهُمْ وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ
It is the power of the Magians of this nation that if they fall ill, do not visit them, and if they die, do not witness them

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اكْتُبْ فَقَالَ مَا أَكْتُبُ قَالَ اكْتُبْ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ
The first thing that Allah created was the pen, and He said, ‘‘Write.’’ He said, ‘‘What shall I write?’’ He said, ‘‘Write fate.’’
لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ
If Allah had punished the people of His heavens and the people of His earth, He would have punished them while He was not unjust to them, and if He had mercy on them, His mercy would have been better for them than their deeds. Die on other than this and you will enter the fire
كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ
Allah wrote the decrees of creation fifty thousand years before He created the heavens and the earth, He said, and His Throne is on the water

كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزِ وَالْكَيْسِ أَوْ الْكَيْسِ وَالْعَجْزِ
Everything is as much as possible, even the deficit and the sack or the sack and the incapacity
الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ
A strong believer is better and more beloved to Allah than a weak believer, and in each of them is good. Strive for what will benefit you and seek the help of Allah, and do not despair. If something befalls you, do not say, ‘‘If I had done such-and-such, it would have been such-and-such.’’
إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لَأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا
The boy who was killed by Al-Khidr was naturally an infidel, and if he lived, he would have exhausted his parents through tyranny and disbelief
غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتْ الصُّحُفُ
Boy, I teach you the words of Allah save you, Allah save you, Allah save you, you will find Allah towards you. I lifted the pens and dried the newspapers
- إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً |أَوْ قَالَ| بِهَا حَاجَةً

- If Allah decreed for a worshipper to die in a land, He made for him a need for it |or he said| have a need

ع T القدر والدعاء

Destiny and supplication

لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ

The judiciary only responds to supplication, and nothing increases life except righteousness

ع T الهدى والضلال بقدر الله تعالى

T guidance and misguidance by the power of Allah Almighty

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ فَمَنْ أَصَابَهُ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَهُ ضَلَّ فَلِذَلِكَ أَقُولُ جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ

Allah Almighty created his creation in darkness, then cast upon them from his light on a day, so whoever touches him from his light on a day will be guided, and whoever errs him will go astray, so I say the pen has dried on the knowledge of Allah Almighty

ع T العمل مع القدر

T work with destiny

أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ قَالَ قُلْنَا لَا إِلَّا أَنْ تُخْبِرَنَا يَا رَسُولَ اللَّهِ قَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ تَبَارَكَ وَتَعَالَى بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا ثُمَّ قَالَ لِلَّذِي فِي يَسَارِهِ هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلِأَيِّ شَيْءٍ إِذَنْ نَعْمَلُ إِنْ كَانَ هَذَا أَمْرًا قَدْ فُرِغَ مِنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ وَإِنَّ صَاحِبَ النَّارِ لَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ ثُمَّ قَالَ بِيَدِهِ فَقَبَضَهَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنْ الْعِبَادِ ثُمَّ قَالَ بِالْيُمْنَى فَنَبَذَ بِهَا فَقَالَ فَرِيقٌ فِي الْجَنَّةِ وَنَبَذَ بِالْيُسْرَى فَقَالَ فَرِيقٌ فِي السَّعِيرِ

Do you know what these two books are? He said: We said: No, except that you tell us, O Messenger of Allah. He said to the one in his right hand: This is a book from the Lord of the Worlds, Blessed and Exalted be He, with the names of the people of Paradise and the names of their forefathers and their tribes. The Fire is in their names and the names of their forefathers and their tribes, then it is more beautiful for the last of them, neither is it added to them nor is it ever diminished from them. The people of Paradise, and if he does any work, and the owner of Hell will seal him with the work of the people of Hell, and if he does any work, then he said with his hand, then he took it, then said, “Your Lord, the Mighty and Majestic, has emptied from the worshippers.”

- اِعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ |ثُمَّ قَرَأَ:| {فَأَمَّا مَنْ أَعْطَى

Work, for everyone will be facilitated for that for which he was created. As for the one who is among the people of happiness, he will be facilitated to the deeds of the people of happiness, and as for the one who is among the people of misery, he will be facilitated to the deeds of the people of misfortune. Then he recited: {As for him who gave

- |يَا رَسُولَ اللَّهِ بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الْآنَ فِيمَا الْعَمَلُ الْيَوْمَ أَفِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِيمَا نَسْتَقْبِلُ، قَالَ| لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْ

- | O Messenger of Allah, explain to us our religion. We were created now in what we do today, whether the pens were dry with it, or what we receive, he said | No, but as dried by the pens and dragged by the

ع T الأعمال بالخواتم

T works with rings

إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ

A man may work for a long time with the work of the people of Paradise, then his work ends with the work of the people of Hell, and that a man may work for a long time with the work of the people of Hell, then his work ends with the work of the people of Paradise

- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ |فَقِيلَ كَيْفَ يَسْتَعْمِلُهُ يَا رَسُولَ اللَّهِ قَالَ| يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ

- If Allah wants good for a worshipper, he uses him | It was said: How does he use him, O Messenger of Allah? He said | He guides him to a good deed before death

ع T القدر عند الخلق في الرحم

T Destiny at creation in the womb

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

One of you gathers his creation in his mother's womb for forty days, then there is a clot like that in that, then there is a lump of flesh like that, then the angel sends and breathes the soul into him, and he orders four words to write down his livelihood, his life, his work, whether he is miserable or happy. There is only an arm's length between him and it, and that which has been written overtakes him, so he does the deeds of the people of Hell and enters it.

وَكَّلَ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ أَيْ رَبِّ نُطْفَةٌ أَيْ رَبِّ عَلَقَةٌ أَيْ رَبِّ مُضْغَةٌ فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى أَشَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الْأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ

And Allah entrusted the womb as an angel, so He would say, "O Lord, a sperm-drop, a blood clot, or a lump of flesh." Then when Allah wanted to decree its creation, He would say, "O Lord, male or female, miserable or happy, so what is the sustenance?

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ وَكَيْفَ يَشْقَى رَجُلٌ بِغَيْرِ عَمَلٍ فَقَالَ لَهُ الرَّجُلُ أَتَعْجَبُ مِنْ ذَلِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا ثُمَّ قَالَ يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَقُولُ يَا رَبِّ أَجَلُهُ فَيَقُولُ رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَقُولُ يَا رَبِّ رِزْقُهُ فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ فَلَا يَزِيدُ عَلَى مَا أُمِرَ وَلَا يَنْقُصُ

The wretched one is the one who is wretched in his mother's womb, and the happy one is the one who preaches other than him. So a man from the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, called Hudhayfah bin Usaid al-Ghifari, came to him and told him about that from what Ibn Masoud said. He, peace and blessings of Allah be upon him, says if the semen passes for forty-two nights, Allah sends an angel to it, who forms it and creates its hearing, its sight, its skin, its flesh and its bones, then it says, "O Lord, mention or is it a female?" Your Lord wills what He wills, and the angel writes, then the angel comes out with the newspaper in his hand, so he does not add to what he commands, nor subtract from it

خَلَقَ اللَّهُ كُلَّ نَفْسٍ وَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا

Allah created every soul and wrote its life, sustenance and calamities

ع T محاجة آدم وموسى

The argument of Adam and Moses

حَاجَّ مُوسَى آدَمَ فَقَالَ لَهُ أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنْ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ قَالَ قَالَ آدَمُ يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَجَّ آدَمُ مُوسَى ، احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنْ الْجَنَّةِ قَالَ فَقَالَ آدَمُ وَأَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ قَالَ فَحَجَّ آدَمُ مُوسَى

Musa argued with Adam, and he said to him: You are the one who brought people out of Paradise because of your sin and made them miserable. Adam and Moses argued, and Moses said, "O Adam, you are the one whom Allah created with His hand and breathed into you from His spirit. You seduced people and brought them out of Paradise." He said, "Adam and you are the Moses whom Allah chose you for His words. Do you blame me for a deed I did that Allah wrote for me before He created the heavens and the earth?" Adam argued with Moses.

إِنَّ مُوسَى قَالَ يَا رَبِّ أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا وَنَفْسَهُ مِنْ الْجَنَّةِ فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ أَنْتَ أَبُونَا آدَمُ فَقَالَ لَهُ آدَمُ نَعَمْ قَالَ أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ قَالَ نَعَمْ قَالَ فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنْ الْجَنَّةِ فَقَالَ لَهُ آدَمُ وَمَنْ أَنْتَ قَالَ أَنَا مُوسَى قَالَ أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ قَالَ نَعَمْ قَالَ أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ قَالَ نَعَمْ قَالَ فِيمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنْ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى

Moses said, "O Lord, show us Adam who brought us and himself out of Paradise." Then Allah showed him Adam, and he said, "You are our father, Adam." Adam said to him, "Yes." He said, "You are the one into whom Allah breathed from His Spirit, and taught you all the names, and commanded the angels, so they prostrated to you." He has Adam and who are you? He said: I am Moses. He said: You are the prophet of the Children of Israel, whom Allah spoke to you from behind a veil. He did not place between you and Him a messenger from His creation. He said: Yes. In it, the judiciary is before me. The Messenger of Allah, may Allah's prayers and peace be upon him, said at that, so Adam Musa performed pilgrimage, so Adam Musa performed pilgrimage

ع T حكم الأطفال

T rule kids

أَوَ غَيْرُ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ

Or else, O Aisha, that Allah created people for Paradise, He created them for it while they were in the loins of their fathers, and He created people for Hell, He created them for it while they were in the loins of their parents

- إِيَا رَسُولَ اللَّهِ ذَرَارِيُّ الْمُؤْمِنِينَ فَقَالَ| هُمْ مِنْ آبَائِهِمْ |فَقُلْتُ يَا رَسُولَ اللَّهِ بِلَا عَمَلٍ قَالَ| اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ |قُلْتُ يَا رَسُولَ اللَّهِ فَذَرَارِيُّ الْمُشْرِكِينَ قَالَ| مِنْ آبَائِهِمْ |قُلْ

| O Messenger of Allah, the offspring of the believers. He said | They are from their fathers. I said, O Messenger of Allah, without work. He said Allah knows best what they were doing From their fathers | say

- |سُئِلَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ| اَللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

The Messenger of Allah, may Allah's prayers and peace be upon him, asked about the children of the polytheists, and he said: Allah, when He created them, knows best what they were doing

ع T الطهارة أبواب المياه

T Purity water sections

ع T ماء زمزم

T Zamzam water

أثر |علي بن أبي طالب| إِنَّهُ كَانَ يَصِفُ حَجَّ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَفِيْهِ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَرِبَ مِنْ مَاءِ زَمْزَمَ وَتَوَضَّأَ مِنْهُ

Impact | Ali bin Abi Talib | He was describing the pilgrimage of the Messenger of Allah, may Allah bless him and grant him peace, and in it he, may Allah bless him and grant him peace, drank Zamzam water and performed ablution with it.

ع T ماء البحر

T sea water

هُوَ الطَّهُوْرُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ

It is the purification of what the solution is dead

ع T ماء الآبار

T well water

إِنَّ الْمَاءَ طَهُوْرٌ لَا يُنَجِّسُهُ شَيْءٌ

Water is pure and nothing impure it

ع T ماء الفلاة ولو ترده السباع والدواب

The water of the wilderness, even if the beasts and animals return it

إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ، لَمْ يَحْمِلِ الْخَبَثِ

If the water was qalteen, it did not carry slag

ع T الماء الدائم الذي لا يجري

T dime water that does not run

لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ، لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ

None of you should take a bath in running water while he is in a state of ritual impurity, and none of you should urinate in running water that does not flow and then take a bath in it

ع T النهي عن التطهر بالماء المستعمل

The prohibition of purification with used water

أثر |صحابي| روى أنه نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ، وَلْيَغْتَرِفَا جَمِيعًا

Impact | Companions | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade the woman to take a bath with the help of a man, or for the man to take a bath with the help of a woman.

ع T صحة التطهر بالماء المستعمل

The validity of purification with used water

إِنَّ الْمَاءَ لَا يُجْنِبُ

Water is not spared

- أثر |أبو جحيفة| روى أن خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْهَاجِرَةِ فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ فَيَتَمَسَّحُونَ بِهِ، وَمَنْ لَمْ يُصِبْ أَخَذَ مِنْ بَلَلِ يَدِ

- Athar | Abu Jahifa | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, went out to us with the Hijrah, and he brought an ablution, and he performed an ablution, so the people began to take from the surplus of his ablution, and they wiped with it, and whoever did not get sick took from the wetness of his hand.

ع T الماء الذي خالطه طاهر ولم يغيره

The water mixed with it is pure and he did not change it

أثر |أم هانئ| روت أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ

Impact | Um Hani | She narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, washed himself and Maimuna from one vessel in a bowl with traces of dough

ع T أبواب الطاهر والنجس وما يتبعه
The chapters on the pure and the impure and what follows
أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟ |قَالَ يَا رَسُولَ اللَّهِ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ فَقَالَ| سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ
Where were you, Abu Huraira? He said: O Messenger of Allah, you met me while I was beside myself, and I did not want to sit with you until I took a bath Glory be to Allah, the believer is not impure
إِنَّ الْمُسْلِمِ لَا يَنْجُسُ

A Muslim is not impure

اِقْسِمْهُ بَيْنَ النَّاسِ

Divide it among the people
- أثر |عبد الله بن زيد| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَلَّمَ أَظْفَارَهُ فَأَعْطَاهَا رَجُلًا
Impact | Abdullah bin Zaid | It was narrated that the Prophet, may Allah bless him and grant him peace, trimmed his nails and gave them to a man
- أثر |أبو هريرة| روى أنه رأى النبي ﷺ حَامِلَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ وَلُعَابُهُ يَسِيلُ عَلَيْهِ
Athar | Abu Hurairah | It was narrated that he saw the Prophet, may Allah’s prayers and peace be upon him, carrying Al-Hussein bin Ali on his shoulder, and his saliva was pouring on him
- أثر |المسور بن مخرمة| روى في حديث صلح الحديبية أَنَّهُ مَا تَنَخَّمَ رسولُ اللهِ ﷺ نُخَامَةً إِلَّا وَقَعَتْ فِيْ كَفِّ رَجُلٍ فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ
The effect of Al-Miswar bin Makhramah It was narrated in the Hadith of the Treaty of Al-Hudaybiyah that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not expect sputum to fall into the palm of a man, and he rubbed it on his face and skin.
يَا أُمَّ سُلَيْمٍ مَا هذَا الَّذِيْ تَصْنَعِيْنَ؟
Umm Salim, what is this that you are doing?
- أثر |عائشة| قَالَتْ كُنْتُ أَشْرَبُ مِنْ الْقَدَحِ وَأَنَا حَائِضٌ فَأُنَاوِلُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ مِنْهُ
Athar | Aisha | She said: I used to drink from a cup when I was menstruating, so the Prophet, may Allah’s prayers and peace be upon him, gave it to him and placed his mouth on a place in my mouth and drank from it.
- أثر |عائشة| رَوَتْ أَنَّهَا تَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرْكًا أَوْ يَحُكُّهُ يَابِسًا بِظُفْرِهَا أَوْ بِأَصَابِعِهَا فَيُصَلِّيْ فِيْهِ
Athar | Aisha | She narrated that she rubbed semen from the garment of the Messenger of Allah, may Allah bless him and grant him peace, rubbing it or rubbing it dry with her fingernails or fingers, and he prayed in it.
- أثر |عمرو بن خارجة| رَوَى أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطَبَ بِمِنًى وَهُوَ عَلَى رَاحِلَتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلُعَابِهَا يَسِيْلُ عَلَى كَتِفِهِ
Athar | Amr bin Kharga | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, delivered a sermon at Mina while he was on his camel, may Allah bless him and grant him peace, and its saliva was running down his shoulder.
- أثر |أنس بن مالك| رَوَى أَنَّ نَاسًا مِنْ عُكْلٍ أَتَوْا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاجْتَوَوْا الْمَدِيْنَةَ |لَا يوافقهم هواؤها| فَأَمَرَهُمْ أَنْ يَشْرَبُوْا مِنْ أَبْوَالِ الْإِبِلِ وَأَلْبَانِهَا
- Impact | Anas bin Malik | It was narrated that some people from Ukl came to the Prophet, may Allah’s prayers and peace be upon him, and came to Medina | their desires did not agree with them | He commanded them to drink from the urine of camels and their milk
- أثر |أنس بن مالك| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ فِيْ مَرَابِضِ الْغَنَمِ
Impact | Anas bin Malik | It was narrated that the Prophet, may Allah bless him and grant him peace, used to pray in the sheepfolds
- أثر |عمر| رَوَى فِيْ حَدِيْثِهِ عَنْ غَزْوَةِ تَبُوْكَ أَنَّ الرَّجُلَ كَانَ يَنْحَرُ بَعِيْرَهُ فَيَعْصِرُ فَرْثَهُ وَيَجْعَلُ مَا بَقِيَ عَلَى كَبِدِهِ
- Impact | Omar | He narrated in his hadith about the Battle of Tabuk that a man used to slaughter his camel and squeeze out its dung and put what was left on his liver.
- |في هرة| إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنْ الطَّوَّافِينَ عَلَيْكُمْ أَوْ الطَّوَّافَاتِ
- |in a kitten| It is not impure, but it is from the circumambulation of you or the circumambulation
- إذا إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الْآخَرِ شِفَاءً |معجزة نبوية صدقها العلماء في الغرب حيث دواء ما يحميها من جراثيمها ويحمينا في ظهر جناحها|
- So if a fly falls into the container of one of you, let him dip it, for in one of its wings there is a disease and in the other there is a cure | A prophetic miracle believed by scholars in the West, where there is a medicine that protects them from their germs and protects us in the back of their wings |
- أثر |عبد الله بن أبي أوفى| رُوِيَ أَنَّهُ غَزَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالصَّحَابَةِ سَبْعَ غَزَوَاتٍ يَأْكُلُوْنَ الْجَرَادَ
- Impact | Abdullah bin Abi Awfa | It was narrated that he invaded with the Prophet, may Allah’s prayers and peace be upon him, and the companions, seven invasions, eating locusts
أُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ فَأَمَّا الْمَيْتَتَانِ فَالْحُوتُ وَالْجَرَادُ وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطِّحَالُ

I have made lawful for you two dead bodies and two blood vessels, so as for the two dead bodies, they are the whale and the locust, and as for the two dead bodies, they are the liver and the spleen

إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ

If the cuticle is tanned, it has been cleansed

- ألا هَلَّا أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ |فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ قَالَ| إِنَّمَا حُرِّمَ أَكْلُهَا ، يَطْهَرُهَا الْمَاءُ وَالْقَرَظُ

Did they not take her skin, tan it, and benefit from it? They said, O Messenger of Allah, she is dead. He said: It is forbidden to eat it, but water and dirt purify it

- أثر |جابر| قال: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنُصِيبُ مِنْ آنِيَةِ الْمُشْرِكِينَ وَأَسْقِيَتِهِمْ فَنَسْتَمْتِعُ بِهِمْ فَلَا يُعَابُ عَلَيْنَا

Athar | Jaber | He said: We used to go on a raid with the Messenger of Allah, may Allah bless him and grant him peace, and we would share the utensils and water of the polytheists, and we would enjoy them, so we would not be reprimanded.

- أثر |عمران بن حصين| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ هُوَ وَأَصْحَابُهُ مِنْ مَزَادَتَيْ مُشْرِكَةٍ

- Impact | Imran bin Hussein | The Prophet, may Allah's prayers and peace be upon him, performed ablution with his companions from two mushrik auctions

- أثر |أنس بن مالك| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ يَهُوْدِيٌّ إِلَى خُبْزِ شَعِيْرٍ وَإِهَالَةٍ سَنِخَةٍ فَأَجَابَهُ

- Impact | Anas bin Malik | The Prophet, may Allah bless him and grant him peace, was invited by a Jew to barley bread and Ahla Sinkha, and he answered him

ع T النجس

T impure

أَهْرِيْقُوْا عَلَيْهِ سِجْلًا مِنْ مَاءٍ

Ehriqoa on him log of water

أَلْقَى الرَّوْثَةَ وَقَالَ إِنَّهَا رِكْسٌ

He threw dung and said it was a rex

إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ

If you see madhiy, wash your penis and perform ablution as you do for prayer

- دِبَاغُهُ يَذْهَبُ بِخَبْثِهِ، ، بِنَجْسِهِ – بِرِجْسِهِ

- Tanning removes its wickedness, its impurity - its impurity

مَا قُطِعَ مِنْ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ

What is cut off from the animal while it is alive is dead

إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ فَإِنَّهَا رِجْسٌ – نَجِسٌ –

Allah and His Messenger forbid you from the meat of domestic donkeys, for it is an abomination - najis -

- طَهُورُ إِنَاءِ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أُولَاهُنَّ بِالتُّرَابِ، فَلْيُرِقْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ

The purification of one of you's utensils, if a dog licks it, is to wash it seven times, first with dirt, spill it, then wash it seven times.

- خُذُوْهَا وَمَا حَوْلَهَا، فَأَلْقُوْهَا وَكُلُوْهُ

- Take it and around it, throw it and eat it

لِتَحُتَّهُ ثُمَّ لْتَقْرُصْهُ بِمَاءٍ ثُمَّ لْتُصَلِّ فِيْهِ

To under it, then to pinch it with water, then to reach it

اِغْسِلِيْهِ بِمَاءٍ وَسِدْرٍ وَحُكِّيْهِ بِضِلْعٍ

Wash it with water and Sidr and tell it with a rib

ع T إزالة النجاسة بالنضح وشبه

Removal of impurity by exudation and semi

أثر |أم قيس| روى أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلْ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَسَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ

Impact | Umm Qais | It was narrated that she brought a young son of hers who did not eat food to the Messenger of Allah, may Allah's prayers and peace be upon him, so the Messenger of Allah, may Allah's prayers and peace be upon him, seated him in his lap, and he urinated on his clothes, so he called for water, so he sprayed it and did not wash it

- يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ

- He sprinkles the urine of the boy, and washes the urine of the girl

- إِنَّمَا يُجْزِئُكَ مِنْ ذَلِكَ الْوُضُوءُ |فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ قَالَ| يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهِ ثَوْبَكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ مِنْهُ

That ablution is enough for you. I said, O Messenger of Allah, how can it get on my clothes? It is enough for you to take a handful of water and sprinkle it on your clothes wherever you see that it got infected

- لِمَ خَلَعْتُمْ نِعَالَكُمْ؟ |فَقَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا قَالَ| إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بِهِمَا خَبَثًا فَإِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقْلِبْ نَعْلَهُ فَلْيَنْظُرْ فِيهَا فَإِنْ رَأَى

- Why did you take off your slippers? They said, O Messenger of Allah, we saw you take off, so we took off Jibril came to me and informed me that there is dirt in them, so if one of you comes to the mosque, let him turn his shoe over and look at it.

- أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا، فَهَذِهِ بِهَذِهِ

- Isn't there a way after that that is better than it? This is this one

يُطَهِّرُهُ مَا بَعْدَهُ

He cleans it up afterwards

ع T الآنية

T instantaneous

أثر |أنس بن مالك| روي أَنَّ قَدَحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْكَسَرَ فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ

Impact | Anas bin Malik | It was narrated that the mug of the Prophet, may Allah bless him and grant him peace, was broken, so a silver chain took the place of the people

لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ

Do not drink from utensils of gold and silver, and do not eat from dishes from them, for it is for them in this world and for us in the Hereafter.

الَّذِي يَشْرَبُ فِي آنِيَةٍ مِنْ فِضَّةٍ فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ

The one who drinks from silver vessels, then the fire of Hell is drawn into his stomach

إِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلَا تَأْكُلُوا فِيهَا فَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا

If you find other than their utensils, do not eat from them, and if you do not find them, then wash them and eat from them

- أثر |جابر| روى أنه كُنَّا نُصِيبُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَغَانِمِنَا مِنْ الْمُشْرِكِينَ الْأَسْقِيَةَ وَالْأَوْعِيَةَ فَنَقْسِمُهَا وَكُلُّهَا مَيْتَةٌ

- Athar | Jaber | It was narrated that we used to share with the Messenger of Allah, may Allah’s prayers and peace be upon him, in our booty from the polytheists, waterskins and containers, so we divided them and all of them were dead.

أَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ

Close your closes, and mention the name of Allah, and cover your vessels, and mention the name of Allah

ع T أبواب التخلى وقضاء الحاجة وما يتبع ذلك

T the doors of abandonment and relieving the need and what follows

ع T الإبعاد

Dimensions

أثر |المغيرة بن شعبة| قال: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ فَأَبْعَدَ فِي الْمَذْهَبِ

The impact of Al-Mughirah bin Sha`bah He said: I was with the Prophet, may Allah’s prayers and peace be upon him, on a journey, and the Prophet, may Allah’s prayers and peace be upon him, fulfilled his need, so he went far in the sect

ع T الاستتار عند التخلي

T latency when giving up

أثر |عبد الله بن جعفر| روى انَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ هَدَفٌ |كل شيء مرتفع| أَوْ حَائِشُ نَخْلٍ |أي ما التف منه|

Athar | Abdullah bin Jaafar | It was narrated that the most beloved thing that the Messenger of Allah, may Allah’s prayers and peace be upon him, concealed for his need is a goal |everything is high| Or a palm tree |

أَلَمْ تَعْلَمُوا مَا لَقِيَ صَاحِبُ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَصَابَهُمْ الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ فَنَهَاهُمْ فَعُذِّبَ فِي قَبْرِهِ

Do you not know what happened to the companion of Bani Isra’il?

- أثر |عبد الله بن عمر| أنه روى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ حَاجَةً لَا يَرْفَعُ ثَوْبَهُ حَتَّى يَدْنُوَ مِنْ الْأَرْضِ

- Athar | Abdullah bin Omar | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, if he wanted something, he would not lift his clothes until he came close to the ground

ع T مواضع يجب اتقاؤها عن قضاء الحاجة

T places that must be avoided when defecating

ع T الملاعن الثلاث

T the three fucks

اتَّقُوا اللَّاعِنَيْنِ، الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ

Beware of the curser, who abandons people's way or their shadow

اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ الْبَرَازَ فِي الْمَوَارِدِ وَالظِّلِّ وَقَارِعَةِ الطَّرِيقِ

Beware of the three curses excrement in resources, shadow and roadside

ع T الماء الراكد

T stagnant water

أثر |جابر| أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ

Impact | Jaber | The Prophet, may Allah's prayers and peace be upon him, forbade urinating in stagnant water

ع T المغتسل

T the bather

أثر |صحابي| نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُغْتَسَلِهِ

Impact | Companions | The Messenger of Allah, may Allah's prayers and peace be upon him, forbade one of us to comb himself every day or to urinate in his bath

ع T الجحر

T burrow

أثر |عبد الله بن سرجس| أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُبَالَ فِي الْجُحْرِ

Impact | Abdullah bin Sarges | The Messenger of Allah, may Allah's prayers and peace be upon him, forbade urinating in the hole

ع T جواز البول في الآنية

T is permissible to urinate in the pot

أثر |عائشة| فَلَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي أَوْ إِلَى حَجْرِي فَدَعَا بِطَسْتٍ فَلَقَدْ انْخَنَثَ فِي حِجْرِي فَبَالَ فَمَاتَ ﷺ

Athar | Aisha | I was resting him on my chest or on my lap, so he called for a basin, and he ejaculated in my lap, then he urinated and died, may Allah bless him and grant him peace.

ع T البول من الجلوس

T urine from sitting

أثر |عائشة| مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا جَالِسًا

Athar | Aisha | Whoever tells you that the Messenger of Allah, may Allah's prayers and peace be upon him, urinated while standing, do not believe him. He only urinated while sitting

ع T البول من قيام

T urine from do

أثر |حذيفة| أتى رسول الله ﷺ على سباطة بني فلان فَبَالَ قَائِمًا فَتَنَحَّيْتُ عَنْهُ فَدَعَانِي وَكُنْتُ عِنْدَ عَقِبَيْهِ حَتَّى فَرَغَ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ – لوددت أن صاحبكم لا يشدد هذا التشديد رَأَيْتُنِي أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَمَاشَى فَأَتَى سُبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ فَبَالَ فَانْتَبَذْتُ مِنْهُ فَأَشَارَ إِلَيَّ فَجِئْتُهُ فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ

effect | shell | The Messenger of Allah, may Allah's prayers and peace be upon him, came to the tribe of Banu So-and-so, and he urinated while standing. One of you urinated, and I withdrew from him, so he pointed to me, so I came to him, and I stood at his heels until he had finished

ع T النهى عن استقبال القبلة او استدبارها عند التخلي

The prohibition of facing the qiblah or turning away from it when abandoning

إِذَا أَتَيْتُمْ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا

If you come to the defecation, do not face the qiblah with defecation or urination, but face east or west

ع T الرخصة لو وراء حائط

T license if behind a wall

أثر |عبد الله بن عمر| لَقَدْ ارْتَقَيْتُ عَلَى ظَهْرِ الْبَيْتِ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ

Impact | Abdullah bin Omar | I climbed on the back of the house and saw the Messenger of Allah, may Allah bless him and grant him peace, wearing two bricks to the future of Jerusalem for his needs

- أثر |جابر بن عبد الله| أن رسول الله ﷺ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ

- Impact | Jaber bin Abdullah | The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the Prophet, may Allah's prayers and peace be upon him, to face the qiblah with urine. I saw him a year before he died.

- أثر |عبد الله بن عمر| روي أنه أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا |فقيل يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا قَالَ| بَلَى إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفَضَاءِ فَإِذَا كَانَ بَيْنَكَ

- Athar | Abdullah bin Omar | It was narrated that he bowed his camel facing the qiblah, then sat down to urinate on it. It was said, "O Abu Abd al-Rahman, wasn't this forbidden?" He said: Yes, it was only forbidden in space, so if it is between you

ع T ما يقال عند التخلي

T is what is said when giving up

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْخُبُثِ وَالْخَبَائِثِ

O Allah, I seek refuge in You from wickedness and wickedness

ع T ما يقال بعد الخروج من التخلي
is what is said after the abandonment

غُفْرَانَكَ

Your forgiveness

ع T كراهية ذكر الله عند قضاء الحاجة

T Hate the remembrance of Allah when the need
أثر |عبد الله بن عمر| روى أنه مَرَّ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ
Impact | Abdullah bin Omar | It was narrated that a man passed by the Prophet, may Allah's prayers and peace be upon him, while he was urinating, so he greeted him, but he did not answer him
ع T استعمال اليد اليسرى للخلاء والأذى

T Using the left hand to empty and hurt

إِذَا بَالَ أَحَدُكُمْ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَإِذَا أَتَى الْخَلَاءَ فَلَا يَتَمَسَّحْ بِيَمِينِهِ
If one of you urinates, he should not touch his penis with his right hand, and if he comes to the toilet, he should not wipe with his right hand
- أثر |عائشة| كَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ وَكَانَتْ يَدُهُ الْيُسْرَى لِخَلَائِهِ وَمَا كَانَ مِنْ أَذًى
Athar | Aisha | The right hand of the Messenger of Allah, may Allah's prayers and peace be upon him, was for his purification and food, and his left hand was for his private parts and whatever was harmful.
ع T التشديد في عدم التحفظ من البول

T Emphasis on non-reservation of urine
إِنَّهُمَا |أي صاحبا قبرين| يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِهُ مِنْ الْبَوْلِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وَقَالَ لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا
They are the owners of two graves They are tormented and they are not tormented for a major sin. As for this man, he did not protect himself from urination, and as for this man, he used to gossip with gossip. Then he called for a fresh toothpick and split it in two, then he planted one on this one and on this one and said that he might lighten them up as long as they did not wither.
ع T الاستجمار بالأحجار وتراً والنهى عن استعمال الرجيع والعظم والحممة
T Istimar with stones and strings, and the prohibition of the use of ashes, bones and hams
إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ

If one of you gets used to it, Fletcher

بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ

With three stones, there is no return

هَذَا رِكْسٌ

This is rex
- أثر |سلمان الفارسي| قِيلَ لِسَلْمَانَ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ قَالَ| أَجَلْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بِبَوْلٍ أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ
- Impact | Salman Al-Farsi | It was said to Salman, "Your Prophet, may Allah's prayers and peace be upon him, has taught you everything, even shit." He said Yes, he forbade us to face the qiblah with defecation or urine, or to clean ourselves with our right hand or
- أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِمْ |فَانْطَلَقَ فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ| كُلُّ عَظْمٍ يُذْكَرُ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ
The caller of the jinn came to me, and I passed them paragraphs on them, so he set off, and saw us in their footsteps and the traces of their fire. Every bone on which the name of Allah is mentioned falls
- أثر |عبد الله بن مسعود| روى أنه قَدِمَ وَفْدُ الْجِنِّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا مُحَمَّدُ انْهَ أُمَّتَكَ أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حُمَمَةٍ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ لَنَا فِيهَا رِ
Athar | Abdullah bin Masoud | It was narrated that a delegation of jinn came to the Messenger of Allah, may Allah's prayers and peace be upon him, and they said, "O Muhammad, it is your nation that they seek refuge with a bone, dung, or pigeon, for Allah Almighty has made for us in it."
ع T الاستنجاء بالماء

T Istinja with water

ع T الثناء على المتطهرين بالماء

T praise the water cleansers
نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَفِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ } قَالَ كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ هَذِهِ الْآيَةُ فِيهِمْ
This verse was revealed about the people of Quba, in which there are men who love to purify themselves, and Allah loves those who purify themselves.
ع T دلك اليد بالأرض بعد الاستنجاء

T Rub the hand on the ground after istinja

أثر |أبو هريرة| روى أنه كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى قَالَ أَبُو دَاوُد فِي حَدِيثِ وَكِيعٍ ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ

Athar | Abu Hurairah | It was narrated that the Prophet, may Allah's prayers and peace be upon him, when he came to the toilet, I brought him water in a pot or a pot, and he sought cleansing.

ع T الوضوء

T ablution

ع T مشروعيته

T his legitimacy

يَا بُنَيَّةُ مَا يُبْكِيكِ؟ يَا بُنَيَّةُ ائْتِنِيْ بِوَضُوْءٍ

Oh, what makes you cry? Oh brown, give me an ablution

ع T من فضائل الوضوء

T of the virtues of ablution

أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ

Shall I not guide you to that by which Allah erases sins and raises ranks? They said, "Yes, O Messenger of Allah." He said, "Performing ablution well in adversity, taking many steps to the mosques, and waiting for prayer after prayer, for that is the bond."

إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ الذُّنُوبِ

If a Muslim or believer performs ablution and washes his face, every sin that he looked at with his eyes will be removed from his face with the water or with the last drop of water. water or with the last drop of water until it comes out clean of sins

إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَتَمَضْمَضَ خَرَجَتْ الْخَطَايَا مِنْ فِيهِ فَإِذَا اسْتَنْثَرَ خَرَجَتْ الْخَطَايَا مِنْ أَنْفِهِ فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ

When a believer performs ablution and rinses, the sins come out from his mouth, then when he blows his nose, the sins come out from his nose, then when he washes his face, the sins come out from his face until they come out from under his eye blades. From his ears, and when he washed his feet, the sins would come out from his feet until they came out from under the nails of his feet. Then his walking to the mosque and his prayers would be supererogatory for him.

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْ فَيُسْبِغُ الْوَضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

There is no one among you who performs ablution and performs ablution well, then says, "I testify that there is no god but Allah, and that Muhammad is the worshipper of Allah and His Messenger, but the eight gates of Paradise are opened for him, and he enters from whichever one he wishes."

- مَنْ تَوَضَّأَ فَقَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، كُتِبَ فِيْ رِقٍّ ثُمَّ طُبِعَ بِطَابِعٍ، ثُمَّ رُفِعَ تَحْتَ الْعَرْشِ فَلَمْ يَكْسِرْ إِلَى يَوْمِ الْقِيَامَةِ

He who performed ablution and said, "Glory be to You, O Allah, and with Your praise, I bear witness that there is no god but You, I seek Your forgiveness and repent to You." It was written on parchment, then printed with a stamp, then raised under the Throne, and it will not be broken until the Day of Resurrection.

ع T شرطية الطهارة للصلاة

T Purity conditional for prayer

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

Allah does not accept the prayer of one of you if he breaks his fast until he performs ablution

لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ

Prayers without purification are not accepted, nor is alms from unlawful persons accepted

ع T لا يجب الوضوء إلا عند إرادة الصلاة

T It is not obligatory to perform ablution except when one wants to pray

أُرِيْدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ ، مَا أَرَدْتُ الصَّلَاةَ فَأَتَوَضَّأَ ،

I want to pray, do ablution, if I want to pray, do ablution

ع T المحافظة على الوضوء

T maintain ablution

إِسْتَقِيْمُوْا وَلَنْ تُحْصُوْا، وَاعْلَمُوْا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَنْ يُحَافِظَ عَلَى الْوُضُوْءِ إِلَّا مُؤْمِنٌ

Be upright and you will not be counted, and know that the best of your deeds is prayer, and only a believer will maintain ablution

ع T مشروعية الوضوء لكل صلاة من غير إيجاب

The legitimacy of ablution for every prayer without affirmation

أثر |أنس بن مالك|: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ |قيل فَأَنْتُمْ مَا كُنْتُمْ تَصْنَعُونَ قَالَ| كُنَّا نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ نُحْدِثْ

Impact | Anas bin Malik |: The Prophet, may Allah's prayers and peace be upon him, used to perform ablution at every prayer. It was said, "You are what you used to do." He said: We used to pray all prayers with one ablution unless we happened

ع T الرخصة في أداء العديد من الصلوات بوضوء واحد

The license to perform many prayers with one ablution

عَمْدًا فَعَلْتُهُ

deliberately did it

ع T صفة الوضوء

T adjective ablution

ع T البداية بغسل اليدين

T Start with hand washing

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْوَضُوءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِيْ أَيْنَ بَاتَتْ يَدُهُ

If one of you wakes up from his sleep, he should not dip his hand in ablution until he washes it three times, because he does not know where his hand spent the night.

ع T التسمية عند الوضوء

T naming when ablution

لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ تَعَالَى عَلَيْهِ

There is no prayer for one who does not have ablution, and no ablution for one who does not mention the name of Allah Almighty over him

ع T السواك

T toothpick

ع T السواك عند الوضوء

The toothpick when performing ablution

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوْءٍ

Were it not that I would be hard on my nation, I would have commanded them to use the siwak with every ablution

ع T السواك عند الصلاة

The toothpick when praying

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَأَخَّرْتُ الْعِشَاءَ الْآخِرَةَ إِلَى ثُلُثِ اللَّيْلِ

Were it not that I would be hard on my nation, I would have commanded them to use a siwak at every prayer, and I would have delayed the last night prayer until one-third of the night

ع T السواك عند القيام من النوم

Use the toothpick when getting up from sleep

أثر |حذيفة|: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ مِنْ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ

Tradition | Hudhayfah |: The Messenger of Allah, may Allah's prayers and peace be upon him, used to clean his mouth with a siwak when he got up at night

ع T السواك عند الدخول للمنزل

Use the toothpick when entering the house

ع T المبالغة في التسوك

T's exaggeration in Tsuk

أُعْ أُعْ

aaa aaa

ع T الأدب في استعمال السواك

T Etiquette in the use of miswak

أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ فَجَذَبَنِي رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنْ الْآخَرِ فَنَاوَلْتُ السِّوَاكَ الْأَصْغَرَ مِنْهُمَا فَقِيلَ لِي كَبِّرْ فَدَفَعْتُهُ إِلَى الْأَكْبَرِ

He saw me in a dream wearing a toothpick with a toothpick, and two men pulled me, one of them larger than the other, so I took the toothpick which was smaller than the two of them.

ع T الحض على السواك

T encouragement to miswak

لقد أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ

I have overdone you in miswak

ع T السواك مطهر للفم ومرضي للرب تعالى.

The miswak is a purifier for the mouth and pleasing to Allah Almighty.

السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ

Miswak purifies the mouth, pleasing to Allah

ع T المضمضة والاستنشاق والاستنثار

T Rinsing, sniffing and exhaling

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثُمَّ لِيَسْتَنْثِرْ وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ

If one of you wakes up from his sleep and performs ablution, then let him blow it three times, for the devil spends the night on his nostrils.

- أثر |علي بن أبي طالب| روي عنه فَأَتَاهُ الْغُلَامُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ، فَأَدْخَلَ يَدَهُ الْيُمْنَى فَمَلَأَ فَمَهُ فَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى فَعَلَ هَذَا ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إ

- Impact | Ali bin Abi Talib | It was narrated from him that the boy brought him a container containing water and a basin, so he inserted his right hand, filled his mouth, rinsed his mouth, sniffed and sprayed with his left hand. He did this three times, then said: Who is pleased to look at

ع T مشروعية الجمع بين المضمضة والاستنشاق من كف واحدة

The legality of combining rinsing and sniffing with one palm

ع T تخليل اللحية والأصابع

T Pickling the beard and fingers

إِذَا تَوَضَّأْتَ فَخَلِّلْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ

If you do ablutions, then through your fingers and toes

أَسْبِغْ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

Perform ablution properly, cleavage between fingers, and exaggerate in sniffing, unless you are fasting

- أثر |المستورد بن شداد| رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ يَدْلُكُ أَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهِ

- Impact | Imported bin Shaddad | I saw the Messenger of Allah, may Allah's prayers and peace be upon him, when he performed ablution, rubbing his toes with his little finger

ع T البداية باليمين في الوضوء

T Starting with the right in ablution

إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَابْدَءُوا بِمَيَامِنِكُمْ

If you get dressed and when you perform ablution, start with your right hand

ع T وجوب إسباغ الوضوء وفضل إطالة الغرة والتحجيل

The necessity of performing ablution well and the virtue of prolonging the forepart and delaying it

وَيْلٌ لِلْأَعْقَابِ مِنْ النَّارِ

Woe to the butts of the fire

فنادانا بأعلى صوته وَيْلٌ لِلْعَرَاقِيبِ مِنْ النَّارِ – بطون الأقدام –

Then he called out to us in the loudest of his voice, Woe to the hocks of the fire - the soles of the feet -

اِرْجِعْ فَأَحْسِنْ وُضُوْءَكَ

Go back and improve your ablution

أَنْتُمْ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ مِنْ إِسْبَاغِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ

On the Day of Resurrection, you are the unearthly white-haired one from the best ablution

ع T صفة وضوء النبي ﷺ بالتفصيل

The description of the ablution of the Prophet, may Allah bless him and grant him peace, in detail

دعا بماء – بسم الله ، دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مِرَارٍ فَغَسَلَهُمَا ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

He called for water - in the name of Allah, he called for a bowl, so he poured it on his palms three times, then he washed them, then he put his right hand in the bowl, rinsed his mouth and sprayed it, then washed his face three times and his hands up to the elbows three times, then wiped his head, then washed his feet three times, then he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said who performed ablution Towards my ablution, then he prayed two rak'ahs, during which he did not distract himself, and his previous sins were forgiven

- أثر |علي بن أبي طالب| أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ صَلَّى فَدَعَا بِطَهُورٍ فَقُلْنَا مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ فَأَفْرَغَ مِنْ الْإِنَا

- Impact | Ali bin Abi Talib | We came to Ali Ibn Abi Talib, may Allah be pleased with him, and he had prayed.

ع T مسح الرأس والصدغين والأذنينمرة واحدة وأنهما من الرأس
T Wiping the head, temples and ears once and they are from the head
اَلْأُذُنَانِ مِنَ الرَّأْسِ
The ears are from the head
ع T الوضوء مرة ومرتين وثلاثاً
T ablution once, twice and thrice
أثر |عبد الله ابن عباس| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً
Athar | Abdullah Ibn Abbas | It was narrated that the Prophet, may Allah bless him and grant him peace, performed ablution once
ع T مقدار الماء الذي يتوضأ به واتخاذه في آنية
T The amount of water with which he performs ablution and take it in a vessel
ع T منع الزيادة على الغسلات الثلاث
T Prevent excess over the three washes
هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ
This is how ablution is, so whoever increases or decreases this has offended and wronged
ع T المسح على العمامة والخفين والجوربين
T Wiping over the turban, khuffs and socks
أثر |المغيرة بن شعبة| روى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى الْخُفَّيْنِ
The impact of Al-Mughirah bin Sha`bah It was narrated that the Prophet, may Allah bless him and grant him peace, performed ablution and wiped his forelock, his turban and his slippers
- يَا مُغِيْرَةُ خُذِ الْإِدَاوَةَ، دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ
O Mughirah, take the instrument, let it go, for I entered it pure
- أثر |جرير بن عبد الله| روى أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ أَتَمْسَحُ فَقَالَ قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ
- Impact | Jarir bin Abdullah | It was narrated that he performed ablution and wiped over his socks, so he was told to wipe
ع T لا يجب المسح إلا على أعلى الخف
T It is not obligatory to wipe except on the top of the socks
ع T التوقيت في المسح
T timing in scanning
لِلْمُسَافِرِ ثَلَاثٌ، وَلِلْمُقِيْمِ يَوْمٌ
The traveler has three, and the resident has one day
- أثر |صفوان بن عسال| روى أنه كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ
- Impact | Safwan bin Assal | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, commanded us, when we were traveling, not to remove our shoes for three days and nights except from sexual impurity, but not from defecation, urination and sleep.
ع T دعاء يقال داخل الوضوء
A supplication said within ablution
اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي
Oh Allah, forgive me my sins, expand my home for me, and bless me with what You have given me
ع T الأحداث ونواقض الوضوء
T events and nullifiers of ablution
ع T الريح
T wind
لَا تُقْبَلُ صَلَاةُ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ
Do not accept the prayer of the latest until ablution
إِذَا كَانَ أَحَدُكُمْ فِي الْمَسْجِدِ فَوَجَدَ رِيحًا بَيْنَ أَلْيَتَيْهِ فَلَا يَخْرُجْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخَرَجَ مِنْهُ شَيْءٌ أَمْ لَا فَلَا يَخْرُجَنَّ مِنْ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا
If one of you is in the mosque and finds wind between his buttocks, he should not go out until he hears a sound or finds a wind.
لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا
He does not leave until he hears a sound or smells
ع T المذي
T Madhi
|عَنْ عَلِيٍّ قَالَ كُنْتُ رَجُلًا مَذَّاءً وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهِ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ| يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ ، لِيَغْسِلْ ذَكَرَهُ وَأُنْثَيَيْهِ –

On the authority of Ali, he said: I was a mischievous man, and I was ashamed to ask the Prophet, may Allah's prayers and peace be upon him, for the place of his daughter. He washes his penis and performs ablution. If you see madhiy, then wash your penis and perform ablution as you do for prayer.
- إما يوجب الغسل؟| ذَاكَ الْمَذْيُ وَكُلُّ فَحْلٍ يَمْذِي فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثَيَيْكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ
What is required to wash? That is madhiy, and every stallion makes madhiy, so you wash your vagina and your vagina from that, and perform ablution as you do for prayer

ع T مس الفرج

T Miss vulva

هَلْ هُوَ إِلَّا مُضْغَةٌ مِنْهُ ، بِضْعَةٌ مِنْهُ –

Is it but a chew of it, a few of it--
- مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ أَيُّمَا رَجُلٍ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ، وَأَيُّمَا امْرَأَةٍ مَسَّتْ فَرْجَهَا فَلْتَتَوَضَّأْ إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى فَرْجِهِ فَلْيَتَوَضَّأْ
Whoever touches his penis should not pray until he performs ablution. If a man touches his private part, let him perform ablution, and any woman who touches her private part, let him perform ablution. If one of you touches his private part, let him perform ablution.
إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى ذِكْرِهِ لَيْسَ بَيْنَهُمَا شَيْءٌ فَلْيَتَوَضَّأْ وُضُوْءَهُ لِلصَّلَاةِ
If one of you brings his hand to his penis and there is nothing between them, let him perform ablution as he did for prayer
- أثر |عبد الله بن عمر| إِنِّي بَعْدَ أَنْ تَوَضَّأْتُ لِصَلَاةِ الصُّبْحِ مَسِسْتُ فَرْجِي ثُمَّ نَسِيتُ أَنْ أَتَوَضَّأَ فَتَوَضَّأْتُ وَعُدْتُ لِصَلَاتِي
Athar | Abdullah bin Omar | After I performed ablution for the morning prayer, I touched my vagina, then I forgot to perform ablution, so I performed ablution and returned to my prayer.

ع T النوم

T sleep

الْعَيْنُ وِكَاءُ السَّهِ فَمَنْ نَامَ فَلْيَتَوَضَّأْ
The eye is the agent of the evening, so whoever sleeps, let him perform ablution
- أثر |أنس بن مالك| روى أنه كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُونَ الْعِشَاءَ الْآخِرَةَ حَتَّى تَخْفِقَ رُءُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّئُونَ

- Impact | Anas bin Malik | It was narrated that the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, were waiting for the after dinner until their heads shook, then they prayed and did not perform ablution.

ع T القيء

T vomiting
أثر |أبو الدرداء وثوبان| |إِنَّ أَبَا الدَّرْدَاءِ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ قَالَ| صَدَقَ وَأَنَا صَبَبْتُ لَهُ وَضُوءَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Impact | Abu Darda and Thawban | |Abu Darda' told me that the Messenger of Allah, may Allah bless him and grant him peace, vomited and broke his fast. He said| He believed and I poured his ablution, may Allah bless him and grant him peace

ع T أكل لحوم الإبل

T eat camel meat

نَعَمْ، فَتَوَضَّأْ مِنْ لُحُوْمِ الْإِبِلِ

Yes, ablution from camel meat

نَعَمْ

yes

ع T الوضوء مما مست النار

T ablution from what has been touched by fire

تَوَضَّئُوْا بِمَا مَسَّتِ النَّارُ

Illuminate what touched the fire

ع T ترك الوضوء مما مست النار

T leaving ablution after touching the fire

أثر |عبد الله بن عباس| رَوَى أَنَّ النَّبِيَّ ﷺ أَكَلَ كَتِفَ شَاةٍ وَصَلَّى وَلَمْ يَتَوَضَّأْ
Impact | Abdullah bin Abbas | It was narrated that the Prophet, may Allah's prayers and peace be upon him, ate the shoulder of a sheep and prayed, but he did not perform ablution

ع T لمس المرأة

T touch the mirror

ع T الوضوء لكل صلاة من دم الاستحاضة

T ablution for each prayer from the blood of istihada

لَا إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ اجْتَنِبِي الصَّلَاةَ أَيَّامَ مَحِيضِكِ ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلَاةٍ
No, that is a vein, and it is not menstruation. Avoid praying during the days of your menstruation, then wash yourself and perform ablution for each prayer.

ع T أحكام الجنابة والغسل

The provisions of impurity and washing

ع T التقاء الختانين

T confluence of circumcised

إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ |الهما| وَإِنْ لَمْ يُنْزِلْ
If he sits between her four strands and then strains them, then ghusl is obligatory for them If not come down

- أثر |عائشة| قالت: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ

- Athar | Aisha | She said: If circumcision exceeds circumcision, ghusl is required

ع T خروج المني

T emission of semen

إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ فَإِذَا فَضَخْتَ الْمَاءَ |أي خرج المني بالتدفق| فَاغْتَسِلْ
If you see madhiy, then wash your penis and perform ablution as you do for prayer. So he washed

ع T الاحتلام مع خروج المني

A wet dream with the emission of semen

|أم سلمة: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتْ الْمَاءَ فَقَالَ| نَعَمْ |فَقَالَتْ لَهَا عَائِشَةُ تَرِبَتْ يَدَاكِ وَأُلَّتْ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قِبَلِ ذَلِكِ؟ إِذَا عَلَا مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ وَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ

Umm Salamah: Should a woman do ghusl if she has a wet dream and sees water? He said Yes | Aisha said to her, may your hands be blessed and she said: So the Messenger of Allah, may Allah's prayers and peace be upon him, said Let her, and is the resemblance only before that? If her water is higher than a man's water, the boy resembles his uncles, and if a man's water is higher than her water, it resembles his uncles

- |سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا قَالَ| يَغْتَسِلُ |وَعَنْ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَمْ يَجِدْ بَلَلًا قَالَ| لَا غُسْلَ عَلَيْهِ |قَالَتْ أُمُّ سَلَمَةَ

| The Messenger of Allah, may Allah's prayers and peace be upon him, asked about a man who finds wetness and does not remember having a wet dream. He said | He takes a bath | And about a man who saw that he had a wet dream and did not find any wetness, he said | No washing on it | Umm Salama said

ع T كيفية الغسل وصفته

T How to wash I described

مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يُصِبْهَا الْمَاءُ فُعِلَ بِهَا كَذَا وَكَذَا مِنْ النَّارِ
Whoever leaves the place of a hair from sexual impurity that water did not touch, he does such-and-such with it from fire

- أثر |عائشة| روت أَنَّهُ كانَ رسولُ اللهِ صلَّى اللهُ عَلَيْهِ وَسلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَتَوَض

- Athar | Aisha | She narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, when he did ghusl from impurity, he would start by washing his hands, before putting them in the vessel, then he would empty his right hand over his left, then he would wash his private parts, then perform ablution.

ع T هل تنقض المرأة ضفائرها عند غسلها من الجنابة والحيض

Does a woman undo her braids when she is purified from ritual impurity and menstruating?

لَا، إِنَّمَا يَكْفِيْكِ أَنْ تَحْثِيْ عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ، ثُمَّ تُفِيْضِيْنَ عَلَيْكِ الْمَاءَ فَتَطْهُرِيْنَ
No, it is enough for you to throw three handfuls of water on your head, then pour water over yourself, and you will be clean

- أثر |عائشة| قالَتْ: لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَلَا أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلَاثَ إِفْرَاغَاتٍ

Athar | Aisha | She said: I and the Messenger of Allah, may Allah's prayers and peace be upon him, used to perform ablution from one vessel, and I did not do more than pouring three emptyings over my head.

ع T طواف الرجل على نسائه والاكتفاء بغسل واحد

A man circumambulates his women and suffices with one ghusl

ع T مشروعية الوضوء أو الغسل لمن أراد العودة

The legality of ablution or ghusl for those who want to return

إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يُعَاوِدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوءًا
If one of you goes to his family and then wants to come back, he should perform ablution between them
هَذَا أَزْكَى وَأَطْيَبُ وَأَطْهَرُ
This is smarter, kinder and purer
ع T لا يشرع الوضوء بعد الغسل
T It is not prescribed to perform ablution after washing
أثر |عائشة| كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ
Athar | Aisha | The Messenger of Allah, may Allah's prayers and peace be upon him, did not perform ablution after washing
ع T مقدار الماء والإناء للغسل
T The amount of water and the container for washing
أثر |عائشة| قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرَقُ
Athar | Aisha | She said: I and the Prophet, may Allah's prayers and peace be upon him, used to take a bath from one vessel, from a cup called al-fraq
ع T الاستتار عند الغسل والتنشيف بعده
Concealment when washing and drying after
إِنَّ اللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيِيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ
Allah Almighty is Forbearing, Submissive, Steward, and loves modesty and concealment, so if one of you performs ablution, let him conceal himself
- أثر |ميمونة| رُوِيَ أَنَّهَا كَانَتْ تَضَعُ مَاءًا لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِيْنَ كَانَ يَغْتَسِلُ وَتَسْتُرُهُ
- Impact | auspicious | It was narrated that she used to put water for the Prophet, may Allah's prayers and peace be upon him, when he was taking a bath, and covered him
كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ صَحَابِيًّا حِيْنَ يَغْتَسِلُ أَنْ يَسْتُرَهُ فَقَالَ وَلِّنِيْ
The Messenger of Allah, may Allah's prayers and peace be upon him, commanded a companion when he took a bath to cover himself, so he said, “Let me.”
ع T الرخصة في تأخير الغسل
The license to delay ghusl
ع T مشروعية الوضوء للجنب إذا أراد أن يأكل أو يشرب أو ينام
The legitimacy of ablution for the side if he wants to eat, drink or sleep
|أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟| نَعَمْ، إِذَا تَوَضَّأَ ، تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ، لِيَتَوَضَّأْ ثُمَّ لِيُتِمَّ حَتَّى يَغْتَسِلَ إِذَا شَاءَ
Does one of us lie beside him? Yes, if he performs ablution, perform ablution and wash your penis, so that he performs ablution and then completes until he takes a bath if he wants
ع T تنزه الجنب عن قراءة القرآن
T is far from reciting the Qur'an
أثر |علي بن أبي طالب| روى أنه كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِئُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا
Impact | Ali bin Abi Talib | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, used to recite the Qur'an in every state, as long as it was not junub
ع T مجالسة الجنب ومحادثته وتصرفاته
T Babysitting the side, his conversation and his actions
|ذهب يغتسل| أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ |قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ فَقَالَ| سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ
He went to take a bath Where were you, Abu Hurairah? He said: O Messenger of Allah, you met me while I was beside you, and I hated to sit with you until I took a bath. He said: Glory be to Allah, the believer is not impure
ع T الجنب يريد الصلاة فيتذكر أنه جنب وهو بالمسجد
The one who is junub wants to pray, so he remembers that he is junub while he is in the mosque
|أُقِيمَتْ الصَّلَاةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ مَقَامَهُ فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ| أَنْ مَكَانَكُمْ |فَخَرَجَ وَقَدْ اغْتَسَلَ وَرَأْسُهُ يَنْطُفُ الْمَاءَ فَصَلَّى بِهِمْ|
The prayer was established, and the people lined up in their ranks, and the Messenger of Allah, may Allah's prayers and peace be upon him, came out, stood in his place, and gestured to them with his hand. Where is your place?
ع T الجنب يتذكر أنه جنب بعدما يكبر للصلاة
The one who is junub remembers that he is junub after saying the takbeer for prayer
|أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ فِي صَلَاةِ الْفَجْرِ| فَكَبَّرَ |فَأَوْمَأَ بِيَدِهِ| أَنْ مَكَانَكُمْ |ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ| |وَقَالَ فِي آخِرِهِ: فَلَمَّا قَضَى الصَّلَاةَ قَالَ:| إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا

The Messenger of Allah, may Allah's prayers and peace be upon him, entered the Fajr prayer So he grew up, and he held his hand That is your place. Then he came with his head dripping, and he prayed with them And he said at the end of it: When he finished the prayer, he said: I am only human and I was on a side

ع T أنواع الاغتسالات

T types of washes

ع T غسل الحائض والنفساء

T washing menstruating women and postpartum women

تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا |فَقَالَتْ أَسْمَاءُ وَكَيْفَ تَطَهَّرُ بِهَا فَقَالَ| سُبْحَانَ اللهِ تَطَهَّرِينَ بِهَا |فَقَالَتْ عَائِشَةُ كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَّعِينَ أَثَرَ الدَّمِ| |وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ| تَأْخُذُ مَاءً فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ أَوْ تُبْلِغُ الطُّهُورَ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ

One of you should take her water and lotus leaves, purify herself well, then pour water over her head and rub it vigorously until it reaches the surface of her head, then pour water over her, then take a piece of cloth and purify herself with it | Asmaa said: How do you purify yourself with it? Glory be to Allah, you purify yourself with it | Aisha said, as if she was hiding it, following the trace of blood And I asked him about ghusl for ritual impurity, and he said She takes water and purifies herself well, or completes the purification, then she pours water on her head and rubs it until it reaches the surface of her head, then she pours water over her

ع T وجوب غسل الكافر عند إسلامه

The obligation to wash the infidel upon his conversion to Islam

أُرِيْدُ الْإِسْلَامَ فَأَمَرَنِيْ أَنْ أَغْتَسِلَ بِمَاءٍ وَسِدْرٍ

want Islam, so he commanded me to take a bath with water and lotus leaves

ع T غسل من دفن كافراً

T ghusl from the burial of an infidel

اِذْهَبْ فَوَارِهِ، اِذْهَبْ فَوَارِهِ – اِغْتَسِلْ

Go fizzy, go fizzy - wash up

ع T وجوب غسل يوم الجمعة

It is obligatory to do ghusl on Friday

غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

Ghusl on Friday is obligatory for every puberty

ع T غسل من غسل ميتاً

T wash than wash meta

مَنْ غَسَّلَ مَيِّتًا فَلْيَغْتَسِلْ، وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ

Whoever washes a dead person, let him do ghusl, and whoever carries him, let him perform ablution

ع T غسل الميت

T wash the dead

اغسلنها ثلاثا، أو خمساً، أو أكثر من ذلك ، إن رأيتن بماء وسدر ، واجعلن في الآخرة كافوراً ، فإذا فرغتن فآذنني – ففعلوا فأعطاهم إزاره ، أشعرنها إياه وابدأن بميامنها ومواضع الوضوء منها

Wash it three, or five, or more than that, if you see it with water and lotus leaves, and make camphor in the Hereafter, and when you are done, then give me permission - and they did so, so he gave them his lower garment, make her feel it and show her right hand and the places of ablution from it

- اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي |فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا إِزَا

Wash it three or five times or more than that, if you see that, with water and lotus leaves, and put camphor or some camphor in the Hereafter, so when you are done, then give me permission.

ع T الحمام

T bathroom

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلْ حَلِيلَتَهُ الْحَمَّامَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلْ الْحَمَّامَ إِلَّا بِمِئْزَرٍ

Whoever believes in Allah and the Last Day, let his wife not enter the bathroom. Whoever believes in Allah and the Last Day, let him not enter the bathroom without a miser

مَا مِنْ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا إِلَّا هَتَكَتْ السِّتْرَ بَيْنَهَا وَبَيْنَ اللهِ تَعَالَى

No woman puts her clothes anywhere other than her husband's house except that she has torn the veil between herself and Allah Almighty

مِنْ أَيْنَ يَا أُمَّ الدَّرْدَاءِ؟ وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ أَحَدٍ مِنْ أُمَّهَاتِهَا إِلَّا وَهِيَ هَاتِكَةٌ كُلَّ سِتْرٍ بَيْنَهَا وَبَيْنَ الرَّحْمَنِ

Where are you from Om Darda? By the One in Whose hand is my soul, there is no woman who puts her clothes on other than in the house of one of her mothers but that she has torn every veil between her and the Most Merciful.

ع T الحيض والاستحاضة

T Menstruation and menstruation

ع T ابتدء الحيض في النساء

T Onset of menstruation in women

مَا لَكِ لَعَلَّكِ نَفِسْتِ؟ هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ

What's wrong with you? This is something Allah wrote on the daughters of Adam

ع T صفة الحيض

T adjective menstruation

إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنْ الصَّلَاةِ فَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي فَإِنَّمَا هُوَ عِرْقٌ

If it is menstrual blood, then it is black and is recognizable.

ع T تحريم مواقعة الحائض وإتيان دبر الأنثى وتصديق الكاهن

The prohibition of intercourse with a menstruating woman, sexual intercourse with a female, and the attestation of a soothsayer

اِصْنَعُوْا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ

Do everything but marriage

مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ

Whoever has intercourse with a menstruating woman, or a woman in her anus, or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad, may Allah bless him and grant him peace

- وَمَا أَهْلَكَكَ؟ |قَالَ حَوَّلْتُ رَحْلِي اللَّيْلَةَ قَالَ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ فَأُنْزِلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَنِسَاؤُكُمْ حَرْثٌ ل

- And what is your family? He said, “I shifted my departure tonight.” He said, and the Messenger of Allah, may Allah’s prayers and peace be upon him, did not respond to him. He said, “Then this verse was revealed to the Messenger of Allah, may Allah bless him and grant him peace.

ع T كفارة من يأتي امراته وهي حائض

T is the expiation for having intercourse with his wife while she is menstruating

إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِدِينَارٍ وَإِنْ كَانَتْ صُفْرَةً فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ

If a man has intercourse with his wife while she is menstruating, then he should give one dinar in alms, and if it was yellow, then he should give half a dinar in alms

ع T إباحة مضاجعة الحائض ومباشرتها

T The permissibility of intercourse with menstruating women and their initiation

أثر |أم سلمة| قالت:حِضْتُ وَأَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمِيلَةِ فَانْسَلَلْتُ فَخَرَجْتُ مِنْهَا فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنُفِسْتِ قُلْتُ نَعَمْ فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْخَمِيلَةِ قَالَتْ وَحَدَّثَتْنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنْ الْجَنَابَةِ

Impact | Um Salama | She said: I menstruated while I was with the Prophet, may Allah’s prayers and peace be upon him, in the tent, so I slipped out, and I got out of it, so I took my menstruation clothes and put them on. And the Prophet, may Allah bless him and grant him peace, from one vessel of impurity

ع T طهارة جسد الحائض وسؤرها لزوجها

The purity of the body of a menstruating woman and her wall to her husband

نَاوِلِينِي الْخُمْرَةَ |الباس| مِنْ الْمَسْجِدِ، إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ

Hand me the wine |clothes| From the mosque, your period is not in your hand

- أثر |عائشة| قَالَتْ كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْ

- Athar | Aisha | She said: I used to drink while I was menstruating, then I gave it to the Prophet, may Allah’s prayers and peace be upon him, and he would put his mouth on a place in my mouth and drink, and I sweat while I was menstruating, then I gave it to the Prophet, may Allah’s prayers and peace be upon me

ع T جواز الصلاة والقراءة قريباً من الحائض أو ملاصقاً لها

The permissibility of praying and reading near or adjacent to a menstruating woman

ع T وجوب قضاء الصوم على الحائض دون الصلاة

It is obligatory to make up the fast for menstruating women without praying

ع T المرأة المستحاضة وأحكامها

Istihada woman and its rulings

إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي

It is a vein, not a menstruation, so if your menstruation comes, stop praying, and if its time has passed, then wash off the blood and pray.

لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكْ الصَّلَاةَ قَدْرَ ذَلِكَ مِنْ الشَّهْرِ فَإِذَا خَلَّفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لِتَسْتَثْفِرْ بِالثَّوْبِ ثُمَّ لِتُصَلِّ

To see the number of nights and days in the month that she used to menstruate before the one that befell her happened to her, so let her stop praying for that amount of the month.

- |يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَأْمُرُنِي فِيهَا قَدْ مَنَعَتْنِي الصِّيَامَ وَالصَّلَاةَ قَالَ| أَنْعَتُ لَكِ الْكُرْسُفَ فَإِنَّهُ يُذْهِبُ الدَّمَ |قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ| فَتَلَجَّمِي |ق

| O Messenger of Allah, I am menstruating frequently and intensely, so what you order me to do, you have prevented me from fasting and praying. He said | I have prepared celery for you, because it removes blood. She said, “It is more than that.” He said s

ع T الكدرة والصفرة وعلامة الطهر

T Brownish, yellowish, and a sign of purity

أثر |أم عطية| قالت: كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا

Impact | Umm Attia | She said: We used to not consider the brownish or yellowish discharge after menses as anything

ع T النفساء والنفاس

T postpartum and postpartum

ع T التيمم

T tayammum

ع T التيمم من خصائص هذه الامة

Tayammum is one of the characteristics of this nation

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيْنَمَا أَدْرَكَ الرَّجُلَ مِنْ أُمَّتِي الصَّلَاةُ يُصَلِّي وَأُعْطِيتُ الشَّفَاعَةَ وَلَمْ يُعْطَ نَبِيٌّ قَبْلِي وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً

I was given five things that no one before me was given. I was saved with terror, a month’s journey away, and the earth was made for me a place of worship and purification. Wherever a man of my nation catches up with prayer, he prays. And I was given intercession, and no prophet was given before me. I was sent to all people, and the Prophet was sent to his people in particular.

ع T سبب نزول آيات حكم التيمم

T The reason for the revelation of the verses ruling on tayammum

أثر |عائشة| قالت: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ ذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَمَا مَنَعَنِي مِنْ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَخِذِي فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ

Athar | Aisha | She said: We went out with the Messenger of Allah, may Allah’s prayers and peace be upon him, on some of his travels, until when we were in al-Baida’ or Dhat al-Jaysh, my contract was cut off. You see what Aisha did when she stayed with the Messenger of Allah, may Allah’s prayers and peace be upon him, and the people, and they were not on water, and they did not have water with them. Water, Aisha said, so Abu Bakr admonished me and said, “What Allah wills that he should say,” and he stabbed my waist with his hand, so nothing prevented me from moving except the place of the Messenger of Allah, may Allah’s prayers and peace be upon him, on my thigh. Usaid bin Hudayr, what is the first blessing of yours, O family of Abu Bakr?

ع T تيمم الجريح والمريض

T Tayammum wounded and sick

|أَنَّ رَجُلًا أَصَابَهُ جُرْحٌ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَصَابَهُ احْتِلَامٌ فَأُمِرَ بِالِاغْتِسَالِ فَمَاتَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ| قَتَلُوهُ قَتَلَهُمْ اللَّهُ أَلَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ

man was wounded during the time of the Prophet, may Allah’s prayers and peace be upon him, then he had a wet dream, so he ordered him to take a bath, and he died. This reached the Prophet, may Allah bless him and grant him peace, and he said: They killed him, Allah killed them. Wasn't the healing of the eyes the question?

ع T التيمم من البرد

T tayammum from the cold

ع T حكم من تيمم وصلى ثم وجد الماء

T Ruling on doing tayammum and praying, then finding water

|فَالَ لِلَّذِي لَمْ يُعِدْ| أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلَاتُكَ |وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ| لَكَ الْأَجْرُ مَرَّتَيْنِ

He said to the one who did not come back You have corrected the Sunnah and your reward is your prayer. And he said to the one who performed ablution and repeated You get paid twice

ع T الصلاة بلا وضوء ولا تيمم

T Praying without ablution or tayammum

أثر |عائشة| روي أن عائشة رضي الله عنها اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ فَأَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنَاسًا فِي طَلَبِهَا فَأَدْرَكَتْهُمْ الصَّلَاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ فَلَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكَوْا ذَلِكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ

Athar | Aisha | It was narrated that Aisha, may Allah be pleased with her, borrowed a necklace from Asmaa, so she perished, so the Prophet, may Allah's prayers and peace be upon him, sent people in search of it, and the prayer overtook them, and they prayed without ablution.

ع T الصعيد وضوء المسلم كافيه

T Upper Egypt Wudhu Al-Muslim Cafe

إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدْ الْمَاءَ عَشْرَ سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيُمِسَّهُ بَشَرَتَهُ فَإِنَّ ذَلِكَ خَيْرٌ

The good soil is the Muslim's purification, even if he does not find water for ten years. If he finds water, let him touch it with his skin, for that is good

- يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ؟ |فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ قَالَ| عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ

Oh so-and-so, what prevented you from praying in the people? He said: O Messenger of Allah, I have become junub, and there is no water You have to level it is enough for you

ع T صفة التيمم

T adjective tayammum

إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ ثُمَّ تَنْفُخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ

It was enough for you to hit the ground with your hands, then blow and then wipe your face and palms with them

ع T الصلاة

T prayer

ع T من فضائلها

T of her virtues

عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيئَةً

You have to prostrate a lot to Allah, because you do not prostrate to Allah except that Allah raises you a degree by it and removes a sin from you

- |عن رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ فَقَالَ| لِي سَلْ |فَقُلْتُ أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ| أَوْ غَيْرَ ذَلِكَ |قُلْ

On the authority of Rabia bin Kaab Al-Aslami, he said: I was staying with the Messenger of Allah, may Allah's prayers and peace be upon him, and I brought him his ablution and his needs. Ask me. I said: I ask you to accompany you in Paradise. He said Or else | say

ع T فضل الصلوات الخمسة

The virtue of the five daily prayers

أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ |قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ| فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

There is a river at the door of one of you and he bathes in it five times every day. Is there any trace of dirt left on him? They said: "No trace of dirt remains." He said: That is like the five daily prayers, by which Allah erases sins

الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ

The five daily prayers and Friday to Friday are expiations for what is between them, as long as the major sins are not committed

ع T فرضية الصلوات الخمس

The hypothesis of the five daily prayers

فَرَضَ اللهُ عَلَى أُمَّتِيْ خَمْسِيْنَ صَلَاةً، قَالَ لِي مُوسَى فَرَاجِعْ رَبَّكَ عَزَّ وَجَلَّ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ

Allah imposed fifty prayers on my nation. Moses said to me, "Return to your Lord, the Exalted and Majestic, for your nation cannot bear that." So I turned to my Lord, the Exalted and Majestic, and He removed half of it.

- أثر |عائشة| روي أنها قالت: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ

- Athar | Aisha | It was narrated that she said: Allah made the prayer obligatory when he made it two rak'ahs obligatory when she was at home and when traveling, so the travel prayer was made permissible, and it was added to the home prayer.

ع T وعيد من ترك الصلاة

T and the feast of abandoning prayer

بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ أَوْ الْكُفْرِ تَرْكُ الصَّلَاةِ بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

Between the worshipper and polytheism or disbelief is the abandonment of prayer. Between us and them is the abandonment of prayer. Whoever abandons it has committed disbelief

اَلْعَهْدُ الَّذِيْ بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

The covenant between us and them is prayer, so whoever abandons it has disbelieved

ع T أول ما يحاسب عليه العبد يوم القيامة الصلاة

The first thing a worshipper will be held accountable for on the Day of Resurrection is prayer

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ فَإِنْ وَجَدَ صَلَاتَهُ كَامِلَةً كُتِبَتْ لَهُ كَامِلَةً وَإِنْ كَانَ فِيهَا نُقْصَانٌ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَأَكْمِلُوا لَهُ مَا نَقَصَ مِنْ فَرِيضَتِهِ ثُمَّ الزَّكَاةُ ثُمَّ الْأَعْمَالُ عَلَى حَسَبِ ذَلِكَ

The first thing a worshipper will be held accountable for is prayer. If he finds his prayer complete, it will be written for him in full, and if there is a deficiency in it, Allah Almighty said to his angels, "See if My worshipper has any volunteers, so complete for him what is missing from his obligatory prayer, then zakat, then deeds according to that."

ع T أمر الصبيان بالصلاة اذا بلغوا سبع سنين

The boys are commanded to pray when they reach seven years of age

مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا وَاضْرِبُوهُمْ عَلَيْهَا إِذَا بَلَغُوا عَشْرًا وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Order your children to pray when they reach the age of seven, and beat them for non-compliance when they reach the age of ten, and separate them in their beds.

ع T مواقيت الصلاة

T prayer times

ع T ما جاء فى المواقيت الجامعة

T What came in the university timings

اَلْوَقْتُ بَيْنَ هَذَيْنِ

time between these two

مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ وَقْتٌ

Between these two times is a time

ع T تعجيل الصلوات

hastening prayers

أثر |أبي برزة الأسلمي| روي أنه قال: كان رسول الله ﷺ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْحَضُ الشَّمْسُ وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَيَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ

Impact | Abi Barza Al-Aslami | It was narrated that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to pray the Hijri prayer that you call the first when the sun has receded, and he prays the afternoon prayer, then one of us returns to his journey in the farthest part of the city while the sun is alive, and I forgot what he said in the sunset, and he liked to delay the dinner that you call the darkness, and he hated sleeping before it and talking after it. And he used to break away from the morning prayer when a man knew his sitter, and he would recite from sixty to one hundred

عن جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا إِذَا رَآهُمْ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ أَبْطَوْا أَخَّرَ وَالصُّبْحَ يُصَلِّيهَا بِغَلَسٍ

On the authority of Jabir bin Abdullah, he said: The Prophet, may Allah's prayers and peace be upon him, used to pray the noon prayer at the time of emigration, the afternoon prayer, when the sun was clear, the sunset prayer when it became obligatory, and the evening prayer sometimes, and sometimes when he saw them gathering together, he hurried, and if he saw them slowed down another time, and the morning prayer he prayed in the dark.

ع T ما جاء فى تعجيل صلاة الفجر والإسفار بها

T What came about hastening the Fajr prayer and traveling with it

عَنْ عَائِشَةَ قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ

On the authority of Aisha, she said: If the Messenger of Allah, may Allah's prayers and peace be upon him, was to pray the morning prayer, then the women would leave, wrapped in their tights, they would not know of the dishonorable act.

- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَ

On the authority of Anas bin Malik, may Allah be pleased with him: The Prophet of Allah, may Allah's prayers and peace be upon him, and Zaid bin Thabit, may Allah be pleased with him, had a pre-dawn meal.

أَسْفِرُوْا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ

Travel at dawn, for it is the greatest reward

ع T تعجيل صلاة الظهر وتلأخرها في شدة الحر

T Hastening the noon prayer and delaying it in extreme heat

أثر |أنس| روي أنه قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ

impact | It was narrated that he said: When we prayed behind the Prophet, may Allah's prayers and peace be upon him, in the afternoons, we would prostrate on our clothes, to protect ourselves from the heat.

إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ اشْتَكَتْ النَّارُ إِلَى رَبِّهَا فَقَالَتْ رَبِّ أَكَلَ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنْ الْحَرِّ وَأَشَدُّ مَا تَجِدُونَ مِنْ الزَّمْهَرِيرِ

If the heat intensifies, then cool off with prayer, for the intensity of the heat is from the exhalation of Hell. The fire complains to its Lord, saying, "My Lord, I devour one another." So give permission for it to take two breaths, a breath in the winter and a breath in the summer, for it is the most intense of what you find in the heat and the most intense of what you find in the roaring

- أَبْرِدْ، أَبْرِدْ

- Cooler, colder

- أثر|عبد الله بن مسعود| روي أنه قَالَ: كَانَ قَدْرُ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ

- Athar|Abdullah bin Masoud| It was narrated that he said: The measure of the Messenger of Allah, may Allah's prayers and peace be upon him, for the noon prayer in the summer was three to five feet and in the winter five to seven feet.

ع T تعجيل صلاة العصر

T hastening the Asr prayer

أثر |أنس| روي أنه قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ وَبَعْضُ الْعَوَالِي مِنْ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ

impact | It was narrated that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to pray the afternoon prayer while the sun was high and alive, so the one who was going to Awali would come to them while the sun was high, and some of the Awali were from Medina four miles or so

ع T وعيد من يؤخر العصر إلى الاصفرار أو يضيعها بخروج وقتها

T and the feast of those who delay the afternoon until yellowing or waste it when its time has ended

تِلْكَ صَلَاةُ الْمُنَافِقِينَ تِلْكَ صَلَاةُ الْمُنَافِقِينَ تِلْكَ صَلَاةُ الْمُنَافِقِينَ يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتْ الشَّمْسُ فَكَانَتْ بَيْنَ قَرْنَيْ شَيْطَانٍ أَوْ عَلَى قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا

This is the prayer of the hypocrites, that is the prayer of the hypocrites, that is the prayer of the hypocrites. One of them sits until the sun turns yellow, and it is between the horns of Satan, or on the horns of Satan.

مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ

Whoever leaves the Asr prayer has invalidated his work

الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ

The one who misses the Asr prayer, it is as if he has left his family and his money

ع T تعجيل صلاة المغرب

T hastening the Maghrib prayer

أثر |سلمة بن الأكوع| روي أنه قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتْ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ

Impact | Salama bin Al-Akwa | It was narrated that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to pray Maghrib when the sun had set and was covered by a veil

ع T فضل تأخير صلاة العشاء إلى نصف الليل وكراهة النوم قبلها والحديث بعدها

The virtue of delaying the evening prayer until midnight, and the dislike of sleeping before it and speaking after it

إِنَّهُ لَوَقْتُهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِيْ
It is at that time, had it not been that I would be hard on my nation
لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخِّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ
Were it not that it would be difficult for my nation, I would have commanded them to delay dinner until a third or half of the night
- أثر |أبو برزة الأسلمي| روى أن النبي ﷺ كَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا
Impact | Abu Barza Al-Aslami | It was narrated that the Prophet, may Allah's prayers and peace be upon him, used to like to delay the night prayer which you call the darkness, and he hated sleeping before it and talking after it.
ع T فضل صلاتي الصبح والعصر
The virtue of my morning and afternoon prayers
مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ
Whoever prays Al-Bardin will enter Paradise
لَا يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
He who prays before sunrise and before sunset will not enter Hell
- أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُّونَ فِي رُؤْيَتِهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا |يَعْنِي الْعَصْرَ وَالْفَجْرَ| {وَسَبِّحْ بِحَمْدِ رَ
- As for you will see your Lord as you see this moon, you will not feel any solidarity in seeing it. {Glory be to Allah
يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ
There are successive angels among you at night and angels during the day, and they gather in the Fajr prayer and the Asr prayer, then those who spend the night among you stop and ask them, and He knows best about them, How did you leave My worshippers?
ع T ما جاء فى الصلاة الوسطى وأنها صلاة العصر
T What came in the middle prayer and that it is the afternoon prayer
حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا
They kept us from the middle prayer, the afternoon prayer, may Allah fill their homes and graves with fire
- أثر |عائشة| عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ قَالَ أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا وَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَآذِنِّي {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى} فَلَمَّا
- Athar | Aisha | On the authority of Abu Yunus, the mawla of Aisha, may Allah be pleased with her, that he said, "Aisha commanded me to write a Qur'an for her, and she said, "When I reach this verse, then let me know: Preserve the prayers and the middle prayer." So when
ع T من أدرك ركعة من الصلاة في وقتها أدرك الوقت
T Whoever catches up with a rak'ah of prayer at its time, catches up with the time
مَنْ أَدْرَكَ رَكْعَةً مِنْ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِنْ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ
Whoever catches up with a rak'ah of the morning prayer before the sun rises has caught up with the morning prayer, and whoever catches up with a rak'ah of the afternoon prayer before the sun sets has caught up with the afternoon prayer.
ع T أفضل الأعمال الصلاة لوقتها ووجوب المحافظة على الوقت وإن صليت انفراداً
T The best of deeds is praying on time, and the obligation to preserve the time, even if you pray alone
|قَالَ عبد الله بن مسعود سَأَلْتُ عَنْ افضل الاعمال رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ| الصَّلَاةُ عَلَى مَوَاقِيتِهَا |قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ| وَبِرُّ الْوَالِدَيْنِ |قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ| وَالْجِهَادُ فِي سَبِيلِ اللَّهِ
Abdullah bin Masoud said: I asked about the best deeds of the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: Praying at its appointed times | I said, and what, O Messenger of Allah? He said | Honoring one's parents | I said, "What, O Messenger of Allah?" He said Jihad for the sake of Allah
كَيْفَ أَنْتُمْ أَوْ قَالَ كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا فَصَلِّ الصَّلَاةَ لِوَقْتِهَا ثُمَّ إِنْ أُقِيمَتْ الصَّلَاةُ فَصَلِّ مَعَهُمْ فَإِنَّهَا زِيَادَةُ خَيْرٍ
How are you? Or he said: How are you if you stay with a people who delay the prayer from its time, then pray at its time, then if the prayer is established, pray with them, for that is a good extra.
- كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا أَوْ يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟ صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ

- How would you be if you had rulers who delay the prayer beyond its time or delay the prayer beyond its time? Perform the prayer on time, and if you catch it with them, pray, for it is supererogatory for you

- مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لاَ كَفَّارَةَ لَهَا إِلَّا ذَلِكَ إِذَا رَقَدَ أَحَدُكُمْ عَنْ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ يَقُولُ |أَقِمْ الصَّلَاةَ لِذِكْرَى| مَنْ نَسِيَ صَلَاةً أَوْ

- Whoever forgets a prayer, let him pray when he remembers it, there is no expiation for it except that. Who forgot to pray or

إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

There is no negligence in sleep, but negligence in wakefulness, so if one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.

وَأَنَا وَاللهِ مَا صَلَّيْتُهَا بَعْدُ

And I swear to Allah, I have not prayed yet

- أثر |أبي سعيد الخدري| قَالَ حُبِسْنَا يَوْمَ الْخَنْدَقِ عَنْ الصَّلَوَاتِ حَتَّى كَانَ بَعْدَ الْمَغْرِبِ هَوِيًّا وَذَلِكَ قَبْلَ أَنْ يَنْزِلَ فِي الْقِتَالِ مَا نَزَلَ فَلَمَّا كُفِينَا الْقِتَالَ وَذَلِكَ قَوْلُهُوَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِ

- Athar | Abi Saeed Al-Khudri | He said: We were kept on the Day of the Trench from praying, until after sunset it was deserted, and that was before what was revealed in the fighting was revealed, so when the fighting was sufficient for us, that is His saying, “Allah suffices the believers.”

ع T أبواب الأذان

T the doors of the call to prayer

ع T فضل الأذان

The preferred call to prayer

أثر |أبو سعيد الخدري| روي أنه قال لعبد الرحمن بن أبي صعصعة: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ

Athar | Abu Saeed Al-Khudri | It was narrated that he said to Abd al-Rahman bin Abi Sa’sa’a: I see that you love sheep and the desert, so if you are with your sheep or your desert and you call to prayer, then raise your voice with the call, because no jinn, human or anything hears the range of the muezzin’s voice except that he will testify for him on the Day of Resurrection

يَعْجَبُ رَبُّكُمْ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّي فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ الصَّلَاةَ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ

Your Lord marvels at a shepherd at the top of a mountain cleft who gives the call to prayer and prays. Then Allah Almighty says, “Look at this worshipper of mine. This one calls the call to prayer and establishes the prayer.

إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَضِلَّ الرَّجُلُ أَنْ يَدْرِيَ كَمْ صَلَّى

If the call to prayer is called, the devil turns away and has farts so that he does not hear the mourners. Then when the call is finished, he proceeds until when he is dressed in prayer, he turns back until when the prayer is finished, he turns back until he crosses between a person and himself and says, “Remember such and such, remember this,” because he did not remember until he misleads the man to know how much he prayed.

ع T الأذان من أعظم شعائر الدين وواجباته

The call to prayer is one of the greatest rituals and duties of religion

|كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُغِيرُ إِلَّا عِنْدَ صَلَاةِ الْفَجْرِ فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ وَإِلَّا أَغَارَ، فَاسْتَمَعَ ذَاتَ يَوْمٍ فَسَمِعَ رَجُلًا يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ| عَلَى الْفِطْرَةِ |فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ| خَرَجْتَ مِنْ النَّارِ

The Prophet, may Allah’s prayers and peace be upon him, did not change anything except at the time of the Fajr prayer. On instinct | He said: I bear witness that there is no god but Allah, and he said | I got out of the fire

فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ

When the time for prayer comes, let one of you give permission

ع T بداية الأذان وسببه وصفته

The beginning of the call to prayer and its cause and description

يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ

Oh Bilal, get up and call for prayer

- |عن عَبْدِ اللَّهِ بْنُ زَيْدٍ قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ فَقُلْتُ يَا عَبْدَ

| On the authority of Abdullah bin Zaid, he said, when the Messenger of Allah, may Allah’s prayers and peace be upon him, ordered a bell to be set in order to sound it for people to gather prayers, a man walked around me while I was sleeping holding a bell in his hand, so I said, O worshipper

قُلْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ مَرَّتَيْنِ مَرَّتَيْنِ قَالَ ثُمَّ ارْجِعْ فَمُدَّ مِنْ صَوْتِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

Say Allah is great Allah is great Allah is great Allah is great I bear witness that there is no god but Allah I bear witness that there is no god but Allah I bear witness that Muhammad is the Messenger of Allah I bear witness that Muhammad is the Messenger of Allah twice Twice he said then go back and extend your voice I bear witness that there is no god but Allah I bear witness that there is no god but Allah Allah I bear witness that Muhammad is the Messenger of Allah I bear witness that Muhammad is the Messenger of Allah Alive to prayer Alive to prayer Alive to the success Alive to the successful

الْأَذَانُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ قَدْ قَامَتْ الصَّلَاةُ قَدْ قَامَتْ الصَّلَاةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

The call to prayer Allah is great Allah is great Allah is great Allah is great I bear witness that there is no god but Allah I bear witness that there is no god but Allah I bear witness that Muhammad is the Messenger of Allah I bear witness that Muhammad is the Messenger of Allah I bear witness that there is no god but Allah I bear witness that there is no god but Allah I bear witness that Muhammad is the Messenger of Allah I bear witness that Muhammad is the Messenger of Allah Muhammad is the Messenger of Allah, live for prayer, live for prayer, live for success, live for success, Allah is great, Allah is great, there is no god but Allah, and the Iqamah is seventeen. Allah is great, Allah is great, Allah is great, Allah is great. The Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah.

- أثر |أنس| روى أنه أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ

- Impact | Anas | It was narrated that he commanded Bilal to intercede the call to prayer and stress the iqama except for the iqama

ع T التثويب في أذان الفجر

T Al-Tahweeb in the dawn prayer

أثر |أنس| روي أنه قال: مِنَ السُّنَّةِ إِذَا قَالَ الْمُؤَذِّنُ فِيْ أَذَانِ الْفَجْرِ: حَيَّ عَلَى الْفَلَاحِ قَالَ: اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

impact | It was narrated that he said: It is from the Sunnah that if the muezzin says in the dawn call to prayer: Come on the farmer, he says: Prayer is better than sleep, prayer is better than sleep

ع T الأذان يكون في أول الوقت

The call to prayer is at the beginning of the time

أثر |جابر بن سمرة| روي أنه قال: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا زَالَتْ الشَّمْسُ لَا يَخْرِمُ ثُمَّ لَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِذَا خَرَجَ أَقَامَ حِينَ يَرَاهُ

Impact | Jaber bin Samra | It was narrated that he said: Bilal used to call the call to prayer when the sun passed its zenith, he would not pronounce the iqamah, then he would not recite the iqamah until the Prophet, may Allah’s prayers and peace be upon him, came out.

ع T تقديم أذان الفجر الأول قبل دخول الوقت

T Provide the first dawn azan before entering the time

إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ

Bilal calls the call to prayer at night, so eat and drink until you hear the call to prayer of Ibn Umm Maktoum

ع T مشروعية الأذان في السفر كالحضر

The legitimacy of the call to prayer in travel, such as urban

أثر|جابر بن عبد الله| رَوَى فِيْ حَدِيْثِ حَجَّةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ بِعَرَفَةَ بِأَذَانٍ وَإِقَامَتَيْنِ ثُمَّ أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَإِقَامَتَيْنِ

Impact|Jaber bin Abdullah| It was narrated in the hadith of the Prophet, may Allah’s prayers and peace be upon him, that he prayed the noon and afternoon prayer in Arafah with two adhan and two iqamah, then he came to Muzdalifah and prayed the sunset and dinner there with two adhan and two iqamah.

ع T المؤذنون أمناء على الأوقات

T Muezzin are trustees of the times

الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ أَرْشِدْ الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِينَ

The imam is responsible and the muezzin is dead. Oh Allah, guide the imam and forgive the muezzin
ع T النهي عن أخذ الأجرة على الأذان
The prohibition of taking fees for the call to prayer
أَنْ اتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا
If he takes a muezzin, he does not take a fee for his ears
ع T كراهية الخروج من المسجد بعد الأذان
It is disliked to leave the mosque after the call to prayer
أثر |أبو هريرة| رُوِيَ أَنَّهُ قَالَ حِينَ خَرَجَ رَجُلٌ مِنْ الْمَسْجِدِ بَعْدَمَا أَذَّنَ الْمُؤَذِّنُ فَقَالَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Athar | Abu Hurairah | It was narrated that he said when a man came out of the mosque after the muezzin gave the call to prayer and said: As for this man, he disobeyed Aba Al-Qasim, may Allah bless him and grant him peace.
ع T ألفاظ الأذان وما يقال بعده
The words of the call to prayer and what is said after it
إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ
If the muezzin says: Allah is great, Allah is great, and one of you says, Allah is great, Allah is great, then he says: I bear witness that there is no god but Allah, he said: I bear witness that there is no god but Allah, then he said: I bear witness that Muhammad is the Messenger of Allah, he said: I bear witness that Muhammad is the Messenger of Allah, then he said: Come to prayer, he said: there is no power nor power Power except with Allah Then he said, “Hay Ali al-Falah.” He said, “There is no power nor power except with Allah.” Then he said, “Allah is great.” Allah is great.
إِذَا سَمِعْتُمْ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ
If you hear the muezzin, then say what he says, then pray for me, for whoever prays for me, Allah will bless him with it ten times.
مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ
Whoever says when he hears the call, O Allah, Lord of this complete call and the established prayer, give Muhammad the means and virtue and raise him to the praised position that I promised him, my intercession will be permissible for him on the Day of Resurrection.
مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ
Whoever says when he hears the muezzin, I testify that there is no god but Allah, alone, without partner, and that Muhammad is His worshipper and Messenger.
ع T مشروعية الدعاء بين الأذان والإقامة
The legality of supplication between the call to prayer and the iqama
اَلدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ
The supplication is not answered between the call to prayer and the iqama
ع T المساجد
T mosques
ع T أول مسجد وضع في الأرض ، وأن الأرض كلها مسجد
T is the first mosque to be built on earth, and the whole earth is a mosque
|عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلَ قَالَ| الْمَسْجِدُ الْحَرَامُ |قُلْتُ ثُمَّ أَيٌّ قَالَ| ثُمَّ الْمَسْجِدُ الْأَقْصَى |قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ| أَرْبَعُونَ |ثُمَّ قَالَ| حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ وَالْأَرْضُ لَكَ مَسْجِدٌ
On the authority of Abu Dharr, may Allah be pleased with him, he said: I said, O Messenger of Allah, which mosque was built first? The Grand Mosque | I said, then what he said | Then Al-Aqsa Mosque | I said how long was between them he said | Forty. Then he said Wherever prayer finds you, pray, and the land is your mosque
أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنْ الْأَنْبِيَاءِ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ
I have been given five things which none of the prophets before me was given, and the earth has been made for me as a mosque and a purification place.
ع T المساجد أحب البقاع إلى الله
The mosques are the most beloved places to Allah
أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا
The most beloved country to Allah is its mosques, and the most hated country to Allah is its markets

ع T فضل بناء المساجد
T favored building mosques
مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ
Whoever builds a mosque for Allah, Allah will build for him in Paradise like it
مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ
I did not order the construction of mosques
لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ
The Hour will not come until people show off in the mosques. One of the signs of the Hour is that people will show off in the mosques
ع T اتخاذ المسجد في موضع قبور المشركين
To take the mosque in the place of the graves of the polytheists
يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا: اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَهْ فَانْصُرْ الْأَنْصَارَ وَالْمُهَاجِرَهْ
Oh Banu al-Najjar, rate me with this enclosure of yours: Oh Allah, there is no good but the good of the Hereafter, so help the Ansar and the Muhajira
ع T النهي عن اتخاذ قبور الصالحين مساجد
It is forbidden to take the graves of the righteous as mosques
إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمْ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ
Those of you, if there was a righteous man among them, and he died, they built a mosque over his grave and took those pictures in it, then you are the worst of creation in the sight of Allah on the Day of Resurrection.
لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ
May the curse of Allah be upon the Jews and Christians, who took the graves of their prophets as mosques
ع T جواز اتخاذ الكنائس مساجد
It is permissible to take churches as mosques
اخْرُجُوا فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاكْسِرُوا بِيعَتَكُمْ وَانْضَحُوا مَكَانَهَا بِهَذَا الْمَاءِ وَاتَّخِذُوهَا مَسْجِدًا، مُدُّوهُ مِنْ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طِيبًا
Go out, and when you come to your land, break your allegiance and sprinkle this water in its place and take it as a mosque, extend it from the water, for it only increases it with goodness.
ع T بناء المساجد في الدور وتنظيفها وتطييبها
T Building mosques in the role, cleaning and perfuming them
أثر |عائشة| قَالَتْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ
Athar | Aisha | She said that the Messenger of Allah, may Allah’s prayers and peace be upon him, ordered the building of mosques in the floors, and that they be cleaned and perfumed
ع T الصلاة داخل الكعبة
T prayer inside the Kaaba
أثر |عبد الله بن عمر| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمَ فَتْحُ مَكَّةَ يَدْخُلُ الْكَعْبَةَ مَعَ بِلَالٍ وَأُسَامَةَ بْنِ زَيْدٍ وَعُثْمَانَ بْنِ طَلْحَةَ وَيُصَلِّيْ فِيْهَا بَيْنَ الْأُسْطُوَانَتَيْنِ
Impact | Abdullah bin Omar | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, on the day of the conquest of Mecca, entered the Kaaba with Bilal, Osama bin Zaid, and Othman bin Talha, and prayed in it between the two pillars.
ع T فضل الصلاة فى المسجد الحرام والمسجد النبوي
T The virtue of praying in the Grand Mosque and the Prophet's Mosque
صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ
A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque
ع T فضل الصلاة في الروضة النبوية
The virtue of prayer in the Prophet's Garden
مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِيْ عَلَى حَوْضِيْ
What is between my house and my pulpit is one of the gardens of Paradise, and my pulpit is on my basin
ع T فضل المساجد الثلاثة وشد الرحال إليها
The virtue of the three mosques and travel to them
لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَالْمَسْجِدِ الْأَقْصَى
Do not travel except to three mosques, Al-Haram Mosque, this mosque of mine, and Al-Aqsa Mosque
ع T فضل بيت المقدس
T Fazl Bayt al-Maqdis

أرض المحشر والمنشر ، ائتوه فصلوا فيه ، فإن صلاة فيه كألف صلاة في غيره |إن لم أستطع| فتهدي له زيتا يسرج فيه فمن فعل ذلك فهو كمن أتاه

The land of the gathering and the sawn, come to it and pray in it, for a prayer in it is like a prayer in another place | if I am not able | So you give him oil to burn in, and whoever does that is like the one who came to it

ـ أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ سَأَلَ اللَّهَ عَزَّ وَجَلَّ خِلَالًا ثَلَاثَةً سَأَلَ اللَّهَ عَزَّ وَجَلَّ حُكْمًا يُصَادِفُ حُكْمَهُ فَأُوتِيَهُ وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ مُلْكًا ل

When Suleiman bin Dawood, may Allah’s prayers and peace be upon him, when he built Jerusalem, he asked Allah, the Mighty and Majestic, in three ways.

ع T زيادة مسجد قباء والصلاة فيه

T increase the Quba Mosque and pray in it

أثر |عبد الله بن عمر| روى أنه كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا

Impact | Abdullah bin Omar | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, used to come to the Quba Mosque every Saturday, walking and riding

مَنْ خَرَجَ حَتَّى يَأْتِيَ هَذَا الْمَسْجِدَ مَسْجِدَ قُبَاءَ فَصَلَّى فِيهِ كَانَ لَهُ عَدْلَ عُمْرَةٍ

Whoever goes out to reach this mosque, Masjid Quba, and prays in it, he will have the equivalent of an Umrah

ع T ما هو المسجد الذي اسس على التقوى؟

What is the mosque that was founded on piety?

|عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ امْتَرَى رَجُلٌ مِنْ بَنِي خُدْرَةَ وَرَجُلٌ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ الْخُدْرِيُّ هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ الْآخَرُ هُوَ مَسْجِدُ قُبَاءٍ فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَقَالَ:| هُوَ هَذَا يَعْنِي مَسْجِدَهُ وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ

On the authority of Abu Saeed Al-Khudri, he said: A man from Bani Khudrah and a man from Bani Amr Ibn Awf met in the mosque that was founded on piety. Al-Khudri said, “It is the mosque of the Messenger of Allah, may Allah’s prayers and peace be upon him.” And the other said, “It is the mosque of Quba.” This means his mosque, and there is a lot of good in that

ع T كراهية النخامة والبزاق في المسجد ولجهة القبلة

T Dislike of sputum and slugs in the mosque and towards the qiblah

عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنْ الطَّرِيقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ

I was shown the deeds of my ummah, the good and the bad, and I found among the virtues of their deeds the harm that is removed from the road, and I found among the miseries of their deeds the marrow that is in the mosque and is not buried

اَلْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا

Slugs in the mosque are sinful and their expiation is to bury them

ع T تنزه المسجد عن الروائح الكريهة

The mosque is free from bad smells

مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا وَلَا يُؤْذِيَنَّا بِرِيحِ الثُّومِ |غير المطبوخ|

Whoever eats from this tree, let him not come near our mosque, and let him not be disturbed by the smell of uncooked garlic

مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الْإِنْسُ

Whoever eats from this stinking tree should not come near our mosque, for the angels are harmed by what humans are harmed by

ع T تنزه المسجد عن البيع والشراء وتناشد الأشعار

T promenade the mosque for buying and selling and appeals for notice

أثر |عبد الله بن عمرو| روى أن النبي ﷺ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَعَنْ الْبَيْعِ وَالِاشْتِرَاءِ فِيهِ وَأَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

Impact | Abdullah bin Amr | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, forbade calling for notice in the mosque, buying and selling in it, and for people to gather together on Friday before the prayer.

مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

Whoever hears a man chanting something lost in the mosque, let him say, “May Allah not return it to you, because mosques were not built for this.”

ع T رفع الأصوات في المساجد

T raising voices in mosques

أثر |السائب بن يزيد| رَوَى أَنَّ عُمَرَ بْنَ الْخَطَّابِ يُهَدِّدُ رَجُلَيْنِ بِالضَّرْبِ لِأَنَّهُمَا يَرْفَعَانِ أَصْوَاتَهُمَا فِي الْمَسْجِدِ النَّبَوِيِّ

The impact of Al-Sayeb bin Yazid It was narrated that Omar Ibn Al-Khattab threatened two men with beatings because they raised their voices in the Prophet's Mosque

ع T من آداب دخول المسجد

T from the etiquette of entering the mosque

أثر |عائشة| قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ

Athar | Aisha | She said: The Prophet, may Allah's prayers and peace be upon him, used to love the right hand as much as he could in all of his affairs, whether he was purifying himself, putting himself on his feet, or wearing shoes

ع T ما يقول عند دخول المسجد

T what to say when entering the mosque

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

If one of you enters the mosque, let him say, "O Allah, open the doors of Your mercy for me," and if he goes out, let him say, "O Allah, I ask of Your grace."

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلْيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلْيَقُلْ اللَّهُمَّ اعْصِمْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ

If one of you enters the mosque, let him greet the Prophet, may Allah's prayers and peace be upon him, and say, "O Allah, open the doors of Your mercy for me." And when he goes out, let him greet the Prophet, may Allah bless him and grant him peace, and say, "O Allah, protect me from the accursed Satan."

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah Almighty, with His honorable face, and His ancient authority, from Satan, the accursed

ع T فضل كنس المسجد وتنظيفه

The virtue of sweeping and cleaning the mosque

|مات شخص كان يكنس المسجد| أَفَلَا كُنْتُمْ آذَنْتُمُونِي دُلُّونِي عَلَى قَبْرِهِ – قَبْرِهَا

Someone who was sweeping the mosque died Would you not have given me permission to show me his grave - hers?

ع T إباحة النوم والاستلقاء في المسجد

The permissibility of sleeping and lying down in the mosque

أثر |عبد الله بن عمر| روي أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ أَعْزَبُ لَا أَهْلَ لَهُ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Impact | Abdullah bin Omar | It was narrated that he used to sleep while he was a single young man with no family in the mosque of the Prophet, may Allah bless him and grant him peace

ع T الصلاة في مرابض الغنم دون معاطن الإبل

T prayer in the sheepfolds without the crates of camels

أثر |أنس| روى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ فِيْ مَرَابِضِ الْغَنَمِ

impact | It was narrated that the Prophet, may Allah's prayers and peace be upon him, used to pray before he built the mosque in the sheepfolds

- صَلُّوْا فِيْ مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُّوْا فِيْ أَعْطَانِ الْإِبِلِ

- Pray in sheepfolds, and do not pray in camels' groves

ع T الصلاة في المقبرة

prayer in the cemetery

الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

The whole earth is a mosque except for the cemetery and the bath

ع T جواز الأكل والشرب في المسجد

The permissibility of eating and drinking in the mosque

أثر |عبد الله بن الحارث بن جزء| روي أنه قال: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ الْخُبْزَ وَاللَّحْمَ ثُمَّ نُصَلِّيْ وَلَا نَتَوَضَّأُ

Impact | Abdullah bin Al-Harith bin Juz | It was narrated that he said: At the time of the Messenger of Allah, may Allah's prayers and peace be upon him, we used to eat bread and meat in the mosque, then pray and not perform ablution.

ع T إباحة اللعب في المسجد بنحو مباح

The permissibility of playing in the mosque in a permissible manner

أثر |عائشة| روي أنها قَالَتْ: وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِي بِرِدَائِهِ لِكَيْ أَنْظُرَ إِلَى لَعِبِهِمْ

Athar | Aisha | It was narrated that she said: By Allah, I saw the Messenger of Allah, may Allah's prayers and peace be upon him, standing at the door of my room while the Abyssinians were playing

with their spears in the mosque of the Messenger of Allah, may Allah's prayers and peace be upon him, covering me with his robe so that I could see their play.

ع T دخول الكافر المسجد للمصلحة

T entry of the infidel mosque for interest

أَطْلِقُوا ثُمَامَةَ

They fired Thumamah

ع T استقبال القبلة

T kiss reception

مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَلَا تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ

Whoever prays our prayer, faces our qiblah, and eats our sacrifice, then that is a Muslim who has the covenant of Allah and the covenant of His Messenger, so do not disgrace Allah in his covenant.

- أثر |البراء بن عازب| روي انه كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْك

- The effect of Al-Bara bin Azib It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, prayed towards Jerusalem for sixteen or seventeen months, and the Messenger of Allah, may Allah's prayers and peace be upon him, liked to direct

مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

Between the east and west kiss

ع T الرخصة في الصلاة على المركوب لغير جهة القبلة في غير الفريضة

T Permission to pray on a vehicle other than the direction of the qiblah, in cases other than the obligatory prayer

أثر |عبد الله بن عمر| روي أنه قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَبِّحُ عَلَى الرَّاحِلَةِ أَيَّ وَجْهٍ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لَا يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا

Impact | Abdullah bin Omar | It was narrated that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to glorify the departed woman, any way he turned, and pray witr for her, except that he did not pray that which was prescribed for her.

ع T أبواب ستر العورة والثياب التي يصلى فيها

The doors of covering the private parts and the clothes in which he prays

ع T ما هي عورة الرجل

What is the nakedness of a man?

إِذَا أَنْكَحَ أَحَدُكُمْ عَبْدَهُ أَوْ أَجِيرَهُ فَلَا يَنْظُرَنَّ إِلَى شَيْءٍ مِنْ عَوْرَتِهِ فَإِنَّ مَا أَسْفَلَ مِنْ سُرَّتِهِ إِلَى رُكْبَتَيْهِ مِنْ عَوْرَتِهِ

If one of you marries his slave or hired hand, let them not look at anything of his private parts, for what is below his navel to his knees is part of his private parts.

غَطِّ فَخِذَكَ فَإِنَّهَا عَوْرَةٌ

Cover your thigh, for it is awrah

ع T عورة المرأة

T the woman's nakedness

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ، وَأَقْرَبُ مَا تَكُوْنُ مِنْ رَبِّهَا إِذَا هِيَ فِيْ قَعْرِ بَيْتِهَا

The woman is naked, so if she goes out, Satan will look upon her, and the closest she is to her Lord is when she is in the bottom of her house

- يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا |وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ|

O Asmaa, when a woman reaches menstruation, she should not see anything from her except this and this |and he pointed to his face and hands|

لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ

Allah does not accept a menstruating prayer except with a veil

ع T صحة الصلاة في ثوب واحد وبجميع الثياب والألبسة

The validity of prayer in one garment and with all garments and attires

أَوَلِكُلِّكُمْ ثَوْبَانِ؟

Are you all two dresses?

- أثر |عمر بن أبي سلمة| روي أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ

- Impact | Omar bin Abi Salama | It was narrated that he saw the Messenger of Allah, may Allah's prayers and peace be upon him, praying in a single garment covering it in the house of Umm Salama, placing the two ends on his shoulders.

مَا السُّرَى يَا جَابِرُ؟ مَا هَذَا الِاشْتِمَالُ الَّذِي رَأَيْتُ؟ فَإِنْ كَانَ وَاسِعًا فَالْتَحِفْ بِهِ وَإِنْ كَانَ ضَيِّقًا فَاتَّزِرْ بِهِ

What is the secret, Jaber? What is this inclusion that you saw? If it is wide, then wrap it around, and if it is narrow, then wrap it up

لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ

None of you should pray in a single garment that does not carry anything on his shoulders

- نَعَمْ، وَلْيُزِرَّهُ، وَلَوْ لَمْ يَجِدْ إِلَّا أَنْ يُخِلَّهُ بِشَوْكَةٍ

- Yes, and his laser, even if he finds nothing but to pierce him with a fork

ع T الصلاة في ثياب النساء

T Praying in women's clothing

أثر |عائشة| روي أنها قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي فِي شُعُرِنَا أَوْ لُحُفِنَا

Athar | Aisha | It was narrated that she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, did not pray in our hair or in our quilts

ع T كراهية الصلاة في ثوب فيه ما يشغل المصلي

T It is disliked to pray in a garment in which there is something that preoccupies the worshiper

اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ فَإِنَّهَا أَلْهَتْنِي آنِفًا عَنْ صَلَاتِي

Go with this shirt of mine to Abu Jahm and bring me Abu Jahm's Anbajaniya, for it distracted me from my prayers.

ع T تحريم الصلاة في لباس الحرير

The prohibition of praying in silk clothing

لَا يَنْبَغِيْ هَذَا لِلْمُتَّقِيْنَ

This should not be for the righteous

ع T الصلاة في النعال والأحذية

T pray in slippers and shoes

أثر |أنس| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ فِيْ نَعْلَيْهِ

impact | It was narrated that the Prophet, may Allah bless him and grant him peace, was praying in his shoes

خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي نِعَالِهِمْ وَلَا خِفَافِهِمْ

They differed from the Jews, because they do not pray in their sandals or slippers

- أثر |أبو هريرة| روى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ حَافِيًا وَمُتَنَعِّلًا

Athar | Abu Hurairah | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, was praying barefoot and wearing shoes

ع T سترة المصلي وما يقطع الصلاة

T the worshiper's sutrah and what interrupts the prayer

إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِي مَنْ مَرَّ وَرَاءَ ذَلِكَ

If one of you puts something like the back of a saddle in front of him, let him pray and not care who passes behind it

- أثر |عبد الله بن عمر| روى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ

- Athar | Abdullah bin Omar | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he went out on the day of Eid, would order a spear to be placed in front of him, and he would pray with it while the people were behind him, and he would do that while traveling.

إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعَ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ

If one of you prays to a sutrah, let him draw near to it, so that Satan does not interrupt his prayer

- أثر |سهل بن سعد الساعدي| روى أنه كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ

Athar | Sahl bin Saad Al-Saadi | It was narrated that between the chapel of the Messenger of Allah, may Allah bless him and grant him peace, and the wall was the passage of the sheep

إِذَا صَلَّى الرَّجُلُ وَلَيْسَ بَيْنَ يَدَيْهِ كَآخِرَةِ الرَّحْلِ أَوْ كَوَاسِطَةِ الرَّحْلِ قَطَعَ صَلَاتَهُ الْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ وَالْحِمَارُ

If a man prays without a saddlebag in front of him or a saddlebag, the black dog, the woman and the donkey cut off his prayer

- أثر |عائشة| قَالَتْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنْ اللَّيْلِ وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ كَاعْتِرَاضِ الْجِنَازَةِ

- Athar | Aisha | She said: The Prophet, may Allah’s prayers and peace be upon him, used to pray at night, and I stood between him and the qiblah, like a funeral

إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ

If one of you is praying, let him not let anyone pass in front of him, and let him see him as much as he can, and if he refuses, let him fight him, for he is only a devil.

لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ

If the one passing in front of the worshiper knew what he had to do, it would have been better for him to stand for forty than to pass in front of him

ع T صفة الصلاة وأحكامها

The description of prayer and its rulings

ع T صفتها علي العموم وبيان أركانها الضرورية

T described it in general and a statement of its necessary pillars

|أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ قَالَ| ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ |فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| وَعَلَيْكَ السَّلَامُ |ثُمَّ قَالَ| ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ |حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَ هَذَا عَلِّمْنِي قَالَ| إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

The Messenger of Allah, may Allah’s prayers and peace be upon him, entered the mosque, and a man entered and prayed, then he came and greeted the Messenger of Allah, may Allah’s prayers and peace be upon him. Go back and pray, for you have not prayed. So the man went back and prayed as he had prayed, then came to the Prophet, may Allah’s prayers and peace be upon him, and greeted him. The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Peace be upon you. Then he said Go back to class, for you did not pray until he did that three times. Then the man said, “By the One who sent you with the truth, what is better than this, teach me?” When you get up to pray, say takbeer, then recite what is easy for you from the Qur’an, then bow until you are at ease in bowing, then rise until you are straight, then prostrate until you are at ease in prostration, then rise until you are at ease in sitting, then do that in all of your prayers.

اَللهُ أَكْبَرُ

Allah is the greatest

ع T صفة صلاة رسول الله

T adjective prayer of the Messenger of Allah

صلى الله عليه و سلم

Peace be upon him

بالتفصيل

in detail

مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

The key to prayer is purification, its prohibition is takbeer, and its analysis is submission

- |ابن عمر| قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ

- | Ibn Omar | He said I saw the Prophet, may Allah bless him and grant him peace, inaugurated the takbeer in the prayer, so he raised his hands when he said takbeer until he made them equal to his shoulders, and when he said takbeer for bowing, he did the same.

ع T رفع اليدين في الصلاة

T raising hands in prayer

أثر |عبد الله بن عمر| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذَلِكَ وَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ |أي رفع اليدين| فِيْ السُّجُوْدِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ

Impact | Abdullah bin Omar | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, when he opened the prayer, raised his hands at the level of his shoulders, and when he bowed, and when he raised his head from bowing, he raised them likewise and said: Allah hears those who praise Him, our Lord, praise be to You, and he did not do that |i.e. raising the hands| In prostration, and when he rises from the two rak’ahs, he raises his hands

ع T وضع اليمين على الشمال في الصلاة

T Putting the right over the left in prayer

أثر |سهل بن سعد الساعدي| قالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ

Impact | Sahl bin Saad Al-Saadi | He said that people used to command that a man should place his right hand on his left forearm during prayer

- إِنَّا مَعْشَرَ الْأَنْبِيَاءِ أُمِرْنَا بِتَعْجِيْلِ فِطْرِنَا وَتَأْخِيْرِ سَحُوْرِنَا، وَوَضْعِ أَيْمَانِنَا عَلَى شَمَائِلِنَا فِي الصَّلَاةِ

I, the prophets, commanded us to hasten our breaking of the fast and delay our pre-dawn meal, and to place our faith on our left sides in prayer.

ع T أدعية افتتاح الصلاة

T supplications opening prayer

أَقُوْلُ: أَقُوْلُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنْ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

I say: I say, O Allah, distance me from my sins as You distanced between the East and the West, O Allah, purify me from my sins as a white garment is purified from dirt, O Allah, wash me from my sins with water, snow and hail

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory be to Allah, and praise be to you, and bless your name, and the Almighty, your grandfather, and there is no god but you

ع T القراءة في الصلاة

T reading in prayer

ع T التعوذ

T seek refuge

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ، أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْثِهِ وَنَفْخِهِ |ثُمَّ يَسْتَفْتِحُ صَلَاتَهُ، قَالَ جَعْفَرٌ: وَفَسَّرَهُ مَطَرٌ هَمْزُهُ الْمُوتَةُ وَنَفْثُهُ الشِّعْرُ وَنَفْخُهُ الْكِبْرُ|

Glory be to Allah, and with your praise, and blessed be your name, and the Most High is your grandfather, and there is no god but You.

- اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا |ثَلَاثًا| الْحَمْدُ لِلَّهِ كَثِيرًا الْحَمْدُ لِلَّهِ كَثِيرًا |ثَلَاثًا| سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا |ثَلَاثَ مَرَّاتٍ| اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الشَّيْطَانِ الرَّجِيمِ مِنْ هَم

Allah is great, Allah is great, Allah is great, three times Praise be to Allah a lot, praise be to Allah a lot | three times | Glory be to Allah tomorrow and evening |three times| O Allah, I seek refuge in You from the accursed Satan

ع T البسملة قبل الفاتحة

T Basmala before Al-Fatihah

إِذَا قَرَأْتُمُ الْحَمْدُ للهِ فَاقْرَأُوْا بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ، إِنَّهَا أُمُّ الْقُرْآنِ، وَأُمُّ الْكِتَابِ، وَالسَّبْعَ الْمَثَانِيْ، وَبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ إِحْدَاهَا

If you recite Alhamdulillah, then recite in the name of Allah, the Most Compassionate, the Most Merciful. It is the mother of the Qur’an, the mother of the Book, and the Seven Muthani.

- أثر |أبو هريرة| رُوِيَ أَنَّهُ كَانَ يُصَلِّيْ فَيَقْرَأُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ ثُمَّ قَرَأَ بِأُمِّ الْكِتَابِ حَتَّى إِذَا بَلَغَ وَلَا الضَّالِّيْنَ فَقَالَ: آمِيْن، وَقَالَ النَّاسُ: آمِيْن، وَيَقُوْلُ كُلَّمَا سَجَدَ: اَللهُ أَكْبَرُ

Athar | Abu Hurairah | It was narrated that he was praying and reciting In the Name of Allah, the Compassionate, the Merciful, then he recited Bam al-Kitab until when he reached the age of the lost, he said: Amen, and the people said: Amen, and he said every time he prostrated: Allah is great.

ع T قراءة الفاتحة في كل ركعات الصلاة

T Reciting Al-Fatihah in every rak'ah of prayer

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ فِيْهَا بِفَاتِحَةِ الْكِتَابِ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ فَصَاعِدًا

There is no prayer for the one who does not recite the Opening of the Book in it

- مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ؛ قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ ال

Whoever prays a prayer in which he does not recite the mother of the Qur’an, then it is a non-complete three prematurity; Allah Almighty said, I have divided the prayer between Me and My worshipper into two halves, and My worshipper will have what he asked.

ع T فضل التأمين في الصلاة والجهر به

T The virtue of being assured in prayer and speaking out loud

الْإِمَامُغَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَقُولُوا آمِينَ فَإِنَّ الْمَلَائِكَةَ تَقُولُ آمِينَ وَإِنَّ الْإِمَامَ يَقُولُ آمِينَ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

The Imam is not angry with them nor those who have gone astray} So say, “Amen,” for the angels say “Amen,” and the Imam says, “Amen.”

- أثر |وائل بن حجر| روي أنه قال: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَغَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَقَالَ آمِينَ وَمَدَّ بِهَا صَوْتَهُ

- Athar | Wail Bin Hajar | It was narrated that he said: I heard the Prophet, may Allah’s prayers and peace be upon him, reciting those who are not angry with them, nor those who have gone astray.

ع T القراءة في الظهر والعصر والإسرار فيهما

Reading at noon, afternoon and secrets in them

ع T القراءة في المغرب

T reading in Morocco

ع T القراءة في العشاء

T reading at dinner

بِالتِّيْنِ وَالزَّيْتُوْنِ

With figs and olives

بِالشَّمْسِ وَضُحَاهَا

in the sun overnight

ع T القراءة في الصبح

reading in the morning

أثر |أبي برزة الأسلمي| روي أنه قال: كَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ فَيَعْرِفُهُ قَالَ وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ

Impact | Abi Barza Al-Aslami | It was narrated that he said: He used to pray the morning prayer, and the man would leave, and he would look at the face of his companion who he knew, and he would recognize him. He said, and he would recite sixty to one hundred in it.

- يَا عُقْبَةُ! أَلَا أُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا ؟ فَعَلَّمَنِيْ: |قُلْ أَعُوذُ بِرَبِّ الفَلَقِ| |قُلْ أَعُوذُ بِرَبِّ النَّاسِ|

- Oh hitch! Don't I teach you the best of the two Surahs I have read? So he taught me: |Say, I seek refuge in the Lord of the Daybreak Say I seek refuge in the Lord of people

- أثر |أبو هريرة| روي أنه قال: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فُلَانٍ، كَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ الظُّهْرِ وَيُخَفِّفُ الْأُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَ

Athar | Abu Hurairah | It was narrated that he said: I did not pray behind someone more like the prayer of the Messenger of Allah, may Allah’s prayers and peace be upon him, than so-and-so.

ع T القراءة في صبح يوم الجمعة

T reading on Friday morning

أثر |أبو هريرة| روي أنه قال: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ تَنْزِيلُ السَّجْدَةَ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنْ الدَّهْرِ

Athar | Abu Hurairah | It was narrated that he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, used to recite in the Fajr prayer on Friday the revelation of prostration, and did a time of eternity come to man?

ع T القراءة خلف الإمام

T Reading behind the front

إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِي وَاللَّهِ قَالَ فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا

I see you reciting behind your front. He said: We said, O Messenger of Allah, yes, by Allah. He said: Do not do it except with the mother of the Qur’an, for there is no prayer for those who do not recite it.

هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا؟ إِنِّي أَقُولُ مَالِي أُنَازَعُ الْقُرْآنَ؟

Did any of you read with me above? I say, why should I remove the Qur’an?

ع T ماذا يقول من لا يحسن الفاتحة

What does one who does not improve Al-Fatihah say?

قُلْ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، قُلْ: اَللَّهُمَّ ارْحَمْنِيْ، وَعَافِنِيْ، وَاهْدِنِيْ، وَارْزُقْنِيْ ، أَمَّا هَذَا فَقَدْ مَلَأَ يَدَيْهِ مِنَ الْخَيْرِ

Say: Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is great, and there is neither might nor power except with Allah. Say: O Allah, have mercy on me, heal me, guide me, and provide for me.

ع T تكبيرات الانتقال

T transition magnifications

أثر |عبد الله| روي أنه قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ

Impact | Abdullah | It was narrated that he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, used to say takbeer in every lowering, raising, standing, sitting, Abu Bakr and Umar

- سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ

- Allah listens to those who praise Him. Our Lord, praise be to You

- أثر |عبد الله بن عباس| روي عَنْ عِكْرِمَةَ قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً فَقُلْتُ لِابْنِ عَبَّاسٍ إِنَّهُ أَحْمَقُ فَقَالَ ثَكِلَتْكَ أُمُّكَ سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلّ

Athar | Abdullah bin Abbas | It was narrated on the authority of Ikrimah that he said: I prayed behind a sheikh in Makkah, and he said twenty-two takbeers, so I said to Ibn Abbas that he is a fool, and he said, “May your mother be bereaved of you, the Sunnah of Abi al-Qasim, may Allah’s prayers and peace be upon him.”

ع T صفة الركوع

T bowing adjective

ع T وعيد من لا يتم الركوع والسجود ووجوب الطمأنينة في الاعتدال

T The feast of those who do not bow and prostrate, and the obligation of reassurance in moderation
أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي – وَرُبَّمَا قَالَ – مِنْ بَعْدِ ظَهْرِي إِذَا رَكَعْتُمْ وَسَجَدْتُمْ
Establish bowing and prostration, for by Allah I see you after me - and he may have said - after my back when you bow and prostrate

لَا تُجْزِئُ صَلَاةٌ لَا يُقِيمُ فِيهَا الرَّجُلُ يَعْنِي صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ
A prayer in which a man does not stand, i.e. his crucifixion, is not valid in bowing and prostrating
- أثر |حذيفة| روي أنه لما رأى رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ وَلَوْ مُتَّ مُتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا
- effect | shell | It was narrated that when he saw a man who did not complete bowing and prostration, he said, “I would not have prayed, even if I had died on something other than the instinct that Allah created Muhammad, may Allah bless him and grant him peace.”

ع T أذكار الركوع والسجود

Remembrance of bowing and prostration

سُبْحَانَ رَبِّيَ الْعَظِيْمِ، سُبْحَانَ رَبِّيَ الْأَعْلَى

Glory be to my Lord the Great, Glory be to my Lord the Most High

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِيْ

Glory and praise be to Allah, our Lord, Allah forgive me

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

Glory be to the Holy Lord of angels and spirit
- اَللَّهُمَّ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ، وَأَعُوْذُ بِكَ مِنْكَ، لَا أُحْصِيْ ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ
O Allah, I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and I seek refuge in You from You, I cannot count Your praise as You have praised Yourself
- اَللَّهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهُ دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ
- O Allah, forgive me all my sins, the subtle and the majestic, its beginning and its end, its openness and its secret.

ع T النهي عن القراءة في الركوع والسجود

The prohibition of recitation while bowing and prostrating
أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ
O people, there is nothing left of the prophecies of prophecy except the good narrations that a Muslim can see or see for him, except that I was forbidden to recite the Qur’an bowing or prostrating, so as for bowing, glorify the Lord Almighty therein, and as for prostration, strive hard in supplication, so make sure that your prayers are answered

ع T الرفع من الركوع وما يقال عندئذ

Rising from bowing and what is said at the time

سَمِعَ اللهُ لِمَنْ حَمِدَهْ

Allah listens to those who praise him
- سَمِعَ اللهُ لِمَنْ حَمِدَهْ، رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَ مِلْءَ مَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ
Allah listens to him who praises Him. Our Lord, to You belongs praise that fills the heavens and the earth, and fills what is between them, and fills everything else You will.
- رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَالْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ – وَكُلُّنَا لَكَ عَبْدٌ – اَللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْ
- Our Lord, praise be to You, filling the heavens and the earth, and filling everything else You will, the people of praise and glory, the most deserving of what the worshipper said - and we are all Your worshippers - O Allah, there is no objection to what You have given, nor a giver to what He has denied
- |عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ الرَّكْعَةِ قَالَ| سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ |قَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدً
- | On the authority of Rifa’a bin Rafi’, he said: One day we were praying behind the Messenger of Allah, may Allah’s prayers and peace be upon him, and when he raised his head from the rak’ah, he said: Allah listens to those who praise Him | A man behind him said, Our Lord, to You belongs praise, praise be to You

ع T الهوي للسجود

T fancy to prostrate

إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ

When one of you prostrates, he should not bow down as a camel does, and let him place his hands before his knees

- أثر |عبد الله بن عمر| روى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ بَدَأَ فَوَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ
- Athar | Abdullah bin Omar | It was narrated that the Prophet, may Allah's prayers and peace be upon him, when he prostrated, he would place his hands before his knees

ع T السجود على سبعة أعظم

T prostrate on the seven greatest

أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: اَلْجَبْهَةِ – وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ
I have been commanded to prostrate on seven parts: the forehead - and he pointed with his hand to his nose, the two hands, the two knees, and the ends of the feet.

إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ
When a worshipper prostrates, seven Arabs prostrate from him, his face, his hands, his knees, and his feet

ع T هيئة السجود

The state of prostration

أثر |أبو حميد الساعدي| أن النبي ﷺ كان إذا سجد أمكن أنفه وجبهته على الأرض ونحى يديه عن جنبيه ووضع كفيه حذو منكبيه
Athar | Abu Hamid Al-Saadi | The Prophet, may Allah's prayers and peace be upon him, when he prostrated, would place his nose and forehead on the ground, and he would place his hands away from his sides and place his palms parallel to his shoulders.

إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ وَلَا يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ
When one of you prostrates, let him straighten up and not spread his arms like that of a dog

اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعَيْهِ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ
Prostrate evenly in prostration, and do not stretch out your forearms in prayer like a dog

إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ
If you prostrate, put your palms up and raise your elbows

- أثر |ميمونة أم المؤمنين| روت أن رسول الله ﷺ إِذَا سَجَدَ جَافَى حَتَّى يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ
- Impact | Maymouna, Mother of the Believers | She narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, when he prostrated, turned away until he could see behind him, and exposed his armpits, so that if an animal wanted to pass under his hands, it passed.

- أثر |أبو حميد الساعدي| كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ، وَجَافَى بَيْنَ عَضُدَيْهِ، وَفَتَحَ أَصَابِعَ رِجْلَيْهِ، غَيْرَ حَامِلٍ بَطْنَهُ عَلَى شَيْءٍ مِنْ فَخِذَيْهِ، وَاسْتَقْبَلَ بِأَطْرَافِ رِجْ
Athar | Abu Hamid Al-Saadi | When the Prophet, may Allah's prayers and peace be upon him, prostrated, he spread his arms between his hands, and spread between his upper arms, and opened the toes of his legs, without holding his stomach on any part of his thighs, and he received the limbs of the knee.

ع T الدعاء في السجود

T supplication in prostration

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ
The closest a worshipper is to his Lord is when he is prostrating, so increase your supplication

وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِيهِ مِنَ الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ
As for prostration, strive hard in supplication, so that it may be answered

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ وَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ
O Allah, I prostrated to You, and in You I believed, and to You I surrendered. My face prostrated to Him who created it and fashioned it, perfected its image, and gave it hearing and sight. Blessed be Allah, the best of creators.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ تَحْتِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَاجْعَلْ أَمَامِي نُورًا وَاجْعَلْ خَلْفِي نُورًا وَأَعْظِمْ لِي نُورًا
Allah, place light in my heart, place light in my hearing, place light in my sight, place light beneath me, place light above me, light on my right, light on my left, place light in front of me, place light behind me, and make light greater for me.

ع T الرفع من السجود وكيفية الجلوس فيه وما يقال عنده

The rise from prostration, how to sit in it, and what is said when it is

أثر |البراء بن عازب| روي أنه قال: كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَرِيبًا مِنَ السَّوَاءِ
The effect of Al-Bara bin Azib It was narrated that he said: The prayer of the Messenger of Allah, may Allah's prayers and peace be upon him, when he bowed, when he raised his head from bowing, when he prostrated, and when he raised his head from prostration was close to equal.

سَمِعَ اللهُ لِمَنْ حَمِدَهْ

Allah listens to those who praise him

- أثر |أبو حميد الساعدي| روى إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ يَعْنِي لِلتَّشَهُّدِ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَكَف

- Athar | Abu Hamid Al-Saadi | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, sat down, i.e., for the tashahhud, so he spread his left leg and turned his right chest towards the qiblah, and placed his right palm on his right knee and palm

- أثر |عبد الله بن عمر| رُوِيَ أَنَّهُ قَالَ: إِنَّ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتِقْبَالُهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى

- Athar | Abdullah bin Omar | It was narrated that he said: It is from the Sunnah of prayer that the right foot is erected, facing it with its toes towards the qiblah, and sitting on the left

اَللَّهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتِكَ

O Allah, forgive me, have mercy on me, guide me, grant me health, and provide for me, for these will bring together your life and the Hereafter.

اَللَّهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

Allah, forgive me, have mercy on me, heal me, guide me, and grant me sustenance

- رَبِّ اغْفِرْ لِيْ، رَبِّ اغْفِرْ لِيْ

Lord forgive me, Lord forgive me

ع T الإقعاء الجائز والممنوع

T The permissible and the forbidden recession

أثر |عبد الله بن عباس| روي أنه قال: الْإِقْعَاءُ عَلَى الْقَدَمَيْنِ هِيَ سُنَّةُ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Impact | Abdullah bin Abbas | It was narrated that he said: Squatting on the feet is the Sunnah of your Prophet, may Allah bless him and grant him peace

ع T تسوية التراب ومسح الحصا حيث يسجد

T Leveling the soil and wiping the pebbles where he prostrates

إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً

If you must do, then one

- إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحُ الْحَصَا، فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ

- If one of you stands up to pray, he should not wipe the pebbles, for mercy is facing him

ع T جلسة الاستراحة

T hangout

أثر |مالك بن الحويرث| روى أن رسول الله ﷺ إِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا

Impact | Malik bin Al-Huwairith | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, if he was in an odd part of his prayer, he did not get up until he was sitting evenly

ع T كيف تفتح الركعة الثانية

How do you open the second rak'ah?

أثر |أبو هريرة| روى أن رسول الله ﷺ كَانَ إِذَا نَهَضَ فِي الرَّكْعَةِ الثَّانِيَةِ افْتَتَحَ الْقِرَاءَةَ بِالْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ، وَلَمْ يَسْكُتْ

Athar | Abu Hurairah | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he got up in the second rak’ah, would start the recitation with praise be to Allah, Lord of the Worlds, and he would not remain silent.

ع T كيفية الجلوس للتشهد الوسط وما يتبع ذلك

How to sit for the middle tashahhud and what follows

أثر |عائشة| روي أنها قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ وَالْقِرَاءَةِ بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّاتُ وَكَانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ وَعَنْ فَرْشَةِ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ

Athar | Aisha | It was narrated that she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, used to open the prayer with the takbeer and the recitation of “Praise be to Allah, Lord of the Worlds.” And when he bowed, he did not straighten his head or straighten it, but between that, and when he raised his head from bowing, he did not prostrate until he stood upright, and he used to say in every two rak’ahs greetings, and if He sat spreading his left foot and erecting his right foot, and he forbade stepping on Satan's heels and the foot of the lion, and he used to end the prayer with salutations.

ع T كيف الجلوس للتشهد الأخير

T How to sit for the last witness

أثر |أبي حميد الساعدي| روي أنه قال: كان رسول الله ﷺ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ

Impact | Abi Hamid Al-Saadi | It was narrated that he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, when he sat in the two rak’ahs, he would sit on his left leg and erect the right, and if he sat in the next rak’ah, he would put his left leg forward and erect the other and sit on his seat.

ع T ألفاظ التشهد في الصلاة

The utterances of tashahhud in prayer

إِنَّ اللَّهَ هُوَ السَّلَامُ فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلَامِ مَا شَاءَ ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو

Allah is peace, so if one of you prays, let him say greetings to Allah, prayers and good deeds. Peace be upon you, O Prophet, and Allah’s mercy and blessings. Peace be upon us and upon the righteous worshippers of Allah. If you said it, it affected every righteous worshipper of Allah in heaven and earth. From speaking what he wants, then he chooses from the supplication that he likes to him, so he supplicates

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Blessed greetings Good prayers to Allah Peace be upon you, O Prophet, and Allah's mercy and blessings Peace be upon us and upon Allah's righteous worshippers I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah

- أثر |أبو موسى الأشعري| قال في صفة الصلاة التي علمها رسول الله ﷺ: وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْم

- Athar | Abu Musa Al-Ashari | He said about the description of prayer that the Messenger of Allah, may Allah’s prayers and peace be upon him, taught: And if it is while sitting, then let one of you first say good greetings, prayers to Allah, peace be upon you, O Prophet, and have mercy

ع T مشروعية الصلاة علي النبي ﷺ في التشهد الأخير

T The legality of praying for the Prophet, may Allah bless him and grant him peace, in the last tashahhud

قولوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ

Say: O Allah, bless Muhammad and the family of Muhammad, as You blessed the family of Abraham, and bless Muhammad and the family of Muhammad, as You blessed the family of Abraham in the worlds. You are Praiseworthy, Glorious, and peace, as you have been taught.

قولوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Say: O Allah, bless Muhammad and his wives and offspring as you blessed the family of Abraham and bless Muhammad and his wives and his descendants as you blessed the family of Abraham that you are Praiseworthy and Glorious

ع T الاستعاذة من الأربع وما ذكر معها

T seeking refuge from the four and what was mentioned with it

إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ

When one of you finishes the last tashahhud, let him seek refuge in Allah from four things: from the torment of hell, from the torment of the grave, from the trials of life and death, and from the evil of the Antichrist

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْمَأْثَمِ وَالْمَغْرَمِ

Allah, I seek refuge in You from the torment of the grave, and I seek refuge in You from the trial of the Antichrist, and I seek refuge in You from the trial of life and death, O Allah, I seek refuge in You from sin and debt

ع T أدعية تقال بعد التشهد

T supplications recited after the tashahhud

قُلْ اَللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Say, O Allah, I have wronged myself greatly, and none forgives sins except You, so forgive me with forgiveness from You, and have mercy on me, for You are the Forgiving, the Merciful.

- عَجِلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدْ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ |ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ال

You have hastened, O worshiper, if you prayed and sat down, then thanked Allah for what he deserved, and prayed for me, then prayed for him | Then another man prayed after that, so he thanked Allah and prayed for the Prophet, may Allah’s prayers and peace be upon him, and he said:

- قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ

He was forgiven, he was forgiven, he was forgiven

- إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا

- | The Messenger of Allah, may Allah’s prayers and peace be upon him, heard a man say, “Oh Allah, I ask you that I bear witness that you are Allah, there is no god but You, the One, the Eternal, the One who begets not, is not begotten, and has no equal.”

ع T السلام من الصلاة

T peace of prayer

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

May Allah's peace and mercy be upon you. May Allah's peace and mercy be upon you

- أثر |جابر بن سمرة| روي أنه كان إذا صلى مع رسول الله ﷺ قال: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Impact | Jaber bin Samra | It was narrated that when he prayed with the Messenger of Allah, may Allah’s prayers and peace be upon him, he would say: Peace and Allah’s mercy be upon you. Peace and Allah’s mercy be upon you.

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Peace and mercy of Allah

- اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Peace, mercy and blessings of Allah be upon you. Peace, mercy and blessings of Allah be upon you

مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

The key to prayer is purification, its prohibition is takbeer, and its analysis is submission

ع T النهي عن الإشارة باليدين عند التسليم

The prohibition of gesturing with the hands when handing over

مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ أُسْكُنُوا فِي الصَّلَاةِ! عَلَامَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ

Why do I see you raising your hands as if they were tails of sun horses, dwell in prayer! Allam Tomyon with your hands as tails of sun horses? It is sufficient for one of you to place his hand on his thigh and then greet his brother on his right and left

ع T كيفية الانصراف من الصلاة

T How to leave the prayer

أثر |عبد الله بن مسعود| روي أنه قال: لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ

Impact | Abdullah bin Masoud | It was narrated that he said: None of you makes any part of his prayer for Satan, because he sees that he has a right to turn only to his right. I have seen the Prophet, may Allah’s prayers and peace be upon him, often turning to his left.

ع T النهي عن الانصراف قبل الإمام

The prohibition of leaving before the imam

أثر |أنس| روى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ انْصِرَافِهِ مِنْ الصَّلَاةِ

impact | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, forbade them to leave before he left the prayer

ع T تأخر الإمام والرجال حتى ينصرف النساء

The imam and the men are late until the women leave

أثر |أم سلمة| روت أن النبي ﷺ كان إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ ويدخلن بيوتهن وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ هُوَ وَمَنْ صَلَّى مَعَهُ مِنَ الرِّجَالِ مَا شَاءَ اللهُ فَإِذَا قَامَ قَامُوْا

Impact | Um Salama | She narrated that the Prophet, may Allah’s prayers and peace be upon him, when he greeted the women, stood up when he finished his taslim and entered their homes.

ع T الذكر بعد الصلاة

T Dhikr after prayer

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

Oh Allah, you are peace, and from you is peace, blessed be the majesty and honor

إِنِّي لَأُحِبُّكَ يَا مُعَاذُ فَلَا تَدَعْ أَنْ تَقُولَ فِي كُلِّ صَلَاةٍ: رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

I love you, Muadh, so do not allow yourself to say in every prayer: Lord, help me to remember You, to thank You, and to worship You well

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ
Lord, save me from your torment on the day you resurrect your worshippers
- أثر |عبد الله بن الزبير| رُوِيَ أَنَّهُ يُهَلِّلُ بهذه الكلمات فِي دُبُرِ الصَّلَاةِ حِيْنَ يُسَلِّمُ وَرَوَى أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُهَلِّلُ بِهَا دُبُرَ كُلِّ صَلَاةٍ، وَهِيَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

- Impact | Abdullah bin Al-Zubair | It was narrated that he rejoiced with these words at the end of the prayer when he greeted, and it was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, used to rejoice with them after every prayer, which is: There is no god but Allah alone.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

There is no god but Allah alone, He has no partner, His is the kingdom, and His is the praise, and He is capable of everything.

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتْلِكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Whoever glorifies Allah at the end of every prayer thirty-three times, praises Allah thirty-three times, and glorifies Allah thirty-three times, that is ninety-nine times.

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةَ إِلَّا الْمَوْتَ

Whoever recites Ayat al-Kursi after every prescribed prayer, nothing will prevent him from entering Paradise except death

- أثر |عقبة بن عامر| رَوَى أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يَقْرَأَ بِالْمُعَوِّذَتَيْنِ أَوْ بِالْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلَاةٍ

- Impact | Uqba bin Amer | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, commanded him to recite the Mu'awwidhatayn or the Mu'awwidhat after each prayer.

ع T الجلوس في المسجد بعد صلاة الصبح للذكر

T Sitting in the mosque after the morning prayer for remembrance

أثر |جابر بن سمرة| روى انه كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ

Impact | Jaber bin Samra | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, when he prayed the dawn prayer, sat in his prayer place until the sun rose

- مَنْ صَلَّي الْفَجْرَ فِيْ جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ، كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ تَامَّةً، تَامَّةً، تَامَّةً

- Whoever prays Fajr in congregation, then sits remembering Allah until the sun rises, then prays two units of prayer, he will have the same reward as Hajj and Umrah, complete, complete, complete.

ع T القنوت في الصلاة

T Qunoot in prayer

أثر |عبد الله بن عباس| روي أنه قال: قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ مِنْ الرَّكْعَةِ الْآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَيُؤَمِّنُ مَنْ خَلْفَهُ، أَرْسَلَ إِلَيْهِمْ أَصْحَابَهُ يَدْعُوْهُمْ إِلَى الْإِسْلَامِ فَقَتَلُوْهُمْ

Impact | Abdullah bin Abbas | It was narrated that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, uttered qunoot for a consecutive month at noon, afternoon, sunset, dinner, and the morning prayer after every prayer. He invites them to Islam, so kill them

ع T ما لا يجوز في الصلاة وما يباح فيها

What is not permissible in prayer and what is permissible in it

ع T المنع من الكلام

T is forbidden to speak

أثر |زيد بن أرقم| رُوِيَ أَنَّهُ قَالَ: كُنَّا نَتَكَلَّمُ خَلْفَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ حَتَّى نَزَلَتْ: {وَقُوْمُوْا للهِ قَانِتِيْنَ}؛ فَأُمِرْنَا بِالسُّكُوْتِ

Impact | Zaid bin Arqam | It was narrated that he said: We were talking behind the Messenger of Allah, may Allah's prayers and peace be upon him, during prayer until the verse was revealed: {And stand up obediently to Allah}; So he commanded us to be silent

إِنَّ فِي الصَّلَاةِ شُغْلًا

There is a job in prayer

ع T ذم التثاؤب في الصلاة

T slander yawning in prayer

التَّثَاؤُبُ فِي الصَّلَاةِ مِنْ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيْهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ

Yawning in prayer is from Satan, so if one of you yawns, let him suppress it as much as he can. If one of you yawns, let him hold his hand on his mouth, for Satan enters

ع T النهي عن الاختصار في الصلاة

The prohibition of abbreviation in prayer

أثر |أبي هريرة| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَلَاةِ الرَّجُلِ مُخْتَصِرًا
Impact | Abu Hurairah | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, forbade the man’s prayer in short

ع T اَلنَّهْيُ عَنِ السدل وتغطية الفم في الصلاة

The prohibition of hanging down and covering the mouth during prayer

أثر |أبو هريرة| روى أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ السَّدْلِ فِي الصَّلَاةِ وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ
Athar | Abu Hurairah | It was narrated that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade hanging down in prayer and for a man to cover his mouth

ع T النهي عن الالتفات في الصلاة

The prohibition of turning around in prayer

إِنَّمَا هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ

It is an embezzlement that Satan embezzles from the worshipper's prayer

ع T كراهية رفع البصر إلى السماء في الصلاة

T dislike raising one's gaze to heaven in prayer

لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِيْ الصَّلاَةِ أَوْ لَا تَرْجِعُ إِلَيْهِ أَبْصَارُهُمْ

People who raise their eyes to the sky in prayer will end, or their eyes will not return to Him

- مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ، لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ

What is the matter with people who raise their eyes to the sky during their prayers, to refrain from that or to steal their eyes?

ع T كراهية البصاق لجهة القبلة أو عن اليمين

The dislike of spitting towards the qiblah or to the right

إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى

If one of you is praying, he should not spit in front of his face, for Allah is in front of his face when he prays

إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ أَمَامَهُ فَإِنَّمَا يُنَاجِي اللَّهَ مَا دَامَ فِي مُصَلَّاهُ وَلَا عَنْ يَمِينِهِ فَإِنَّ عَنْ يَمِينِهِ مَلَكًا وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ فَيَدْفِنُهَا

If one of you gets up to pray, he should not spit in front of him, for he is only speaking to Allah as long as he is in his prayer place, not to his right, for there is an angel on his right, and he should spit to his left or under his feet and bury them.

ع T التحذير من مسابقة الإمام

T warning of the forward competition

أَمَا يَخْشَى أَحَدُكُمْ أَوْ لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ
Either one of you fears, or none of you fears, that if he raises his head before the imam, that Allah will make his head the head of a donkey, or that Allah will make his image the image of a donkey.

ع T كراهية عقص الشعر وضم الثياب

T Hate curly hair and gather clothes

إِنَّمَا مَثَلُ الَّذِيْ يُصَلِّيْ وَرَأْسُهُ مَعْقُوْصٌ مَثَلُ الَّذِيْ يُصَلِّي وَهُوَ مَكْتُوْفٌ

The example of one who prays with his head crimped is like the one who prays with his head tied up

ع T أشياء تباح في الصلاة بلا حرج

T things are permissible in prayer without embarrassment

ع T المشي والعمل اليسير

T walking and easy work

أثر |عائشة| قالت: جِئْتُ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَمَشَى حَتَّى فَتَحَ لِي ثُمَّ رَجَعَ إِلَى مَكَانِهِ وَوَصَفَتْ الْبَابَ فِي الْقِبْلَةِ

Athar | Aisha | She said: I came while the Messenger of Allah, may Allah’s prayers and peace be upon him, was praying in the house and the door was closed, so he walked until it was opened for me, then he returned to his place, and I described the door in the direction of the qiblah.

ع T الإشارة باليد لرد السلام ونحوه

T Pointing with the hand to return the greeting and the like

أثر |صهيب| رَوَى أَنَّهُ مَرَّ بِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمَ عَلَيْهِ فَرَدَّهُ إِشَارَةً بِأُصْبُعِهِ

Impact | Suhaib | It was narrated that he passed by the Messenger of Allah, may Allah bless him and grant him peace, and he returned him, pointing with his finger

ع T قتل الحية والعقرب

T kill the serpent and the scorpion

أثر |أبو هريرة| رَوَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ ، الْحَيَّةَ وَالْعَقْرَبَ ، فِي الصَّلَاةِ

Athar | Abu Hurairah | It was narrated that the Prophet, may Allah bless him and grant him peace, ordered the killing of the two lions, the snake and the scorpion, during prayer

ع T أخذ نحو مهاجم في الصلاة، ولعن الشيطان

T took about attacker in prayer, cursed Satan

إِنَّ عِفْرِيتًا مِنْ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمْكَنَنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ {رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي} قَالَ رَوْحٌ فَرَدَدْتُهُ خَاسِئًا

Yesterday, a demon from the jinn escaped to me, or a word like it, to interrupt my prayer, so Allah gave me power over him, and I wanted to tie him to one of the pillars of the mosque so that you would all wake up and look at him all of you.

ـ أَعُوْذُ بِاللهِ مِنْكَ، أَعُوْذُ بِاللهِ مِنْكَ، أَعُوْذُ بِاللهِ مِنْكَ، أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ ، إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ ن

- I seek refuge in Allah from you, I seek refuge in Allah from you, I seek refuge in Allah from you, curse you with the complete curse of Allah, curse you with the complete curse of Allah, curse you with the complete curse of Allah, that the enemy of Allah Iblis came with a meteor of fire

ع T جواز حمل الأطفال في الصلاة

The permissibility of carrying children in prayer

أثر |أبو قتادة| قال: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ وَهِيَ ابْنَةُ زَيْنَبَ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَاتِقِهِ فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنْ السُّجُودِ أَعَادَهَا

Athar | Abu Qatada | He said: I saw the Prophet, may Allah’s prayers and peace be upon him, on the day of the people, and Imamah bint Abi Al-Aas, who is the daughter of Zainab, the daughter of the Prophet, may Allah’s prayers and peace be upon him, on his shoulder.

ع T اللحظ في الصلاة يميناً وشمالاً

T attention in prayer right and left

أثر |عبد الله بن عباس| أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِيْ صَلَاتِهِ يَمِيْنًا وَشِمَالًا وَلَا يُلَوِّيْ عُنُقَهُ خَلْفَ ظَهْرِهِ

Impact | Abdullah bin Abbas | The Messenger of Allah, may Allah’s prayers and peace be upon him, was paying attention to the right and left during his prayers, and he did not twist his neck behind his back

ع T البكاء من خوف الله ونحوه

T Crying out of fear of Allah and the like

أثر |عبد الله بن الشخير| رُوِيَ أَنَّهُ قَالَ: انْتَهَيْتُ إِلَى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلِصَدْرِهِ أَزِيْزٌ كَأَزِيْزِ الْمِرْجَلِ مِنَ الْبُكَاءِ

Impact | Abdullah bin Al-Shakheer | It was narrated that he said: I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and his chest was humming like a cauldron from crying.

ع T التفكير في أمور خارجة عن الصلاة

T thinking about things outside of prayer

ذَكَرْتُ وَأَنَا فِي الصَّلَاةِ تِبْرًا عِنْدَنَا فَكَرِهْتُ أَنْ يُمْسِيَ أَوْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ

I mentioned that while I was praying, he was discharged with us, and I thought that he would be in the evening or spend the night with us, so I ordered that he should be divided

إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى

If the call to prayer is called, the devil turns away and has farts so that he does not hear the mourners. Then when he finishes the call, he proceeds, even when he is dressed in prayer, he turns back until when he finishes the prayer, he turns back until it occurs between a person and himself, saying, “Remember such and such, remember such and such,” because he was not remembering, until the man remains unaware of how much he prayed.

ع T ماذا يفعل المصلي إذا أحدث

T What should the worshiper do if he breaks his fast?

إِذَا أَحْدَثَ أَحَدُكُمْ فِيْ صَلَاتِهِ فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لْيَنْصَرِفْ

If one of you breaks his fast, let him hold his nose and then leave

ع T سجود السهو

T prostration of forgetfulness

ع T قاعدة عامة في السهو

T is a general rule of omission

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيْتُ فَذَكِّرُوْنِيْ، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ ، ثُمَّ يُسَلِّمِ ، ثُمَّ يَسْجُدُ،

I am only a human being like you, I forget as you forget, so if I forget, remind me, and if any of you doubts about his prayer, let him investigate what is right, and complete it, then prostrate two prostrations, then give the salutation, then prostrate.

- إِذَا شَكَّ أَحَدُكُمْ فِيْ صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى أَ ثَلَاثاً أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَّعْنَ لَهُ صَلَاتَهُ، وَ

If one of you doubts about his prayer and does not know how much he prayed, three or four, let him cast aside the doubt and build on what he is certain of, then prostrate two prostrations before giving the salutation.

ع T من سلم من ركعتين في الرباعية

T from a ladder of two rak'ahs in the quatrain

كُلُّ ذَلِكَ لَمْ يَكُنْ |أي لم ينس الرسول ولم تقصر الصلاة| أَصَدَقَ ذُو الْيَدَيْنِ؟ |فأتم ما بقي ثم سجد سجدتين وهو جالس بعد ما سلم|

All of this was not, i.e. the Messenger was not forgotten and the prayer was not shortened Believe with two hands? He completed what was left, then performed two prostrations while sitting after he had given the salutation

ع T من سلم في ثلاث من الرباعية

T of ladder in three of the quartets

أَصَدَقَ هَذَا؟

believe this?

ع T من صلى الرباعية خمساً

T who prayed the Quartet five

وَمَا ذَاكَ؟ |فتبين له أنه صلى خمسا، فسجد سجدتين|

And what is that? So it became clear to him that he had prayed five, so he prostrated two prostrations

ع T من ترك التشهد الوسط

T from leaving the middle tashahhud

أثر |عبد الله بن بُحَيْنَة| روى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتَّى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ

Impact | Abdullah bin Bahina | It was narrated that the Prophet, may Allah’s prayers and peace be upon him, led them in the noon prayer, so he stood up in the first two rak’ahs and did not sit down, so the people stood with him until when he finished the prayer and the people waited for him to say takbeer while he was sitting, then he prostrated two prostrations before saying the tasleem, then he said the tasleem.

- أثر |المغيرة بن شعبة| رُوِيَ أَنَّهُ كَانَ يُصَلِّيْ بِقَوْمٍ فَلَمَّا صَلَّى رَكْعَتَيْنِ قَامَ وَلَمْ يَجْلِسْ فَسَبَّحَ مَنْ خَلْفَهُ فَأَشَارَ إِلَيْهِمْ أَنْ قُوْمُوْا، فَلَمَّا سَلَّمَ مِنْ صَلَاتِهِ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَسَلَّمَ ثُمَّ

- The impact of Al-Mughirah bin Shu'bah It was narrated that he used to lead a group of people in prayer, and when he prayed two rak’ahs, he got up and did not sit down, so he swore to those behind him, so he indicated to them that they should stand up.

ع T سجود التلاوة

T prostration of recitation

أثر |عمرو بن العاص| أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ، مِنْهَا ثَلَاثٌ فِي الْمُفَصَّلِ، وَفِي سُوْرَةِ الْحَجِّ سَجْدَتَانِ

Impact | Amr bin Al-Aas | I recite fifteen prostrations in the Qur’an, three of which are in the joint, and two prostrations in Surat Al-Hajj

- نَعَمْ، وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا

Yes, and whoever does not prostrate to them should not read them

- أثر |عبد الله بن عباس| رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِيْ {ص} وَلَيْسَتْ مِنْ عَزَائِمِ السُّجُوْدِ

- Athar | Abdullah bin Abbas | I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, prostrate in {PBUH} and it is not one of the intentions of prostration

- أثر |عبد الله بن عباس| سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ

- Athar | Abdullah bin Abbas | The Prophet, may Allah’s prayers and peace be upon him, prostrated to the star, and the Muslims, the polytheists, the jinn and mankind prostrated with him

- أثر |أبو هريرة| سَجَدْنَا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ {اِقْرَأْ بِاسْمِ رَبِّكَ} و {إِذَا السَّمَاءُ انْشَقَّتْ}

Athar | Abu Hurairah | We prostrated with the Messenger of Allah, may Allah’s prayers and peace be upon him, in “Recite in the name of your Lord” and “When the sky split open.”

ع T جواز سجود التلاوة في صلاة الفريضة

The permissibility of prostration of recitation in obligatory prayers

أثر |أبو هريرة| عَنْ أَبِي رَافِعٍ قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ إِذَا السَّمَاءُ انْشَقَّتْ فَسَجَدَ فَقُلْتُ مَا هَذِهِ قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ

Athar | Abu Hurairah | On the authority of Abu Rafi’, he said: I prayed with Abu Hurairah in the dark, and he said, “When the sky split open, he prostrated.” I said, “What is this?” He said, “I prostrated with it behind Abi Al-Qasim, may Allah bless him and grant him peace, and I continued to prostrate in it until he met him.”

ع T مشروعية سجود التلاوة للسامع

The legitimacy of the prostration of recitation for the listener

أثر |عبد الله بن عمر| كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ

Impact | Abdullah bin Omar | The Prophet, may Allah’s prayers and peace be upon him, used to recite the prostration while we were with him, so he prostrated, and we prostrate with him, so we crowded until none of us found a place for his forehead to prostrate on.

ع T لا حرج على من ترك السجود

There is no sin on one who abandons prostration

أثر |زيد بن ثابت| قَرَأْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ {وَالنَّجْمِ} فَلَمْ يَسْجُدْ فِيْهَا

Impact | Zaid bin Thabit | I read on the Prophet, may Allah bless him and grant him peace, {and the star} and he did not prostrate in it

ع T السجود فيه إرغام للشيطان

T Prostration is forcing the devil

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِيْ يَقُوْلُ: يَا وَيْلِيْ! أُمِرَ ابْنُ آدَمَ بِالسُّجُوْدِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُوْدِ فَعَصَيْتُ فَلِيَ النَّارُ

If the son of Adam recites the prostration and then prostrates, Satan withdraws from himself weeping, saying: Oh woe! The son of Adam was commanded to prostrate, so he prostrated to him, and he was commanded to prostrate, but I disobeyed, so he will be in Hell

ع T ما يقال في سجود التلاوة

What is said in prostration of recitation

سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِيْنَ

My face prostrated to Him who created it, fashioned it, and created hearing and sight with His might and power. Blessed be Allah, the best of creators.

ع T سجود الشكر

T prostration of thanksgiving

أثر |أبو بكرة| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَاءَهُ أَمْرٌ يَسُرُّ بِهِ خَرَّ سَاجِدًا شَاكِرًا اللهَ تَعَالَى

Athar | Abu Bakra | The Prophet, may Allah’s prayers and peace be upon him, when something pleased him came to him, he would fall down in prostration, thanking Allah Almighty

- أثر |كعب بن مالك| أَنَّهُ سَجَدَ فِيْ عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا بُشِّرَ بِتَوْبَةِ اللهِ عَزَّ وَجَلَّ عَلَيْهِ كَمَا فِي الصَّحِيْحَيْنِ مُطَوَّلًا

- Impact | Kaab bin Malik | He prostrated during the time of the Prophet, may Allah’s prayers and peace be upon him, when he preached the repentance of Allah Almighty to him, as in the two Sahihs at length

- أثر |أبو بكر الصديق| أَنَّهُ سَجَدَ حِيْنَ بَلَغَهُ فَتْحُ الْيَمَامَةِ

- Athar | Abu Bakr Al-Siddiq | He prostrated when he reached the opening of Al-Yamamah

- أثر |علي بن أبي طالب| أَنَّهُ سَجَدَ حِيْنَ رَأَى الْمُخَدَّجَ الْخَارِجِيَّ

- Impact | Ali bin Abi Talib | He prostrated when he saw the outer bed

ع T صلاة المريض

T prayer of the patient

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ

Pray standing, and if you are not able, then sitting, and if you are not able, then on your side

- صَلِّ عَلَى الْأَرْضِ إِنِ اسْتَطَعْتَ، وَإِلَّا فَأَوْمِئْ إِيْمَاءً وَاجْعَلْ سُجُوْدَكَ أَخْفَضَ مِنْ رُكُوْعِكَ

Pray on the ground if you can, otherwise, gesticulate and make your prostration lower than your bowing.

ع T صلاة الجماعة: فضلها وفضل السعي إليها

T Congregational prayer: its virtue and the virtue of striving for it

صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَضْعُفُ عَلَى صَلَاتِهِ فِيْ بَيْتِهِ وَفِيْ سُوْقِهِ خَمْسًا وَعِشْرِيْنَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّيْ عَلَيْهِ مَا دَامَ فِيْ مُصَلَّاهُ: اَللَّهُمَّ صَلِّ عَلَيْهِ، اَللَّهُمَّ ارْحَمْهُ، وَلَا يَزَالُ أَحَدُكُمْ فِيْ صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ

man’s prayer in congregation is twenty-five times weaker than his prayer in his house and in his market, and that is because if he performs ablution and performs ablution well, then goes out to the mosque and does not take him out except for prayer, he does not take a step but it raises a degree for

him, and lowers one sin from him, so when he prays, the angels still pray for him As long as he is in his prayer place: O Allah, bless him, O Allah, have mercy on him, and one of you is still in prayer as long as he waits for the prayer

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسَبْعٍ وَعِشْرِيْنَ دَرَجَةً

Congregational prayer prefers the feat prayer by twenty-seven degrees

إِنَّ أَعْظَمَ النَّاسِ فِي الصَّلَاةِ أَجْرًا أَبْعَدُهُمْ مَمْشًى

The most rewarding people in prayer are the furthest away from walking

ع T فضل صلاتي العشاء والصبح في الجماعة على غيرها وأنهما أثقل صلاة علي المنافقين

The superiority of the Isha and Subh prayers in congregation over others, and that they are the heaviest prayers for the hypocrites

مَنْ صَلَّى الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

Whoever prays the evening prayer in congregation, it is as if he prayed half the night, and whoever prays the morning prayer in congregation, it is as if he prayed the whole night

ع T التشديد على عدم ترك الجماعة

stress not to leave the congregation

إِنَّ أَثْقَلَ الصَّلَاةِ عَلَى الْمُنَافِقِيْنَ صَلَاةَ الْعِشَاءِ وَالْفَجْرِ، وَلَوْ يَعْلَمُوْنَ مَا فِيْهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ أَنْ تُقَامَ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيْ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيْ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، عَلَى قَوْمٍ لَا يَشْهَدُوْنَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوْتَهُمْ بِالنَّارِ

The heaviest prayer for the hypocrites is the evening and dawn prayers, and if they knew what was in them, they would have been delusional even if they loved. I intended to order the prayer to be established, then I commanded a man to lead the people in prayer, then he set out with me with men with bundles of firewood, against a people who did not witness the prayer, so he burned their houses with fire.

- |رخص رسول الله ﷺ رجلا أعمى أن يصلي في البيت فلما ولى قال:| هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ ؟ فَأَجِبْ

The Messenger of Allah, may Allah’s prayers and peace be upon him, permitted a blind man to pray at home, but when he turned away, he said: Do you hear the call to prayer? answer

ع T التخلف عن الجماعة للضرورة

T lag behind the congregation of necessity

|أمر رسول الله عليه وسلم أن يقول في الأذن في ليلة باردة ممطرة| أَلَا صَلُّوْا فِي الرِّحَالِ أَلَا صَلُّوْا فِي الرِّحَالِ

The Messenger of Allah, upon him be peace, was commanded to say in the ear on a cold, rainy night Pray in the nomads Pray in the nomads

- أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ؟ |سأل رسول الله ﷺ حين طلبه رجل أعمى أن يصلي في بيته ليتخذ موضع صلاته ﷺ مصلى|

- Where do you like to pray? | The Messenger of Allah, may Allah’s prayers and peace be upon him, asked him when a blind man asked him to pray in his house, so that he would take the place of his prayer, may Allah’s prayers and peace be upon him, as a place of worship.

إِذَا حَضَرَ الْعِشَاءُ وَأُقِيْمَتِ الصَّلَاةُ فَابْدَأُوْا بِالْعَشَاءِ

If the dinner is attended and the prayer is established, start with the dinner

- لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ

- There is no prayer in the presence of food, nor when he is defended by the two filths

- مَنْ أَكَلَ الْبَصَلَ وَالثُّوْمَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا ، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُوْ آدَمَ

Whoever eats onions, garlic and leeks should not come near our mosque, for the angels are harmed by what the sons of Adam are harmed by.

ع T لا تصح النافلة مع إقامة الصلاة للفريضة

The supererogatory prayer is not valid with the obligatory prayer

إِذَا أُقِيْمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوْبَةَ

If the prayer is established, there is no prayer except the written one

ع T فضل إتيان المساجد وأدب المشي إليها

The virtue of going to mosques and the etiquette of walking to them

مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ

Whoever goes to the mosque tomorrow and goes to the mosque, Allah will prepare for him his place in Paradise every time he goes to the mosque

مَنْ تَطَهَّرَ فِيْ بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوْتِ اللهِ لِيَقْضِيَ فَرِيْضَةً مِنْ فَرَائِضِ اللهِ كَانَتْ خُطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيْئَةً وَالْأُخْرَى تَرْفَعُ دَرَجَةً

Whoever purifies himself in his house and then walks to one of the houses of Allah to fulfill one of the obligations of Allah, his two steps, one of them degrades his sin and the other raises his degree.

قَدْ جَمَعَ اللهُ لَكَ ذَلِكَ كُلَّهُ إِنَّ لَكَ مَا احْتَسَبْتَ

Allah has collected all of this for you, that you have what you counted for

- إِذَا أُقِيْمَتِ الصَّلَاةُ فَلَا تَأْتُوْهَا تَسْعَوْنَ، وَائْتُوْهَا تَمْشُوْنَ، عَلَيْكُمُ السَّكِيْنَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوْا، وَمَا فَاتَكُمْ فَأَتِمُّوْا
- When the prayer is established, do not come to it running, and come to it walking. You must be calm, so whatever you catch up with, pray, and whatever you miss, complete it.

ع T متى يقوم الناس للصلاة

T When do people get up to pray

إِذَا أُقِيْمَتِ الصَّلَاةُ فَلَا تَقُوْمُوْا حَتَّى تَرَوْنِيْ، وَعَلَيْكُمْ بِالسَّكِيْنَةِ
If the prayer is established, do not stand up until you see me, and you should be calm
- أثر |جابر بن سمرة| كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَحَضَتْ فَلَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ
- Impact | Jaber bin Samra | Bilal used to make the call to prayer if it was refuted, and he would not establish it until the Prophet, may Allah’s prayers and peace be upon him, came out, and when he came out, he established the prayer when he saw him
- أثر |أبو هريرة| أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامَهُ
Athar | Abu Hurairah | The prayer used to be held for the Messenger of Allah, may Allah’s prayers and peace be upon him, and the people would take their ranks before the Prophet, may Allah’s prayers and peace be upon him, took his place.

ع T تسوية الصفوف

T straighten rows

لَتُسَوُّنَّ صُفُوْفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوْهِكُمْ
You will straighten your ranks or Allah will dissent between your faces
- سَوُّوْا صُفُوْفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ
Straighten your rows, for straightening the row is part of perfecting the prayer, and standing up the row is part of the good prayer

ع T فضل الصف الأول وسد الفرج

T preferred the first grade and closed the vagina
لَوْ يَعْلَمُ النَّاسَ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوْا إِلَّا أَنْ يَسْتَهِمُوْا لَاسْتَهَمُوْا عَلَيْهِ
If the people knew what was in the call to prayer and the first row, and they could find nothing but to draw lots, they would draw lots for it
- إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصُّفُوْفِ الْمُقَدِّمَةِ، عَلَى الصُّفُوْفِ الْأُوْلَى
Allah and His angels pray on the front rows, on the first rows
- إِنَّ اللهَ عَزَّ وَجَلَّ وَمَلَائِكَتَهُ عَلَيْهِمُ السَّلَامُ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَصِلُوْنَ الصُّفُوْفَ، وَمَنْ سَدَّ فُرْجَةً رَفَعَهُ اللهُ بِهَا دَرَجَةً
- Allah Almighty and His angels, peace be upon them, send blessings upon those who join the rows, and whoever blocks a gap, Allah raises him by a degree.

ع T من ينبغي أن يلى الإمام

T who should follow the front
لِيَلِنِيْ مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ
May those of you who dream and forbid me, then those who follow them, then those who follow them, then those who follow them, and you in the chaos of the markets

ع T خير صفوف الرجال والنساء

T good ranks for men and women

خَيْرُ صُفُوْفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوْفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا
The best rows for men are the first and the worst are the last, and the best rows for women are the last and the worst are the first

ع T صف الأطفال يتقدم على صف النساء

The children's class is ahead of the women's class

قُوْمُوْا فَلِأُصَلِّ لَكُمْ

Get up, and I will separate you

ع T موقف الواحد والاثنين من الإمام

T position one and two in front
أثر |جابر| قام رسول الله ﷺ ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ فَجَاءَ ابْنُ صَخْرٍ حَتَّى قَامَ عَنْ يَسَارِهِ فَأَخَذَنَا بِيَدَيْهِ جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ
Impact | Jaber | The Messenger of Allah, may Allah’s prayers and peace be upon him, got up, then I came until I stood on the left of the Messenger of Allah, may Allah’s prayers and peace be upon him, so he took my hand and turned me around until he made me stand on his right.
- أثر |عبد الله بن عباس| قَامَ النَّبِيُّ مِنَ اللَّيْلِ فَقُمْتُ أُصَلِّيْ مَعَهُ عَنْ يَسَارِهِ فَأَخَذَ بِرَأْسِيْ فَأَقَامَنِيْ عَنْ يَمِيْنِهِ

- Athar | Abdullah bin Abbas | The Prophet got up in the night, so I stood praying with him on his left, so he took hold of my head and made me stand on his right

- اِسْتَقْبِلْ صَلَاتَكَ، فَلَا صَلَاةَ لِمُنْفَرِدٍ خَلْفَ الصَّفِّ

- Receive your prayer, there is no prayer for a single person behind the line

ع T من جاء فركع ثم دخل الصف

T Whoever comes kneels and then enters the row

زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ

May Allah increase your concern and do not return

ع T من جاء دخل مع الإمام على أى حال وجده

T Whoever comes enters with the imam in any case he finds him

إِذَا أَتَى أَحَدُكُمُ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا صَنَعَ الْإِمَامُ

If one of you comes to pray and the imam is in a state, then let him do as the imam did

ع T من أتى الجماعة وقد صلوا

who came to the congregation and prayed

مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوْءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا أَعْطَاهُ اللهُ مِثْلَ أَجْرِ مَنْ صَلَّاهَا أَوْ حَضَرَهَا

Whoever performs ablution and performs his ablution well, then goes away and finds that the people have prayed, Allah will give him a reward similar to that of someone who prayed it or attended it.

ع T بماذا تدرك الجماعة

What does the group perceive?

مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ فَقَدْ أَدْرَكَ الصَّلَاةَ

Whoever catches up with a rak'ah of prayer with the imam has caught up with the prayer

ع T أحكام الإمام والمأموم

The rulings of the imam and the follower

ع T من أولى بالإمامة

from the first to the front

أَحَقُّ الْقَوْمِ أَنْ يَؤُمَّهُمْ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوْا فِي الْقِرَاءَةِ سَوَاءٌ، فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوْا فِي السُّنَّةِ سَوَاءٌ فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوْا فِي الْهِجْرَةِ سَوَاءٌ، فَأَقْدَمُهُمْ سِنًّا، وَلَا يَؤُمَّ الرَّجُلُ فِيْ سُلْطَانِهِ، وَلَا يُقْعَدُ عَلَى تَكْرِمَتِهِ فِيْ بَيْتِهِ إِلَّا بِإِذْنِهِ

The most deserving of the people is that their day is the closest to them to the Book of Allah. If they are equal in reading, then teach them the Sunnah.

ع T بطلان صلاة من أم قوماً يكرهونه

The invalidity of the prayer of a people who hate it

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمْ: اَلْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ، وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُوْنَ

There are three whose prayers do not go beyond their ears: the runaway slave until he returns, a woman who has spent the night while her husband is angry with her, and an imam of a people who hate him.

ع T إمامة الفاسق والمفتون

T in front of the immoral and intrigued

|قال أبو ذر: إنَّ خليلي أوصاني أن أسمع وأُطِيْع وإن كان عبدا مُجَدَّعَ الْأَطْراف، وأَنْ أصلي الصلاة لوقتها| فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ وَإِلَّا كَانَتْ لَكَ نَافِلَةً – صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكَتْكَ الصَّلَاةُ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ إِنِّيْ قَدْ صَلَّيْتُ فَلَا أُصَلِّيْ

|Abu Dhar said: My boyfriend advised me to listen and obey, even if he was a slave with crippled limbs, and to pray on time. If you catch up with the people and they have prayed, then you have secured your prayer, otherwise it will be superfluous for you - pray the prayer at its time, and if the prayer catches up with you, then pray and do not say that I have prayed and I will not pray.

- يُصَلُّوْنَ لَكُمْ فَإِنْ أَصَابُوْا فَلَكُمْ وَلَهُمْ، وَإِنْ أَخْطَأُوْا فَلَكُمْ وَعَلَيْهِمْ

- They pray for you, if they are right, it is for you and for them, and if they err, it is for you and for them

يَكُوْنُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِيْ يُؤَخِّرُوْنَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ فَصَلُّوْا مَعَهُمْ مَا صَلَّوْا الْقِبْلَةَ

You will have rulers after me who will delay the prayer, so it is yours and it is theirs, so pray with them as long as they pray the qiblah

- أثر |عثمان بن عفان| عَنْ عُبَيْدِ اللهِ بْنِ عَدِيِّ بْنِ خِيَارٍ أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ مَحْصُورٌ فَقَالَ إِنَّكَ إِمَامُ عَامَّةٍ وَنَزَلَ بِكَ مَا نَرَى وَيُصَلِّي لَنَا إِمَامُ فِتْنَةٍ وَنَتَحَرَّ

Impact | Othman bin Affan | On the authority of Obaidullah bin Uday bin Khayyar, he entered upon Uthman bin Affan, may Allah be pleased with him, while he was confined, and he said that you are in front of a common people, and what we see has come down to you, and he prays for us in front of sedition and we commit suicide

ع T من آداب الإمام

T from the etiquette of the imam

إِذَا مَا أَمَّ أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفِ الصَّلَاةَ، فَإِنَّ فِيْهِمُ الْكَبِيْرَ، وَفِيْهِمُ الضَّعِيْفَ، وَفِيْهِمُ السَّقِيْمَ، وَإِنْ قَامَ وَحْدَهُ فَلْيُطِلْ صَلَاتَهُ مَا شَاءَ

If one of you leads the people, let him shorten his prayer, for among them are the old, and among them are the weak, and among them is the sick.

- إِنَّ مِنْكُمْ مُنَفِّرِيْنَ فَأَيُّكُمْ صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيْهِمُ الضَّعِيْفَ وَالْكَبِيْرَ وَذَا الْحَاجَةِ

There are some of you who are alienated, so which of you leads the people in prayer, let him be short, for among them are the weak, the old, and the needy

إِنِّيْ لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيْدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجوَّزُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ

I enter into the prayer, and I want to make it long, so I hear the crying of a child, so I take refuge from what I know because of the severity of his mother's distress because of his crying

ع T كراهية وقوف الإمام أرفع من المأمومين

It is disliked for the imam to stand taller than the congregation

أثر |حذيفة وأبو مسعود| صَلَّى حُذَيْفَةُ بَقَوْمٍ عَلَى دُكَّانٍ مُرْتَفِعٍ فَسَجَدَ عَلَيْهِ فَجَبَذَهُ أَبُوْ مَسْعُوْدٍ فَتَابَعَهُ حُذَيْفَةُ قَالَ أَبُوْ مَسْعُوْدٍ: أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟

Athar | Hudhaifa and Abu Masoud | Hudhayfah prayed with a group of people on a high bench, and he prostrated on it, so Abu Masoud accepted him, so Hudhayfah followed him. Abu Masoud said: Wasn't this forbidden?

ع T الإمام يتذكر أنه جنب

The imam remembers that he is beside

مَكَانَكُمْ |ثم رجع فاغتسل فخرج إلينا ورأسه يقطر فكبر|

Your place | Then he came back and took a bath, then he came out to us with his head dripping, so he grew bigger |

ع T إذا تأخر الإمام، للناس أن يستخلفوا غيره

T If the imam is late, the people may appoint someone else

مَا لِيْ رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيْقَ؟ مَنْ رَابَهُ شَيْءٌ فِيْ صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيْقُ لِلنِّسَاءِ

Why did I see you clapping more? Whoever doubts something in his prayer, let him glorify, because when he glorifies, he turns to him, and clapping is only for women

- |تأخر ﷺ في إمامة صلاة في سفر غزوة فقدّموا عبد الرحمن بن عوف إماما فلما انصرفوا من صلاتهم قال| أَحْسَنْتُمْ قَدْ أَصَبْتُمْ

- | The peace and blessings of Allah be upon him was delayed in leading a prayer while on a campaign trip, so they presented Abd al-Rahman bin Awf as an imam, and when they finished their prayer, he said | Well done I got it

ع T إمامة الصبي المميز

T Umama is a distinguished boy

وليؤمكم أكثركم قرآنًا |فَقَدَّم قوم عَمْرًا بْنِ سَلِمَةَ لأنه أكثرهم قرآنا وهو ابن ست أو سبع سنين|

And for your day, the most reading of you | So the people of Omar bin Salama, because he is the most reading of them, and he is the son of six or seven years |

ع T إمامة الأعمى

T in front of the blind

أثر |أنس| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُوْمٍ يَؤُمُّ النَّاسَ وَهُوَ أَعْمَى

impact | The Prophet, may Allah's prayers and peace be upon him, appointed Ibn Umm Maktoum on the day of the people when he was blind

ع T وجوب متابعة الإمام

The obligation to follow the imam

إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوْا، وَإِذَا رَكَعَ فَارْكَعُوْا، وَإِذَا رَفَعَ فَارْفَعُوْا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقَالُوْا: رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوْا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوْا قُعُوْدًا أَجْمَعُوْنَ

The imam was made to be followed by him, so when he says takbeer, so do takbeer, and when he bows, then bow down, and when he rises, rise up, and when he says: Allah listens to those who praise Him, then they say: Our Lord, praise be to You, and when he prostrates, then prostrate, and when he prays sitting, pray sitting, all

إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُوْنَ فِعْلَ فَارِسَ وَالرُّوْمِ يَقُوْمُوْنَ عَلَى مُلُوْكِهِمْ وَهُمْ قُعُوْدٌ فَلَا تَفْعَلُوْا ائْتَمُّوْا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوْا قِيَامًا وَإِنْ صَلَّى قَاعِدًا فَصَلُّوْا قُعُوْدًا

If you have worked hard, you will do the deeds of the Persians, and the Romans will stand on their kings while they are sitting, so do not do it.

سَمِعَ اللهُ لِمَنْ حَمِدَهْ

Allah listens to those who praise him

ع T الإئتمام بإمام بينه وبين الناس حائل

Follow-up with an imam between him and the people is a barrier
أثر |عائشة| صَلَّى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ حُجْرَتِيْ وَالنَّاسُ يَأْتَمُّوْنَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ يُصَلُّوْنَ بِصَلَاتِهِ
Athar | Aisha | The Messenger of Allah, may Allah’s prayers and peace be upon him, prayed in my room, and people were following him from behind the room, praying with his prayers
ع T إعادة الصلاة جماعة لمن صلاها ولو في جماعة، وفيها أحاديث
T Repeating the prayer in congregation for those who prayed it even in congregation, and there are hadiths in it
عَلَيَّ بِهِمَا مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِيْ رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ الْجَمَاعَةِ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمَا نَافِلَةٌ
What prevented you from praying with us? So do not do that, if you prayed in your homes and then came to the congregational mosque and prayed with them, for it is a supererogatory prayer for you.
مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ النَّاسِ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟ إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ صَلَّيْتَ
What prevented you from praying with people, aren't you with a Muslim man? If you come, separate with people, even if you pray
- أثر |جابر| أن معاذ بن جبل كان يصلي مع النبي ﷺ العشاء الآخرة ثم يرجع إلى قومه فيصلي بهم تلك الصلاة
- Athar | Jaber | Muadh bin Jabal used to pray with the Prophet, may Allah bless him and grant him peace, the last evening prayer, then he would return to his people and lead them in that prayer.
أَيُّكُمْ يَتَّجِرُ عَلَى هَذَا؟ أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّيْ مَعَهُ
Who trades on this? Except for a man who gives alms to this and prays with him
ع T ذهاب النساء إلى المساجد
T Women go to mosques
لَا تَمْنَعُوْا إِمَاءَ اللهِ مَسَاجِدَ اللهِ
Do not prevent the worshippers of Allah from the mosques of Allah
لَا تَمْنَعُوْا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلْيَخْرُجْنَ تَفِلَاتٍ
Do not prevent the worshippers of Allah from the mosques of Allah, and let them go out with nothing
- أثر |عائشة| قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ
- Athar | Aisha | She said: If the Messenger of Allah, may Allah’s prayers and peace be upon him, realized what happened to women, he would have prevented them from entering the mosques, just as the women of Bani Israel prevented him
- صَلَاةُ الْمَرْأَةِ فِيْ بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِيْ حُجْرَتِهَا، وَصَلَاتُهَا فِيْ مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِيْ بَيْتِهَا
A woman's prayer in her house is better than her prayer in her room, and her prayer in her bedroom is better than her prayer in her house.
- أَيُّمَا امْرَأَةٍ أَصَابَتْ بُخُوْرًا، فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ
If a woman gets incense, she should not witness the after dinner with us
ع T أبواب التطوع بالصلاة
T the doors of voluntary prayer
ع T الترغيب في كثرة السجود
T Encouragement to prostrate a lot
عَلَيْكَ بِالسُّجُوْدِ فَإِنَّكَ لَا تَسْجُدُ للهِ سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيْئَةً
You have to prostrate, because you do not prostrate to Allah except that Allah raises you a degree by it and erases a sin from you
ع T أفضل الصلاة ما كانت في البيوت
The best prayer is that which takes place in homes
فَعَلَيْكُمْ بِالصَّلَاةِ فِيْ بُيُوْتِكُمْ، فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِيْ بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوْبَةَ
You should pray in your homes, for the best of a person’s prayer in his home is the obligatory prayer
ع T أفضل الصلاة بعد المكتوبة صلاة الليل
The best prayer after the obligatory prayer is the night prayer
أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيْضَةِ صَلَاةُ اللَّيْلِ
The best prayer after the obligatory prayer is the night prayer
ع T من فضائل قيام الليل
T of the virtues of the night prayer
عَلَيْكُمْ بِقِيَامِ اللَّيْلِ، فَإِنَّهُ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمُكَفِّرَةٌ لِلسَّيِّئَاتِ وَمَنْهَاةٌ لِلْإِثْمِ
You must perform night prayers, for it was the habit of the righteous before you, and it is a means of drawing near to your Lord, an expiation for evils, and an end to sin.
- يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ
O people, spread the salutations and feed the food, and pray at night while the people are sleeping, you will enter Paradise in peace

- فِي الْجَنَّةِ غُرَفٌ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامٌ
- In Paradise there are chambers whose outward appearance is seen from their inward, and their inward from their outward for the one who speaks well, who feeds the food, and spends the night standing while the people are sleeping.

ع T أفضل أوقات الليل

is best at night

أَقْرَبُ مَا يَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِيْ جَوْفِ اللَّيْلِ الْآخِرِ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُوْنَ مِمَّنْ يَذْكُرُ اللهَ فِيْ تِلْكَ السَّاعَةِ فَكُنْ
The closest the Lord is to the worshipper in the dead of night, so if you can be among those who remember Allah at that hour, then be
يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُوْلُ: مَنْ يَدْعُوْنِيْ فَأَسْتَجِيْبَ لَهُ؟ مَنْ يَسْأَلُنِيْ فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِيْ فَأَغْفِرُ لَهُ حَتَّى يَطْلُعَ الْفَجْرُ – إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ – حِيْنَ يَمْضِيْ ثُلُثُ اللَّيْلِ الْأَوَّلِ
Our Lord, Blessed and Exalted be He, descends every night to the lowest heaven, when the last third of the night remains, saying: Who will call upon Me, that I may answer him? Who asks me so I give him? Whoever seeks forgiveness from Me, I will forgive him until dawn comes - when half of the night or two-thirds of the night has passed - when the first third of the night has passed

ع T أنواع النوافل

Types of supererogatory prayers

ع T قيام الليل

T night prayer

أَحَبُّ الصَّلَاةِ إِلَى اللهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُوْمُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ
I love praying to Allah, the prayer of David, peace be upon him. He used to sleep half the night, get up for a third of it, and sleep a sixth of it

ع T صلاة النبي ﷺ وتهجده بالليل

T Prayer of the Prophet, may Allah bless him and grant him peace, and his tahajjud at night
اَللّٰهُمَّ لَكَ الْحَمْدُ أَنْتَ نُوْرُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِمْ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اَللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ
Allah, praise be to You, You are the light of the heavens and the earth and those in them, and praise be to You, You are the resurrection of the heavens and the earth and whoever is in them, and praise be to You, You are the Lord of the heavens and the earth and whoever is in them, You are the truth, Your promise is true, Your words are true, they met You are true, Paradise is true, Hell is true, the prophets are true, Muhammad is true Peace and blessings of Allah be upon him is right, and the Hour is right, O Allah, I have submitted to You, and in You I have believed, and in You I have relied, and in You I have repented, and in You I have quarreled, and in You I have judged, so forgive me for what I have advanced, and what I have delayed, and what I have concealed, and what I have announced, You are the advancer and you are the last, there is no god but You
- اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا، وَفِيْ بَصَرِيْ نُوْرًا، وَفِيْ سَمْعِيْ نُوْرًا، وَعَنْ يَمِيْنِيْ نُوْرًا، وَعَنْ يَسَارِيْ نُوْرًا، وَمِنْ فَوْقِيْ نُوْرًا، وَمِنْ تَحْتِيْ نُوْرًا، وَخَلْفِيْ نُوْرًا، وَاجْعَلْ لِيْ نُوْرًا، وَفِيْ عَصَبِ
O Allah, place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light behind me, light for me, and light in my nerves.
- أثر |عائشة| كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ
Athar | Aisha | When the Messenger of Allah, may Allah’s prayers and peace be upon him, got up at night to pray, he would start his prayer with two light rak’ahs
- أثر |عائشة| كَانَ رَسُوْلُ اللهِ يُصَلِّيْ بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّيْ إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيْفَتَيْنِ
- Athar | Aisha | The Messenger of Allah used to pray thirteen rak'ahs at night, then he would pray two light rak'ahs when he heard the call in the morning.
- أثر |عبد الله بن عباس| أنه بات عند خالته ميمونة زوج النبي ﷺ فرأى النبي ﷺ فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ
Athar | Abdullah bin Abbas | He slept with his aunt Maymouna, the wife of the Prophet, may Allah’s prayers and peace be upon him, and he saw the Prophet, may Allah’s prayers and peace be upon him, and he prayed two rak’ahs, then two rak’ahs, then two rak’ahs, then two rak’ahs, then two rak’ahs, then two rak’ahs, then he prayed Witr, then he lay down
- |حين سألته عائشة عن نومه قبل فعل صلاة الوتر| يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِيْ
When Aisha asked him about his sleep before performing the Witr prayer Oh Aisha, my eyes sleep but my heart does not sleep

- أثر |عائشة| كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنْ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَد

- Athar | Aisha | We used to prepare a siwak for him and his purification, so Allah would send him whatever He wanted to send him in the night, so he would wear a siwak and perform ablution and pray nine rak'ahs, in which he would not sit until the eighth, remembering Allah and praising Him and giving His hand.

ع T صلاة الوتر وعدد ما صلى منه النبي ﷺ

T Witr prayer and the number of what the Prophet, may Allah bless him and grant him peace, prayed

أَوْتِرُوْا يَا أَهْلَ الْقُرْآنِ فَإِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ

O people of the Qur'an, O people of the Qur'an, Allah is a string that loves the string

صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوْتِرُ لَهُ مَا قَدْ صَلَّى

The night prayer is two by two, so if one of you fears that the morning will come, he prays one rak'ah, stressing out what he has prayed

رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ

A rak'ah from the end of the night

- اَلْوِتْرُ حَقٌّ، فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ، وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ، وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ، وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ

The Witr is a right, so whoever wishes, he can observe Witr with seven, and whoever wants, he can observe Witr with five, and whoever wants, he can observe Witr with three, and whoever wants, he can observe Witr with one.

- أثر |عائشة| كَانَتْ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ

- Athar | Aisha | The prayer of the Prophet, may Allah's prayers and peace be upon him, at night was thirteen rak'ahs, of which he performed Witr with five, not sitting in any of them except in the last of them.

ع T وقت صلاة الوتر وأفضله

The time of the Witr prayer and its best

أثر |عائشة| مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُوْلُ اللهِ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ، فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ

Athar | Aisha | Throughout the night, the Messenger of Allah, may Allah bless him and grant him peace, had prayed witr from the beginning, middle and end of the night, and his string ended at dawn

- أثر |عقبة بن عامر الأنصاري| كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ أَوَّلَ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ

- Impact | Uqba bin Amer Al-Ansari | The Messenger of Allah, may Allah's prayers and peace be upon him, used to pray Witr at the beginning, middle and end of the night

- إِنَّ اللهَ زَادَكُمْ صَلَاةً وَهِيَ الْوِتْرُ، فَصَلُّوْهُ فِيْمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى صَلَاةِ الْفَجْرِ

Allah has added a prayer for you, which is the Witr prayer, so pray it between the Isha prayer to the Fajr prayer

أَوْتِرُوْا قَبْلَ أَنْ تُصْبِحُوْا

Otter before you become

- مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوْتِرْ مِنْ أَوَّلِهِ، وَمَنْ طَمَعَ مِنْكُمْ أَنْ يَقُوْمَ مِنْ آخِرِ اللَّيْلِ فَلْيُوْتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِيْ آخِرِ اللَّيْلِ مَحْضُوْرَةٌ وَهُ

- Whoever among you fears that he will not wake up at the end of the night, let him pray Witr at the beginning of the night, and whoever among you hopes to get up at the end of the night, let him pray Witr at the end of the night, because reading the Qur'an at the end of the night is prohibited.

اِجْعَلُوْا آخِرَ صَلَاتِكُمْ مِنَ اللَّيْلِ وِتْرًا

Make your last prayer of the night Witr

ع T بماذا يقرأ في صلاة الوتر

T What should be read in the Witr prayer?

أثر |عبد الرحمن بن أبزى| روى َنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Impact | Abdul Rahman bin Abzi | It was narrated that the Messenger of Allah, may Allah's prayers and peace be upon him, used to stress by praising the name of your Lord, the Most High, and say, "O disbelievers," and say, "He is Allah, the One."

ع T القنوت في صلاة الوتر

T Qunoot in Witr prayer

اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ ، وَأَعُوْذُ بِكَ مِنْكَ لَا أُحْصِيْ ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O Allah, I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and I seek refuge in You from You.

- اَللَّهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ، وَعَافِنِيْ فِيْمَنْ عَافَيْتَ، وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِيْ فِيْمَا أَعْطَيْتَ، وَقِنِيْ شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِيْ وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ،

O Allah, guide me with whom You have guided, heal me with whom You have recovered, take care of me with whom You have taken care of, bless me with what You have given, and protect me from the evil of what You have decreed, for You decree and He does not decree against You, and He who is in charge of You is not humiliated.

ع T قدر ورد القيام وأقله وأكثر و الأفضل في ذلك

T is as much as it is said to do, less and more, and the best in that

سُبْحَانَ رَبِّيَ الْعَظِيْمِ، سَمِعَ اللهُ لِمَنْ حَمِدَهْ، سُبْحَانَ رَبِّيَ الْأَعْلٰى

Glory be to my Lord the Great, Allah hears those who praise Him, Glory be to my Lord the Most High

- أثر |عبد الله بن مسعود| صَلَّيْتُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَطَالَ حَتَّى هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ

- Athar | Abdullah bin Masoud | I prayed with the Messenger of Allah, may Allah bless him and grant him peace, and it took so long that I decided to sit down and say goodbye to him

- أثر |عبد الله بن مسعود| لَقَدْ عَرَفْتُ النَّظَائِرَ مِنَ الْمُفَصَّلِ الَّتِيْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِيْنَ سُوْرَةً مِنْ أَوَّلِ الْمُفَصَّلِ عَلَى تَأْلِيْفِهِ آخِرُهُنَّ مِنَ الْحَوَامِيْم

- Athar | Abdullah bin Masoud | I have known analogues from the Mufassal that the Prophet, may Allah's prayers and peace be upon him, used to compare between them, so he mentioned twenty surahs from the beginning of the Mufassal on his composition, the last of them from Al-Hawamim

- أثر |عائشة| قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً

- Athar | Aisha | The Prophet, may Allah's prayers and peace be upon him, performed a verse from the Qur'an at night

- أثر |أبو ذر| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَدَّدَ هذِهِ الْآيَةَ فِي الصَّلَاةِ حَتَّى أَصْبَحَ: إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمِ

- Athar | Abu Dhar | The Prophet, may Allah's prayers and peace be upon him, repeated this verse in prayer until it became: If you punish them, they are your worshippers, and if you forgive them, you are the Mighty, the Wise.

اَلْآيَتَانِ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِيْ لَيْلَةٍ كَفَتَاهُ

The two verses are from the end of Surat Al-Baqarah, whoever reads them at night is sufficient for him

- مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِيْنَ

- He who reads ten verses will not be written among the heedless, and he who recites a hundred verses from the obedient ones, and whoever recites a thousand verses from the obworshipper ones

- |حين ذكرت عنده امرأة لا تنام الليل| مَنْ هَذِهِ؟ مَهْ، خُذُوْا مِنَ الْعَمَلِ مَا تُطِيْقُوْنَ، فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوْا، وَأَحَبُّ الْعَمَلِ إِلَى اللهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ

When I mentioned to him a woman who does not sleep at night who is she? Meh, take as much work as you can, for Allah does not get bored until you get tired, and the most beloved work to Allah is that which its owner persists in, even if it is less.

ع T أقل ما يكفي من القيام

T less enough to do

إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُتِبَا مِنَ الذَّاكِرِيْنَ اللهَ كَثِيْرًا وَالذَّاكِرَاتِ

If a man wakes his family up at night and they pray two rak'ahs, they are recorded as among the men and women who remember Allah a lot

- رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَإِنْ أَبَتْ نَضَحَ فِيْ وَجْهِهَا الْمَاءَ، وَرَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبَى نَضَحَتْ فِيْ وَجْهِهِ الْمَاءَ

May Allah have mercy on a man who got up at night and prayed and woke his wife up, and if he refused, he sprinkled water on her face.

ع T الحذر من الشيطان فى قيام الليل

T beware of the devil in the night prayer

يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ فِيْ مَكَانِ كُلِّ عُقْدَةٍ "عَلَيْكَ لَيْلٌ طَوِيْلٌ فَارْقُدْ" فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهُ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ

Satan ties three knots at the back of the head of one of you when he sleeps, striking at the place of each knot: "You have a long night, so sleep." If he wakes up and remembers Allah, a knot is loosened. If he performs ablution, a knot is loosened.

- ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِيْ أُذُنَيْهِ

- That's a man with the devil in his ears

ع T من قام يصلى فغلبه النوم أو استعجم عليه القرآن

T Whoever rises to pray is overtaken by sleep, or the Qur'an overwhelms him

إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّيْ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ
If one of you falls asleep while he is praying, let him lie down until the sleep goes away from him.
إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنَ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُوْلُ فَلْيَضْطَجِعْ
If one of you gets up in the night and the Qur'an is stuck on his tongue and he does not know what to say, let him lie down

ع T صلاة الليل من قعود وأن ثوابها على النصف من ثواب قيام

The night prayer is from sitting, and its reward is half of the reward of standing
أثر |عائشة| أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً ثُمَّ رَكَعَ
Athar | Aisha | She never saw the Messenger of Allah, may Allah's prayers and peace be upon him, pray the night prayer sitting down, ever, until he was old, and he used to recite sitting until, when he wanted to bow, he would stand up and recite thirty or forty verses, then bow.
- أثر |حفصة| مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي سُبْحَتِهِ قَاعِدًا قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ
Athar |Hafsa| I never saw the Messenger of Allah, may Allah's prayers and peace be upon him, pray sitting in his rosary, until it was a year before his death.
- مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ
Whoever prays standing is better, and whoever prays sitting will have half the reward of standing, and whoever prays lying down will have half the reward of sitting.

ع T كراهية قطع الحزب والورد المعتاد من الليل

T hate party pieces and the usual roses of the night

يَا عَبْدَ اللهِ لَا تَكُوْنَنَّ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ اللَّيْلُ فَتَرَكَ قِيَامَ اللَّيْلِ
O worshipper of Allah, do not be like so-and-so who used to pray at night, but he stopped praying at night

ع T من نام عن حزبه أو نسيه

T whoever slept on his party or forgot it
مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيْمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ
Whoever slept on his party or something from it and recited it between the Fajr prayer and the Dhuhr prayer, it will be recorded for him as if he had recited it during the night
مَا مِنِ امْرِئٍ تَكُوْنُ لَهُ صَلَاةٌ بِلَيْلٍ يَغْلِبُهُ عَلَيْهَا النَّوْمُ إِلَّا كُتِبَ لَهُ أَجْرُ صَلَاتِهِ وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً
There is no command of me who prays at night, over which he sleeps, except that the reward for his prayer is recorded for him, and his sleep is charity for him.
- أثر |عائشة| كَانَ النبي ﷺ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنْ اللَّيْلِ بِنَوْمٍ صَلَّى مِنْ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً
- Athar | Aisha | The Prophet, may Allah's prayers and peace be upon him, used to pray twelve rak'ahs during the day when his eyes fell asleep during the night

ع T ركعتا الفجر

Two rak'ahs of dawn

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا
The two rak'ahs of dawn are better than the world and what is in it
- أثر |عائشة| لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنْ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَيْ الْفَجْرِ
- Athar | Aisha | The Prophet, may Allah's prayers and peace be upon him, did not do any of the supererogatory prayers more severely than him, pledging the two rak'ahs of dawn
- أثر |أبو هريرة| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِيْهِمَا بِـ {قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ} وَ{قُلْ هُوَ اللهُ أَحَدٌ}
Athar | Abu Hurairah | The Prophet, may Allah's prayers and peace be upon him, used to recite in them {Say, O disbelievers} and {Say: He is Allah, the One}
- أثر |عبد الله بن عباس| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْأُوْلَى: {قُوْلُوْا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا} إِلَى: {وَنَحْنُ لَهُ مُسْلِمُوْنَ} الَّتِيْ فِي سُوْرَةِ الْبَقَرَةِ آيَةً ، وَفِي الثَّانِيَةِ
- Athar | Abdullah bin Abbas | The Prophet, may Allah's prayers and peace be upon him, used to recite in the first verse: {Say: We believe in Allah and in what has been revealed to us} to: {And to Him we are Muslims} which is a verse in Surat Al-Baqarah, and in the second
- أثر |عائشة| كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ
- Athar | Aisha | When the Prophet, may Allah bless him and grant him peace, prayed the two rak'ahs of Fajr, he would lie down on his right side

إِذَا صَلَّى أَحَدُكُمْ رَكْعَتَيِ الْفَجْرِ فَلْيَضْطَجِعْ عَلَى يَمِيْنِهِ
If one of you prays the two rak'ahs of Fajr, let him lie down on his right
ع T قضاء ركعتي الفجر – سنة فرض الصبح –

T Making up the two rak'ahs of Fajr – the Sunnah of obligating the morning prayer –
مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهِمَا بَعْدَمَا تَطْلُعُ الشَّمْسُ
Whoever does not pray the two rak'ahs of Fajr, let him pray them after the sun has risen
- أثر |قَيْس بنُ قَهْدٍ| صَلَّى مَعَ رَسُوْلِ اللهِ الصُّبْحَ وَلَمْ يَكُنْ يَرْكَعُ الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ فَبَعْدَ صَلَاةِ الصُّبْحِ قَامَ وَصَلَّى رَكْعَتَيِ الْفَجْرِ وَلَمْ يُنْكِرْ عَلَيْهِ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- Impact | Qais bin Qahad | He prayed with the Messenger of Allah in the morning prayer, and he did not bow the two rak'ahs before the dawn prayer.

ع T صلاة الضحى

T Dhuha prayer
يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَ كُلُّ تَهْلِيْلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَيْنِ يَرْكَعُهُمَا مِنَ الضُّحَى
All my greetings from one of you becomes charity, so every glorification of praise is charity, every utterance of praise is charity, every utterance of takbeer is charity, enjoining good is charity, forbidding evil is charity, and two units of prayer that one prays in the forenoon will suffice.
- أثر |أبو هريرة| أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيْ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ
Athar | Abu Hurairah | My friend, may Allah's prayers and peace be upon him, advised me to do three things: to fast three days every month, to pray the two rak'ahs of Duha, and to pray the Witr prayer before I go to bed.
- أثر |عائشة| كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى أَرْبَعًا يَزِيْدُ مَا شَاءَ اللهُ
- Athar | Aisha | The Messenger of Allah, may Allah bless him and grant him peace, used to pray the forenoon prayer four more times, Allah willing

ع T صلاة الزوال

T noon prayer
إِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِيْ فِيْهَا عَمَلٍ صَالِحٍ
It is an hour when the gates of heaven are opened, and I would like for me to ascend to a good deed
ع T راتبة الظهر والعصر

T regular noon and afternoon
مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ عَلَى النَّارِ
Whoever memorizes four rak'ahs before noon and four after it, Allah will forbid him to go to Hell
رَحِمَ اللهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا
May Allah have mercy on someone who prayed four times before Asr
ع T راتبة المغرب والعشاء

The regular sunrise and sunset
صَلُّوْا قَبْلَ الْمَغْرِبِ صَلُّوْا قَبْلَ الْمَغْرِبِ صَلُّوْا قَبْلَ الْمَغْرِبِ لِمَنْ شَاءَ
Pray before Maghrib, pray before Maghrib, pray before Maghrib for whoever wants
- أثر |عبد الله بن عمر| أَنَّهُ قَالَ مَا أُحْصِي مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ ه
- Athar | Abdullah bin Omar | He said, "I cannot count what I heard the Messenger of Allah, may Allah bless him and grant him peace, reciting in the two rak'ahs after Maghrib and in the two rak'ahs before the Fajr prayer.
- |حين صلى المغرب في مسجد بني عبد الأشهل ورآهم ﷺ يصلون بعدها قال| هَذِهِ صَلَاةُ الْبُيُوْتِ
- | When he prayed Maghrib in the mosque of Bani Abd Al-Ashhal, and he saw them, may Allah's prayers and peace be upon him, praying afterwards, he said | This is home prayer
- أثر |عائشة| كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ
- Athar | Aisha | He used to pray four rak'ahs in my house before noon, then he would go out and lead the people in prayer, then he would enter and pray two rak'ahs, and he would lead the people in Maghrib prayer, then he would enter and lead the people in prayer with two rak'ahs and lead the people in Isha' prayer.
- أثر |عبد الله بن عمر| صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ وَبَعْدَهَا سَجْدَتَيْنِ وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ فَأَمَّا ا
- Athar | Abdullah bin Omar | I prayed with the Messenger of Allah, may Allah's prayers and peace be upon him, two prostrations before noon, two prostrations after it, two prostrations after sunset, two prostrations after dinner, and two prostrations after Friday.
مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيْ لِلهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيْضَةٍ إِلَّا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ

There is no Muslim who prays twelve units of voluntary prayer to Allah every day other than an obligatory prayer, but Allah will build for him a house in Paradise.

ع T صلاة الطهور

T prayer of purification

يَا بِلَالُ حَدِّثْنِيْ بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ الصلاة بعد كل طهور

O Bilal, tell me of the most hopeful deed you have done in Islam, for I heard the tambourine of your shoes before me in Paradise. Prayer after every purification.

ع T تحية المسجد

T greeting the mosque

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ

If one of you enters the mosque, he should not sit down until he has prayed two rak'ahs

ع T صلاة الاستخارة

T istikharah prayer

إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ ثُمَّ لْيَقُلْ: اَللَّهُمَّ إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكُ مِنْ فَضْلِكَ الْعَظِيْمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ، اَللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ ، عَاجِلِ أَمْرِيْ وَآجِلِهِ ، فَاقْدُرْهُ وَيَسِّرْهُ لِيْ، ثُمَّ بَارِكْ لِيْ فِيْهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ ، عَاجِلِ أَمْرِيْ وَآجِلِهِ ، فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاقْدُرِ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِيْ بِهِ؛ وَيُسَمِّيْ حَاجَتَهُ

If one of you is concerned about a matter, then let him pray two units other than the obligatory prayer, then say: O Allah, I ask You for guidance with Your knowledge, and I seek power from You with Your power, and I ask You for Your great bounty, for You are able and I am not, and You know and I do not know, and You are the Knower of the unseen. And if you know that this matter is bad for me in my religion, my livelihood and the afterlife, then turn it away from me and turn me away from it, and ordain the good wherever it may be and please me with it. And he calls his need

ع T صلاة التوبة

T prayer of repentance

مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُوْمُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّيْ ثُمَّ يَسْتَغْفِرُ اللهَ إِلَّا غَفَرَ اللهُ لَهُ {والَّذِينَ إذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوْا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ}

There is no man who commits a sin, then gets up and purifies himself, then prays, then seeks Allah’s forgiveness, but that Allah will forgive him.

ع T صلاة التسبيح

T prayer of praise

يَا عَبَّاسُ يَا عَمَّاهُ، أَلَا أُعْطِيْكَ، أَلَا أَمْنَحُكَ، أَلَا أَحْبُوْكَ، أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ؟ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ، قَدِيْمَهُ وَحَدِيْثَهُ، خَطَأَهُ وَعَمْدَهُ، صَغِيْرَهُ وَكَبِيْرَهُ، سِرَّهُ وَعَلَانِيَتَهُ، عَشْرُ خِصَالٍ: أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَهْوِيْ سَاجِدًا فَتَقُوْلُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ * فَتَقُوْلُهَا عَشْرًا، فَذَلِكَ خَمْسٌ وَسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ، تَفْعَلُ ذَلِكَ فِيْ أَرْبَعِ رَكَعَاتٍ، إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ عُمْرِكَ مَرَّةً – *جَلْسَةٌ خَفِيْفَةٌ بَعْدَ الرَّكْعَةِ الْأُوْلَى وَالثَّالِثَةِ وَجَلْسَتَيِ التَّشَهُّدِ ،

Oh Abbas, uncle, shall I not give you, shall I not grant you, shall I not love you, shall I not do ten things to you? If you did that, Allah will forgive you your sin, first and last, old and new, wrong and intentional, small and large, secret and overt, ten qualities: To pray four rak’ahs, reciting in each rak’ah the Opening of the Book and a surah. Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest fifteen times, then you bow and say it ten times while bowing, then you raise your head from bowing and you say it ten times, then you fall down in prostration and you say it while you are prostrating ten times, then you raise your head from prostration and you say it ten times, then you prostrate and you say it ten times. Ten times, then raise your head * and say it ten times, so that is seventy-five in each rak’ah. You do that in four rak’ahs. If you are able to pray it once every day, then do it. If you do not do it, then every Friday once, and if you do not do it, then once every month. You do it once a year, and if you don’t do it once in your life - * A light session after the first and third rak’ahs and the two sittings of tashahhud.

ع T أوقات نهى عن صلاة النافلة فيها

There are times when supererogatory prayers are forbidden

أثر |علي بن أبي طالب| أَنَّ النبيَ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا وَالشَّمْسُ مَرْتَفِعَةٌ

Impact | Ali bin Abi Talib | The Prophet, may Allah’s prayers and peace be upon him, forbade praying after the afternoon prayer except when the sun was high

لَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

There is no prayer after the morning prayer until the sun has risen, and there is no prayer after the afternoon prayer until the sun has set

- أثر |عقبة بن عامر| ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَ

- Impact | Uqba bin Amer | Three hours, the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade us to pray during them or to bury our dead during them, when the sun rises until it rises and when the backer rises.

لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوْعَ الشَّمْسِ وَلَا غُرُوْبَهَا فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ

Do not be tempted by your prayers when the sun rises or sets, for it rises with the horns of Satan

ع T الجمعة

T Friday

ع T فضل صلاة يوم الجمعة

The virtue of Friday prayers

نَحْنُ الْآخِرُوْنَ السَّابِقُوْنَ يَوْمَ الْقِيَامَةِ بَيْدَ أَنَّهُمْ أُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوْتِيْنَاهُ مِنْ بَعْدِهِمْ فَهَذَا يَوْمُهُمُ الَّذِيْ فَرَضَ عَلَيْهِمْ فَاخْتَلَفُوْا فِيْهِ فَهَدَانَا اللهُ لَهُ فَهُمْ لَنَا فِيْهِ تَبَعٌ فَالْيَهُوْدُ غَدًا وَالنَّصَارَى بَعْدَهَا

We are the last, the forerunners of the Day of Resurrection, but they were given the Book before us, and we were given it after them. This is their day, which was imposed on them, but they differed about it, so Allah guided us to it, so they are ours in it, so the Jews tomorrow and the Christians after it.

خَيْرُ يَوْمٍ طَلَعَتْ فِيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ أُدْخِلَ الْجَنَّةَ وَفِيْهِ أُخْرِجَ مِنْهَا وَلَا تَقُوْمُ السَّاعَةُ إِلَّا يَوْمَ الْجُمُعَةِ

The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted to Paradise, on it he was expelled from it, and the Hour will not come until Friday.

إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ قُبِضَ وَفِيْهِ النَّفْخَةُ وَفِيْهِ الصَّعْقَةُ فَأَكْثِرُوْا عَلَيَّ مِنَ الصَّلَاةِ فِيْهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوْضَةٌ عَلَيَّ إِنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

Among your best days is Friday, on it Adam was created, on it he died, on it the trumpet will be blown, and on it the shout will be made, so increase your prayers on me during it, for your prayers are presented to me because Allah Almighty has forbidden the bodies of the prophets on earth

ع T من مات يوم الجمعة وقى فتنة القبر

T Whoever dies on Friday will be protected from the trial of the grave

مَا مِنْ مُسْلِمٍ يَمُوْتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ إِلَّا وَقَاهُ اللهُ مِنْ فِتْنَةِ الْقَبْرِ

There is no Muslim who dies on Friday or Friday night but that Allah will protect him from the trial of the grave

ع T فرضية صلاة الجمعة على كل مسلم

The obligation of Friday prayers for every Muslim

رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

Friday spirits are obligatory for every pubescent person

اَلْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ إِلَّا أَرْبَعَةً عَبْدًا مَمْلُوْكًا أَوِ امْرَأَةً أَوْ صَبِيًّا أَوْ مَرِيْضًا

Friday is a right and obligatory for every Muslim in congregation, except for four, a slave, woman, boy, or sick person

ع T وعيد من ترك صلاة الجمعة بلا عذر

T and the feast of those who leave the Friday prayer without excuse

لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدَعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنَنَّ مِنَ الْغَافِلِيْنَ

For people to stop saying goodbye to Friday prayers, or Allah will seal their hearts, then they will be among the heedless.

مَنْ تَرَكَ ثَلَاثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللهُ عَلَى قَلْبِهِ

Whoever abandons three collections of lightness, Allah will seal his heart

ع T ترك صلاة الجمعة لصلاة العيد لمن شاء

T Leaving the Friday prayer for the Eid prayer for whoever wants

قَدِ اجْتَمَعَ فِيْ يَوْمِكُمْ هَذَا عِيْدَانِ فَمَنْ شَاءَ أَجْزَأَهُ عَنِ الْجُمُعَةِ وَإِنَّا مُجَمِّعُوْنَ

On this day of yours two feasts have gathered, so whoever wishes, he will reward him for Friday, and I will gather

- |صلى العيد ورخص في الجمعة| مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ

- | Eid prayers and concessions on Friday | Whoever wants to pray, let him pray

ع T كفارة من تخلف عن الجمعة

An expiation for those who miss Friday prayers

مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّدًا فَلْيَتَصَدَّقْ بِدِيْنَارٍ فَإِنْ لَمْ يَجِدْ فَنِصْفُ دِيْنَارٍ

Whoever intentionally leaves the Friday prayer, let him give one dinar in alms, and if he does not find it, then half a dinar

ع T الجمعة فى القرى

T Friday in the villages

أثر |عبد الله بن عباس| إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى مِنْ الْبَحْرَيْنِ

Impact | Abdullah bin Abbas | The first Friday prayer was gathered after Friday prayer in the mosque of the Messenger of Allah, may Allah's prayers and peace be upon him, in the mosque of Abdul Qais in Jawathi from Bahrain

ع T العدد التى تقام به الجمعة

T is the number in which Friday is held

أثر |كعب بن مالك| سُئِلَ عَنْ سَبَبِ تَرَحُّمِهِ لِأَسْعَدَ بْنِ زُرَارَةَ كُلَّمَا سَمِعَ نِدَاءَ الْجُمُعَةِ فَقَالَ: لِأَنَّهُ أي أسعد أَوَّلُ مَنْ جَمَّعَ بِنَا فِيْ هَزْمِ النَّبِيْتِ مِنْ حَرَّةِ بَنِيْ بَيَاضَةَ فِيْ نَقِيْعٍ يُقَالُ لَهُ نَقِيْعُ الخَضِمَاتِ أو خَضَمَّات وَكُنَّا يَوْمَئِذٍ أَرْبَعِيْنَ

Impact | Kaab bin Malik | He was asked about the reason for his compassion for Asad bin Zarara whenever he heard the Friday call, so he said: Because he is the first to join us in Hazm al-Nabeet from Harrat Bani Bayadah in a naqih called Naqi' al-Khadimat or Khadhamat, and we were forty on that day.

ع T متى يجب الرواح إليها وعلى من يجب

T When should we go to it and by whom?

ع T تأكد الغسل للجمعة مع استعمال الطيب ولبس صالح الثياب وجواز الاقتصار على الوضوء

Make sure to do ghusl for the Friday prayers, with the use of perfume, wearing good clothes, and the permissibility of performing ablution only

اَلْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ علَىَ كُلِّ مُحْتَلِمٍ وَأَنْ يَسْتَنَّ أَيْ يَتَسَوَّك وَأَنْ يَمَسَّ طِيْبًا إِنْ وَجَدَ وَيَلْبَسَ مِنْ صَالِحِ ثِيَابِهِ

Ghusl on Friday is obligatory for every pubescent person, to wear a toothbrush, to apply perfume, if available, and to wear good clothes.

مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ

Whoever performs ablution on Friday is blessed with it, and whoever takes a bath is better

لَوِ اغْتَسَلْتُمْ

If you take a bath

- أَيُّهَا النَّاسُ، إِذَا كَانَ هَذَا الْيَوْمُ فَاغْتَسِلُوْا، وَلْيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ

O people, if this day comes, then do ghusl, and let each one of you touch the best that he finds of his own oil and perfume.

ع T فضل التبكير للجمعة والمشي إليها وآداب ذلك وتحريم تخطي الرقاب

The virtue of early going to the Friday prayer and walking to it, and the etiquette of that, and the prohibition of stepping over necks

إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسَاجِدِ مَلَائِكَةٌ يَكْتُبُوْنَ النَّاسَ عَلَى مَنَازِلِهِمُ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا خَرَجَ الْإِمَامُ طُوِيَتِ الصُّحُفُ وَاسْتَمَعُوا الْخُطْبَةَ، وَالْمُهَجِّرُ إِلَى الصَّلَاةِ كَالْمُهْدِيْ بَدَنَةً، ثُمَّ الَّذِيْ يَلِيْهِ كَالْمُهْدِيْ بَقَرَةً، ثُمَّ الَّذِيْ يَلِيْهِ كَالْمُهْدِيْ كَبْشًا ، حَتَّى ذَكَرَ ﷺ ، الدَّجَاجَةَ وَالْبَيْضَةَ

If it was Friday, there would be angels at every door of the mosques writing the people in their places first and then first, so when the imam came out the papers would be folded and they would listen to the sermon, and the one who departs for prayer is like the Mahdi of a camel, then the one who follows him is like the Mahdi of a cow, then the one who follows him is like the Mahdi of a ram, until the Prophet, may Allah bless him and grant him peace, was mentioned. The ladder, the chicken and the egg

- مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ ، فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ ، حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّيْ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ث

- Whoever performs ablution and performs ablution well, then comes to Friday prayer, listens and is silent, prays what is destined for him and then remains silent, until he finishes his sermon and then prays with him, his sins between him and the next Friday will be forgiven, and he will be rewarded.

- لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيْبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّيْ مَا كُتِبَ لَهُ ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّ

A man does not take a bath on Friday and purifies as much as he can of purification, and applies some of his own oil or touches the perfume of his house, then goes out and does not separate two people, then he prays what is written for him, then he listens when he wears out.

- مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، ثُمَّ بَكَّرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ اْلإِمَامِ وَاسْتَمِعْ وَأَنْصِتْ، وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوْهَا مِنْ بَيْتِهِ إِلَى الْمَسْجِدِ عَمَلُ سَنَةٍ، أَجْر

Whoever performs ablution on Friday and performs ghusl, then early and innovates, walks without riding, draws near to the imam and listens silently, and does not cancel, for every step he takes from his home to the mosque, he will be rewarded with one year's deed.

اِجْلِسْ فَقَدْ آذَيْتَ وَآنَيْتَ

Sit down, you have been hurt and whined

ع T مشروعية تحية المسجد والإمام يخطب

The legality of greeting the mosque while the imam is giving a sermon

أَصَلَّيْتَ يَا فُلَانُ؟ قُمْ فَصَلِّ رَكْعَتَيْنِ إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامِ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ يَتَجَوَّزُ فِيْهِمَا

Did you pray, so-and-so? If one of you comes while the imam is giving a sermon, let him pray two rak'ahs, and pray in them

ع T أشياء تمنع وقت الخطبة

Things that prevent sermon time

أثر |أبو حازم| جَاءَ وَرَسُوْلُ اللهِ ﷺ يَخْطُبُ فَقَعَدَ فِي الشَّمْسِ فَأَمَرَ بِهِ أَنْ يَتَحَوَّلَ إِلَى الظِّلِّ

Athar | Abu Hazem | He came while the Messenger of Allah, may Allah's prayers and peace be upon him, was delivering a sermon, and he sat in the sun, so he ordered him to turn into the shade

- أثر |معاذ بن أنس| كَانَ رسولُ اللهِ ﷺ يَنْهَى عَنِ الْحُبْوَةِ يَوْمَ الْجُمْعَةِ وَالْإِمَامُ يَخْطُبُ

- Impact | Moaz bin Anas | The Messenger of Allah, may Allah's prayers and peace be upon him, used to forbid drinking on Friday while the imam was giving a sermon

إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ

If one of you fell asleep on Friday, let him move from his seat to do so

إِذَا قُلْتَ لِصَاحِبِكَ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ أَنْصِتْ فَقَدْ لَغَوْتَ

If you say to your friend while the imam is delivering a sermon on Friday, listen, then you have spoken falsely

وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا

And whoever touches the gravel has nullified it

- مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِيْ يَقُوْلُ لَهُ: "أَنْصِتْ" لَيْسَ لَهُ جُمُعَةٌ

- Whoever speaks on Friday while the imam is delivering the sermon is like a donkey carrying books, and the one who says to him: "Listen" does not have a Friday.

ع T متى تصلى الجمعة

T When do you pray Friday?

أثر |أنس| أَنَّ النَّبِيَّ ﷺ يُصَلِّي الْجُمُعَةَ حِيْنَ تَمِيْلُ الشَّمْسُ

impact | The Prophet, may Allah's prayers and peace be upon him, prayed Friday when the sun tilted

- أثر |سهل بن سعد| مَا كُنَّا نَتَغَدَّى فِيْ عَهْدِ رَسُوْلِ اللهِ ﷺ وَلَا نَقِيْلُ إِلَّا بَعْدَ الْجُمُعَةِ

- Athar | Sahl bin Saad | We did not eat food at the time of the Messenger of Allah, may Allah bless him and grant him peace, and we did not take a nap until after Friday

ع T الأذان يوم الجمعة

T azan on Friday

أثر |السائب بن يزيد| كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ

The impact of Al-Sayeb bin Yazid The call on Friday was its first when the imam sat on the pulpit at the time of the Prophet, may Allah's prayers and peace be upon him, and Abu Bakr and Umar, may Allah be pleased with them both, so when Othman, may Allah be pleased with him, and the number of people increased, the third call was added to Al-Zawraa

- أثر |السائب| كَانَ يُؤَذِّنُ بَيْنَ يَدَيْ رَسُوْلِ اللهِ صَلَّى اللهُ عليْهِ وسلَّمَ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِيْ بَكْرٍ وَعُمَرَ

- The effect of the loose He used to call to prayer in front of the Messenger of Allah, may Allah's prayers and peace be upon him, when he sat on the pulpit on Friday at the door of the mosque, and Abu Bakr and Umar

ع T خطبة الجمعة وصفتها

T Friday sermon described

|كان ﷺ إذا خطب كأنه منذر جيش قائلا| صَبَّحَكُمْ وَمَسَّاكُمْ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ أَمَّا بَعْدُ! فَإِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَشَرَّ الْأُمُوْرِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَخَيْرُ الْحَدِيْثِ كِتَابُ اللهِ

Whenever the Prophet, peace be upon him, delivered a sermon, he was like a warner of an army saying Your morning and evening, I and the watch were sent like these, but after! The best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, may Allah's prayers and peace

be upon him, and the worst of matters are newly invented matters, and every heresy is a misguidance. A guide for him, and the best of speech is the book of Allah

- أثر |جابر بن عبد الله| بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِينَةِ فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِ

Impact | Jaber bin Abdullah | While the Prophet, may Allah's prayers and peace be upon him, was delivering a sermon on Friday while standing, a caravan of Medina came, and the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, rushed to it until there was not a single car left of them.

- أثر |جابر بن سمرة| كَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ، فَكَانَتْ صَلَاتُهُ قَصْرًا، وَخُطْبَتُهُ قَصْرًا

- Impact | Jaber bin Samra | The Prophet, may Allah's prayers and peace be upon him, had two sermons, between which he sat reading the Qur'an and reminding people, so his prayer was short, and his sermon was short.

- أثر |عبد الله بن عمر| أَنَّ النَّبِيَّ صلَّى اللهُ علَيْهِ وَسلَّمَ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ثُمَّ يَجْلِسُ فَيَخْطُبُ مِثْلَ مَا يَفْعَلُوْنَ الْيَوْمَ

- Athar | Abdullah bin Omar | The Prophet, may Allah's prayers and peace be upon him, used to deliver a sermon on Friday, then he would sit and deliver a sermon as they do today

- أثر |أم هشام بنت حارثة بن النعمان| مَا أَخَذْتُ {ق وَالْقُرْآنِ الْمَجِيْدِ} إِلَّا عَنْ لِسَانِ رَسُوْلِ اللهِ صلَّى اللهُ علَيْهِ وَسلَّمَ يَقْرَؤُهَا كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ

- Athar | Umm Hisham bint Haritha bin Al-Numan | The Qur'an and the Glorious Qur'an were not taken except from the tongue of the Messenger of Allah, may Allah's prayers and peace be upon him, and they recite it every Friday on the pulpit when the people preach.

ع T جواز الكلام للحاجة من الخطيب والحاضرين

T Permissibility to speak for the need of the preacher and those present

أَرَكَعْتَ رَكْعَتَيْنِ؟ قُمْ فَارْكَعْهُمَا

kneeled two rak'ahs? Rise and bow them down

- أثر |أبو رفاعة| اِنْتَهَيْتُ إِلَى رَسُوْلِ اللهِ صلَّى اللهُ علَيْهِ وَسلَّمَ وَهُوَ يَخْطُبُ فَقُلْتُ: رَجُلٌ غَرِيْبٌ جَاءَ يَسْأَلُ عَنْ دِيْنِهِ فَأَقْبَلَ إِلَيَّ فَأُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ فَجَعَلَ يُعَلِّمُنِيْ مَا عَلَّمَهُ اللهُ تَ

Athar | Abu Rifaa | I ended up with the Messenger of Allah, may Allah's prayers and peace be upon him, while he was giving a sermon, and I said: A strange man came to ask about his religion, so he came to me and brought a chair, sat on it, and began to teach me what Allah had taught him.

ع T نزل الخطيب لسجود تلاوة أو حاجة تطرأ

T The preacher went down to prostrate a recitation or something that occurred

أثر |أبو سعيد الخدري| خَطَبَنَا رَسُوْلُ اللهِ صلَّى اللهُ علَيْهِ وَسلَّمَ يَوْمًا فَقَرَأَ {ص} فَلَمَّا مَرَّ بِالسَّجْدَةِ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ مَعَهُ

Athar | Abu Saeed Al-Khudri | The Messenger of Allah, may Allah's prayers and peace be upon him, delivered a sermon to us one day, and he recited it (PBUH), and when he passed the prostration, he descended and prostrated, and the people prostrated with him.

- أثر |بريدة| كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْمِنْبَرِ ف

- Impact | Buraydah | The Messenger of Allah, may Allah's prayers and peace be upon him, was addressing us when Al-Hassan and Al-Hussein came, wearing red shirts, walking and stumbling, so the Messenger of Allah, may Allah bless him and grant him peace, descended from the pulpit and

ع T مشروعية قصر الخطبة وإطالة الصلاة

The legitimacy of shortening the sermon and lengthening the prayer

إِنَّ طُوْلَ صَلَاةِ الرَّجُلِ وقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيْلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا

The length of a man's prayer and the shortness of his sermon is a sign of his understanding, so lengthen the prayer and shorten the sermon, and that eloquence is magic.

ع T القراءة في صلاة الجمعة

T reading in Friday prayers

أثر |أبو هريرة وعلي بن أبي طالب| صَلَّى أَبُوْ هُرَيْرَةَ لِلنَّاسِ بِالْمَدِيْنَةِ حِيْنَ اسْتَخْلَفَهُ مَرْوَانُ عَلَيْهَا وَقَرَأَ فِي الْأُوْلَى سُوْرَةَ الْجُمُعَةِ وَفِي الْآخِرَةِ سُوْرَةِ الْمُنَافِقِيْنَ فَقِيْلَ لَهُ كَانَ عَلِيُّ بْنُ أَبِيْ طَالِبٍ يَقْرَأُ بِهِمَا فَقَالَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ صلَّى اللهُ علَيْهِ وسلَّمَ يَقْرَأُ بِهِمَا فِيْ يَوْمِ الْجُمُعَةِ

Athar | Abu Hurairah and Ali bin Abi Talib | Abu Hurairah led the people in Medina when Marwan appointed him as caliph, and he recited Surat al-Jumu'ah at first and Surat al-Munafiqin at the end. He was told that Ali ibn Abi Talib used to recite them both, so he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, reciting them on Friday.

- أثر |النعمان بن بشير| كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا وَرُب

Athar | Al-Numan bin Bashir | The Prophet, may Allah's prayers and peace be upon him, used to recite on the two Eids and on Friday, "Glory be to the name of your Lord, the Most High." Did the hadith of Al-Ghashiya come to you?

ع T بماذا تدرك الجمعة

T What do you realize Friday

مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ أَوْ غَيْرِهَا فَقَدْ تَمَّتْ صَلَاتُهُ

Whoever catches up with a rak'ah of Friday prayer or any other prayer has completed his prayer

ع T الصلاة بعد الجمعة

T prayer after Friday

إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا فَإِنْ عَجِلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ

If one of you prays the Friday prayer, let him pray four more after it, and if something hurries you up, then pray two units in the mosque, and two units when you come back.

ع T للمسلمين عيدان: يوم الفطر ويوم النحر

Muslims have two feasts: the day of Fitr and the day of Sacrifice

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَدْ أَبْدَلَكُمْ بِهِمَا |أي يومين في الجاهلية| خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ

Allah, Blessed and Exalted be He, has exchanged them for you, i.e., two days during the Jahiliyyah The best of them is the Day of Fitr and the Day of Sacrifice

ع T آداب الخروج لصلاة العيدين

The etiquette of going out for the two Eid prayers

ع T تحسين الهيئة

The improvement of identity

|لما عرض عمر عليه شراء حلة من استبرق للتجمل في العيد والوفد قال ﷺ| إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ |أي أقر على التجمل وأنكر على لبس الحرير|

|When Umar offered him to buy a suit of brocade to beautify himself on the feast and the delegation, he said, may Allah bless him and grant him peace| This is the clothing of someone who has no morals, i.e. he approves of beautification and disapproves of wearing silk

- أثر |عبد الله بن عباس| كَانَ رَسُوْلُ اللهِ صلَّى اللهُ عليْهِ وَسلَّمَ يَلْبَسُ يَوْمَ الْعِيْدِ بُرْدَةً حَمْرَاءَ

- Athar | Abdullah bin Abbas | The Messenger of Allah, may Allah bless him and grant him peace, used to wear a red cloak on the day of Eid

ع T الخروج قبل الإفطار أو بعده

T going out before or after breakfast

أثر |أنس| كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عليْهِ وسلَّمَ لَا يَغْدُوْ يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ

impact | The Messenger of Allah, may Allah's prayers and peace be upon him, did not go out on the day of Eid al-Fitr until he had eaten some dates

- أثر |بريدة| كَانَ رَسُوْلُ اللهِ صلَّى اللهُ عليْهِ وسلَّم لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ وَيَرْجِعَ فَيَأْكُلَ مِنْ ذَبِيْحَتِهِ

- Impact | Buraydah | The Messenger of Allah, may Allah's prayers and peace be upon him, did not go out on the day of al-Fitr until he had eaten, and he would not eat on the day of al-Adha until he had prayed and returned to eat from his sacrifice.

ع T مخالفة الطريق في الذهاب والإياب

T violation of the way to and fro

أثر |جابر| كَانَ النَّبِيُّ صلَّى اللهُ عليْهِ وسلَّمَ إِذَا كَانَ يَوْمَ عِيْدٍ خَالَفَ الطَّرِيْقَ

Impact | Jaber | The Prophet, may Allah's prayers and peace be upon him, if it was the day of Eid, would go against the road

- أثر |أبو هريرة| كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ إِلَى ٱلعِيْدَيْنِ رَجَعَ مِنْ غَيْرِ الطَّرِيْقِ الَّذِيْ خَرَجَ مِنْهُ

Athar | Abu Hurairah | When the Prophet, may Allah's prayers and peace be upon him, went out to the two Eids, he would return from a route other than the one from which he left

ع T المشي على الأقدام

T walking

أثر |علي بن أبي طالب| مِنَ السُّنَّةِ أَنْ يَخْرُجَ إِلَى الْعِيْدِ مَاشِيًا

Impact | Ali bin Abi Talib | It is Sunnah to go out to the Eid on foot

ع T التكبير والتهليل من المنزل حتى المصلى

T takbir and tahlil from the house to the chapel

أثر |عبد اللهِ بن عمر| أَنَّ رَسُولَ اللهِ صلَّى اللهُ عليْهِ وسلَّمَ كَانَ يَخْرُجُ فِي الْعِيْدَيْنِ مَعَ الْفَضْلِ بْنِ عَبَّاسٍ وَالْعَبَّاسِ وَعَلِيٍّ وَجَعْفَرٍ وَالْحَسَنِ وَالْحُسَيْنِ وَأُسَامَةَ بْنِ زَيْدٍ وَزَيْدِ بْنِ حَارِثَةَ وَأَيْمَنَ بْنِ أُمِّ أَيْمَنَ، رَافِعًا صَوْتَهُ بِالتَّهْلِيْلِ وَالتَّكْبِيْرِ

Impact | Abdullah bin Omar | The Messenger of Allah, may Allah’s prayers and peace be upon him, used to go out on the two Eids with Al-Fadl bin Abbas, Al-Abbas, Ali, Jafar, Al-Hassan, Al-Hussein, Osama bin Zaid, Zaid bin Haritha, and Ayman bin Umm Ayman, raising his voice with praise and takbeer.

ع T إخراج النساء لصلاة العيد

T take women out for the Eid prayer

فَلْتُعِرْهَا أُخْتَهَا مِنْ جِلْبَابِهَا

Let her sister strip her from her robe

ع T صفة صلاة العيد وما يقرأ فيها

The description of the Eid prayer and what is read in it

أثر |جابر بن عبد الله| صَلَّى بِنَا رَسُوْلُ اللهِ صلَّى اللهُ علَيْهِ وسلَّمَ فِي الْعِيْدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

Impact | Jaber bin Abdullah | The Messenger of Allah, may Allah’s prayers and peace be upon him, led us in prayer on the two Eids, without calling for prayer or iqama

- أثر |عبد الله بن عمرو| أَنَّ النَّبِيَّ صلَّى اللهُ علَيْهِ وَسلَّمَ كَبَّرَ فِيْ عِيْدٍ ثِنْتَيْ عَشَرَةَ تَكْبِيْرَةً سَبْعًا فِي الْأُوْلَى، وَخَمْسًا فِي الْآخِرَةِ

- Athar | Abdullah bin Amr | The Prophet, may Allah’s prayers and peace be upon him, said twelve takbeers on Eid, seven in the first and five in the afterlife.

- أثر |أبو سعيد| كَانَ النَّبِيُّ صلَّى اللهُ عليْهِ وسلَّمَ يَخْرُجُ فِيْ يَوْمِ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةَ

Athar | Abu Saeed | The Prophet, may Allah’s prayers and peace be upon him, used to go out on the day of al-Fitr and al-Adha to the prayer place, and the first thing he would start with was the prayer

- أثر |عبد الله بن عباس| خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَضْحَى أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا

- Athar | Abdullah bin Abbas | The Messenger of Allah, may Allah’s prayers and peace be upon him, went out on the day of Eid al-Adha or Eid al-Fitr, and he prayed two rak’ahs, which he did not pray before or after

- أثر |أبو واقد الليثي| كَانَ صَلَّى اللهُ علَيْهِ وَسلَّم يَقْرَأُ يَوْمَ الْفِطْرِ وَالْأَضْحَى بِـــ{ق، وَالْقُرْآنِ الْمَجِيْدِ}، وَ{اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ}

Athar | Abu Waqid Al-Laithi | He, may Allah’s prayers and peace be upon him, used to recite on the day of al-Fitr and al-Adha with {Q, and the Glorious Qur’an}, and {The hour has drawn near and the moon has been cleft asunder}

ع T خطبة العيدين بعد الصلاة

The two Eid sermons after the prayer

أثر |عبد الله بن عمر| كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ

Impact | Abdullah bin Omar | The Messenger of Allah, may Allah’s prayers and peace be upon him, Abu Bakr and Umar used to pray on the two Eids before the sermon, then they would deliver the sermon

- |كان ﷺ إذا صلى العيد قام فأقبل على الناس وهم جلوس في مصلاهم فإن كان له حاجة ببعث سارية ذكره للناس أو غير ذلك أمرهم بها، وكان يقول| تَصَدَّقُوْا، تَصَدَّقُوْا

| When the Eid prayer was prayed, he would stand up and turn to the people while they were sitting in their prayer place. Believe it, believe it

ع T تخصيص النساء بالموعظة

T Allocating women with admonition

أثر |عبد الله بن عباس| أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ يَوْمَ الْعِيدِ ثُمَّ خَطَبَ فَرَأَى أَنَّهُ لَمْ يُسْمِعْ النِّسَاءَ فَأَتَاهُنَّ فَذَكَّرَهُنَّ وَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ وَبِلَالٌ قَابِضٌ بِثَوْبِهِ فَجَعَلَتْ الْمَرْأَةُ تَجِيءُ بِالْخُرْصِ وَالشَّيْءِ ثُمَّ تُلْقِيهِ فِي ثَوْبِ بِلَالٍ

Impact | Abdullah bin Abbas | I testify that the Messenger of Allah, may Allah’s prayers and peace be upon him, started the prayer before the sermon on the day of Eid, then he delivered the sermon and saw that he did not hear the women.

ع T من فاتته صلاة العيد

T who missed the Eid prayer

أثر |بعض الصحابة| أَنَّ رَكْبًا جَاءُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ

The impact of some of the Companions The riders came to the Prophet, may Allah’s prayers and peace be upon him, testifying that they saw the crescent yesterday, so he ordered them to break their fast, and when it was morning, to go to their place of prayer.

ع T الإذن في اللعب والغناء بالمباح يوم العيد

Permission to play and sing is permissible on the day of Eid

|لما دخل عمر عليه ﷺ والحبشة يلعبون بالحراب فحصبهم فقال ﷺ| دَعْهُمْ يَا عُمَرُ

When Umar entered upon him, may Allah bless him and grant him peace, while the Ethiopians were playing with spears, he counted them and said, may Allah bless him and grant him peace Leave them, Omar

- إدخل أبو بكر على عائشة وعندها جاريتان تغنيان وليستا بمغنيتين فقال أبو بكر أبمزمار الشيطان في بيت رسول الله ﷺ – واضطجع ﷺ وحول وجهه – وذاك يوم عيد فقال ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيْدًا وَ

Abu Bakr entered upon Aisha, and there were two girls with her who were singing, but they were not. Abu Bakr said, "The devil's flute is in the house of the Messenger of Allah, may Allah's prayers and peace be upon him." And he, may Allah's prayers and peace be upon him, lay down and turned his face around. feast f

ع T الإكثار من الأعمال الصالحة أيام العشر من ذى الحجة

Doing more good deeds during the ten days of Dhul-Hijjah

مَا مِنْ أَيَّامٍ اَلْعَمَلُ الصَّالِحُ فِيْهِنَّ أَحَبُّ إِلَى اللهِ تَعَالَى مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

There are no days in which righteous deeds are dearer to Allah Almighty than these ten days, nor is jihad in the cause of Allah except for a man who went out with his self and his money and did not return from that with anything.

ع T الكسوف والخسوف والآيات

T eclipses and eclipses and verses

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى تَنْجَلِيَ وَلَكِنْ يُخَوِّفُ اللهُ بِهِما عِبَادَهُ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذلِكَ فَافْزَعُوْا إِلَى ذِكْرِ اللهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ وَإِذَا كَانَ ذلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ

The sun and the moon are two of the signs of Allah Almighty, and they do not eclipse for the death of anyone or for his life, so if you see them, pray until they are cleared, but Allah fears His worshippers through them, so if you see anything of that, then hasten to the remembrance of Allah, supplicate to Him, and seek His forgiveness, and if that is so, then pray and pray until what is in you is revealed.

عَنْ خَبَرِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ لَمَّا انْكَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُودِيَ بِـ الصَّلَاةَ جَامِعَةً فَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ فِي سَجْدَةٍ ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ ثُمَّ جُلِّيَ عَنْ الشَّمْسِ

On the authority of Abdullah bin Amr bin Al-Aas that he said: When the sun eclipsed during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, the call for universal prayer was called, so the Messenger of Allah, may Allah's prayers and peace be upon him, bowed two rak'ahs in prostration, then he stood up and prayed two rak'ahs in prostration, then cleared the sun

إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا يَا أُمَّةَ مُحَمَّدٍ إِنْ مِنْ أَحَدٍ أَغْيَرَ مِنْ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا

The sun and the moon are among the signs of Allah, and they do not eclipse due to the death or life of anyone, so if you see them, then say "Allah is great" and call upon Allah, pray and give alms, O nation of Muhammad.

- أثر |عبد اللهِ بن عباس| عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى فِي كُسُوفٍ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ قَالَ وَالْأُخْرَى مِثْلُهَا

- Athar | Abdullah bin Abbas | On the authority of the Prophet, may Allah's prayers and peace be upon him, that he prayed in an eclipse, recited, then bowed, then recited, then bowed, then recited, then bowed, then recited, then bowed, then prostrated.

- أثر |عبد الله بن عباس| قِيلَ لِابْنِ عَبَّاسٍ بَعْدَ صَلَاةِ الصُّبْحِ مَاتَتْ فُلَانَةُ لِبَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَجَدَ فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ فَقَالَ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّ

Athar | Abdullah bin Abbas | It was said to Ibn Abbas, after the morning prayer, that one of the wives of the Prophet, may Allah's prayers and peace be upon him, died.

ع T ما يقال ويفعل إذا هبت ريح أو ظهر غيم

What is said and done if a wind blows or clouds appear

يَا عَائِشَةُ مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا هَذَا عَارِضٌ مُمْطِرُنَا

Oh Aisha, I don't believe that there will be a torment in it, as people were tormented by the wind, and the people saw the torment, and they said, "This is a rainy season."

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَخِيلَةً أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ

The Prophet, may Allah's prayers and peace be upon him, if he saw imagination, he would come and turn, and if it rained, he would hide from him

إِذَا رَأَى نَاشِئًا فِي السَّمَاءِ سَحَابًا أَوْ رِيحًا اسْتَقْبَلَهُ مِنْ حَيْثُ كَانَ وَإِنْ كَانَ فِي الصَّلَاةِ يَتَعَوَّذُ بِاللَّهِ عَزَّ وَجَلَّ مِنْ شَرِّهِ فَإِذَا أَمْطَرَتْ قَالَ اللَّهُمَّ صَيِّبًا نَافِعًا

If he sees a cloud or a wind rising in the sky, he greets it from wherever it is, and if he is in prayer, he seeks refuge in Allah Almighty from its evil, then if it rains, he says, O Allah, a beneficial rain

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ
O Allah, I ask You for its good, the good in it, and the good that it was sent with, and I seek refuge in You from its evil, the evil that is in it, and the evil that it was sent with.

ع T صلاة الاستسقاء

T prayer for rain

أثر |عبد الله بن زيد| أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ إِلَى الْمُصَلَّى يَسْتَسْقِي فَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ
Impact | Abdullah bin Zaid | The Messenger of Allah, may Allah's prayers and peace be upon him, went out with the people to the prayer place to seek rain, so he faced the qiblah, turned his robe around, and prayed two rak'ahs.

- أثر |أبو هريرة| خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَسْتَسْقِي فَصَلَّى بِنَا رَكْعَتَيْنِ بِلَا أَذَانٍ وَلَا إِقَامَةٍ ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعًا يَدَيْهِ ثُمَّ قَلَبَ ر
Athar | Abu Hurairah | The Messenger of Allah, may Allah's prayers and peace be upon him, went out one day to seek water, so he led us in two rak'ahs without adhan or iqama, then we delivered a sermon and supplicated to Allah and turned his face towards the qiblah, raising his hands, then turning his face towards the qiblah.

- أثر |عبد الله بن عباس| أنه سئل عَنْ اسْتِسْقَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُتَبَذِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَلَمْ
- Athar | Abdullah bin Abbas | He asked for rain from the Messenger of Allah, may Allah's prayers and peace be upon him, so I came to him, and he said, "The Messenger of Allah, may Allah's prayers and peace be upon him, went out in a humble, supplicating manner until he came to the prayer place, and he did not

- إِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِئْخَارَ الْمَطَرِ عَنْ إِبَّانِ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَكُمْ اللَّهُ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ ثُمَّ قَالَ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
- You have complained about the barrenness of your homes and the rain is waiting for its time on your behalf, and Allah Almighty commanded you to pray to Him and He promised you that He would respond to you.

- أثر |أنس| كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ الدُّعَاءِ إِلَّا فِي الِاسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبِطَيْهِ
Impact | Anas | He did not raise his hands in anything of supplication except for rain, for he would raise his hands until he could see the whites of his armpits

- أثر |أنس| أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْقَى فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ
- Impact | Anas | The Prophet, may Allah's prayers and peace be upon him, prayed for rain and pointed with the backs of his palms to the sky

اَللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ
Oh Allah, give us rain that is good, horrible, beneficial, and not harmful, sooner rather than later
اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ
Oh Allah, give water to your worshippers and your livestock, spread your mercy, and revive your dead country

ع T الاستسقاء بالدعاء يوم الجمعة على المنبر

T praying for rain on Friday on the pulpit

اللَّهُمَّ أَغِثْنَا اللَّهُمَّ أَغِثْنَا اللَّهُمَّ أَغِثْنَا؛ اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ
Oh Allah, give us help, O Allah, give us help, O Allah, give us help; Oh Allah, around us, and not against us, O Allah, on the hills, the valleys, the valleys, and the trees

ع T الاستسقاء بأهل الفضل

T dropsy with the people of credit

أثر|أنس|َنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْنَ
impact|anas| Umar ibn al-Khattab, when there was a drought, would ask Abbas ibn Abd al-Muttalib for rain and he said, "Oh Allah, we were begging you with our Prophet, may Allah's prayers and peace be upon him, so you gave us water, and we beseech you with the uncle of our Prophet, so give us water." He said, "They will be given water."

- أثر |عبد الله بن عمر|ُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِي فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ
- Athar | Abdullah bin Omar | With what I mentioned the saying of the poet, and I look at the face of the Prophet, may Allah's prayers and peace be upon him, asking for water, and he does not descend until every gutter boils

- وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ :: ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

- And white draws rain from the clouds with his face:: The intoxication of orphans is the infallibility of widows

ع T التبرك بالمطر النازل

T seek blessing from the rain that falls

|قَالَ أَنَسٌ أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ قَالَ فَحَسَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهُ حَتَّى أَصَابَهُ مِنْ الْمَطَرِ فَقُلْنَا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا قَالَ| لِأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ تَعَالَى

Anas said that while we were with the Messenger of Allah, may Allah's prayers and peace be upon him, it rained. Because it is a hadeeth of a covenant with his Lord Almighty

ع T ما هي السنة

T what year

لَيْسَتْ السَّنَةُ بِأَنْ لَا تُمْطَرُوا وَلَكِنْ السَّنَةُ أَنْ تُمْطَرُوا وَتُمْطَرُوا وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا

The Sunnah is not that you do not rain, but the Sunnah is that you rain and it rains and the earth does not grow anything

ع T من أسباب تأخر المطر

T is one of the reasons for the rain delay

وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أُخِذُوا بِالسِّنِينَ وَشِدَّةِ الْمَئُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنْ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا

And they did not decrease the measure and the balance, except that they took the years, the intensity of the water, and the oppression of the ruler over them.

ع T صلاة السفر وهي ركعتان

The travel prayer, which is two rak'ahs

أثر |عائشة| أَنَّهَا قَالَتْ فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ

Athar | Aisha | She said that the prayer was made obligatory by two rak'ahs when home and when traveling, so the travel prayer was made obligatory, and it was added in the home prayer.

- أثر |عبد اللهِ بْنِ عَبَّاسٍ| قَالَ فَرَضَ اللَّهُ تَعَالَى الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً

Athar | Abdullah bin Abbas | He said, "Allah Almighty has enjoined prayer on the tongue of your Prophet, may Allah's prayers and peace be upon him, four units at home, two units when traveling, and one units in fear."

- أثر |عبد الله بن عمر| قال: إِنِّي صَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ وَصَحِبْ

Athar | Abdullah bin Omar | He said: I accompanied the Messenger of Allah, may Allah's prayers and peace be upon him, on a journey, and he did not exceed two rak'ahs until Allah took him, and I accompanied Abu Bakr, and he did not exceed two rak'ahs until Allah took him and accompanied him.

ع T قصر الصلاة صدقة من الله علينا

The shortening of prayer is a charity from Allah upon us

صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ

Charity that Allah bestows upon you, so accept his charity

ع T ماهي مسافة التقصير ؟

T What is the default distance?

أثر |أنس| قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ شَكَّ شُعْبَةُ يُصَلِّي رَكْعَتَيْنِ

impact | He said: Whenever the Messenger of Allah, may Allah bless him and grant him peace, set out for a distance of three miles or three farsakhs, he would pray two units of prayer.

- أثر |عمر بن الخطاب| عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ خَرَجْتُ مَعَ شُرَحْبِيلَ بْنِ السِّمْطِ إِلَى قَرْيَةٍ عَلَى رَأْسِ سَبْعَةَ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلًا فَصَلَّى رَكْعَتَيْنِ فَقُلْتُ لَهُ فَقَالَ رَأَيْتُ عُمَرَ صَلَّى بِذِي الْحُلَيْفِ

Impact | Omar bin Al-Khattab | On the authority of Jubair bin Nafir, he said: I went out with Sharhabeel bin Al-Samit to a village at a head of seventeen or eighteen miles.

ع T من نزل بموضع ولم يجمع إقامة له أن يقصر

T Whoever stays in a place and does not collect a residence for him to shorten

أثر |عبد الله بن عباس| سَافَرَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَقَامَ تِسْعَةَ عَشَرَ يَوْمًا – يَعْنِيْ فِيْ فَتْحِ مَكَّةَ – يُصَلِّيْ رَكْعَتَيْنِ فَنَحْنُ نُصَلِّيْ مَا بَيْنَنَا وَبَيْنَ مَكَّةَ تِسْعَةَ عَشَرَ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ صَلَّيْنَا أَرْبَعًا

Impact | Abdullah bin Abbas | The Messenger of Allah, may Allah's prayers and peace be upon him, traveled and stayed for nineteen days - meaning during the conquest of Mecca - praying two rak'ahs, as we pray what is between us and Mecca nineteen rak'ahs, two rak'ahs, so if we stay longer than that, we pray four

- أثر |جابر| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَكَثَ بِتَبُوْكَ عِشْرِيْنَ يَوْمًا يَقْصُرُ

- Athar | Jaber | The Prophet, may Allah bless him and grant him peace, stayed in Tabuk for twenty days

ع T الجمع في السفر

T combination in travel

أثر |معاذ بن جبل| أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفْرَةٍ سَافَرَهَا فِي غَزْوَةِ تَبُوكَ فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ |قَالَ سَعِيدٌ فَقُلْتُ لِابْنِ عَبَّاسٍ مَا حَمَلَهُ عَلَى ذَلِكَ قَالَ أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ|

Impact | Moaz bin Jabal | The Messenger of Allah, may Allah's prayers and peace be upon him, combined prayers on a trip he traveled in the Battle of Tabuk, so he combined between noon and afternoon, sunset and dinner | Saeed said, so I said to Ibn Abbas, what made him do that? He said he wanted not to embarrass his nation |

حَتَّى إِذَا كَانَ يَوْمًا أَخَّرَ الصَّلَاةَ ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذَلِكَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا

Even if it was the last day of the prayer, then he went out and prayed Zuhr and Asr together, then entered and then left after that and prayed Maghrib and Isha together

- أثر |معاذ بن جبل| أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيَهُمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ ال

Impact | Moaz bin Jabal | The Prophet, may Allah's prayers and peace be upon him, was in the Battle of Tabuk, when he set out before the sun had gone astray at the end of noon until he gathered it to the afternoon, then he would pray them both together, and if he traveled after the sun had gone astray

- أثر |عبد الله بن عباس| كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

- Athar | Abdullah bin Abbas | The Messenger of Allah, may Allah's prayers and peace be upon him, used to combine the Zuhr and Asr prayers if he was on a journey, and he would combine the Maghrib and Isha prayers

- أثر |عبد الله بن عمر| رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ

Athar | Abdullah bin Omar | I saw the Messenger of Allah, may Allah's prayers and peace be upon him, when he was in a hurry on a journey, he would delay Maghrib until he combined it with Isha

- أثر |أَنَس بْن مَالِكٍ| قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتْ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِل

- Impact | Anas bin Malik | He said that if the Messenger of Allah, may Allah's prayers and peace be upon him, traveled before the sun set, he would last from noon to the time of the afternoon, then he would come down and join them together, and if the sun had passed noon before he set out

ع T من آداب السفر

T of travel etiquette

ع T توديع المسافر

T farewell to the traveler

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

I entrust your religion, your trust, and the results of your deeds to Allah

ع T وصاية المسافر والدعاء معه

T guardianship of the traveler and supplication with him

أُوْصِيْكَ بِتَقْوَى اللهِ وَالتَّكْبِيْرِ عَلَى كُلِّ شَرَفٍ، اَللَّهُمَّ ازْوِ لَهُ الْأَرْضَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ

I advise you to fear Allah and to say the takbeer for every honor. O Allah, increase the land for him, and make it easy for him to travel

زَوَّدَكَ اللهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ

May Allah provide you with piety, forgive your sins, and make goodness easy for you wherever you are

ع T اتخاذ الرفيق

T take comrade

لَوْ يَعْلَمُ النَّاسُ مِنَ الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ وَحْدَهُ بِلَيْلٍ أَبَدًا

If people knew about loneliness, I don't know, a rider would never have walked alone at night

- اَلرَّاكِبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ

The rider is a demon, the two riders are two demons, and the three are knees

ع T أدعية المسافر

The prayers of the traveler

{سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ} اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنْ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ |وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ| آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

{Glory be to Him who subdued this for us, and we were not connected to Him, and to our Lord we shall return} O Allah, we ask You in this journey of ours for righteousness and piety, and for work that pleases You, O Allah, make this journey easy for us and make it long for us after it. And the gloom of the view and the bad turn in money and family | and if he returns, he says them and increases them | Ebon Taipon Abedon to our Lord Hamidon

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god but Allah alone, He has no partner, His is the kingdom and His is the praise, and He is over all things capable

ع T لا يطرق المسافر أهله ليلا

traveler should not knock on his family at night

إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَحِدَّ الْمُغِيبَةُ وَتَمْتَشِطَ الشَّعِثَةُ إِذَا دَخَلْتُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَحَدُكُمْ أَهْلَهُ طُرُوْقًا

If you enter at night, do not enter upon your family until the sunset is over and comb the hair. If you enter at night, none of you should come to his family.

ع T صلاة الخوف

T fear prayer

أثر |جابر| كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِذَاتِ الرِّقَاعِ وَأُقِيْمَتِ الصَّلَاةِ فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوْا، وَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، فَكَانَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ وَلِلْقَوْمِ رَكْعَتَانِ

Impact | Jaber | We were with the Prophet, may Allah’s prayers and peace be upon him, in the same patch, and the prayer was established.

- أثر |صحابي| روى صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمّ

- Impact | Companions | Salih bin Khawat narrated on the authority of one who prayed with the Messenger of Allah, may Allah’s prayers and peace be upon him, on the day of Dhat al-Riqa’, the prayer of fear, that a group lined up with him, and a group stood in front of the enemy, so he led those with him in one rak’ah, then

- أثر |عبد الله بن عباس| أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِذِي قَرَدٍ وَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هَؤُلَاءِ إِلَى م

- Athar | Abdullah bin Abbas | The Messenger of Allah, may Allah’s prayers and peace be upon him, prayed with a monkey, and the people lined up behind him in two rows, a line behind him, and a line parallel to the enemy.

ع T الجنائز

T funerals

ع T الإكثار من ذكر الموت

Too much mention of death

أَكْثِرُوْا ذِكْرَ هَاذِمِ اللَّذَّاتِ – يَعْنِى الْمَوْتَ

Increase the mention of the destroyer of pleasures - meaning death

ع T تحريم تمنى الموت

The prohibition of wishing for death

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ وَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

None of you should wish for death because of the harm that befell him, and let him say, O Allah, keep me alive as long as life is good for me, and let me die if death is good for me.

ع T خير الناس من طال عمره وحسن عمله

The best of people is he who lives long and does good

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ قَالَ فَأَيُّ النَّاسِ شَرٌّ قَالَ مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ

A man said, O Messenger of Allah, which people are the best? He said: He who lives long and does good

- خِيَارُكُمْ أَطْوَلُكُمْ أَعْمَارًا، وَأَحْسَنُكُمْ أَعْمَالً

The best of you are the ones who live the longest, and the best of you do

ع T من علامة سعادة المرء في الدنيا

T is a sign of one's happiness in this world

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ، يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ

If Allah wants good for a worshipper, use him, then he will guide him to a good deed before death

ع T ما يستحب أن يقال عند المحتضر

What is desirable to say when dying

إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ، لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ

When the soul is taken, the sight follows it. Do not pray for anything but good for yourselves, for the angels believe in what you say.

ع T تحسين الظن بالله عند الموت

improve thinking of Allah at death

لَا يَمُوْتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ تَعَالَى

None of you should die unless he thinks well of Allah Almighty

يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي وَأَنَا مَعَهُ إِذَا دَعَانِيْ

Allah Almighty says, I am as My worshipper thinks of Me, and I am with him when he remembers Me, and I am with him when he calls upon Me

كَيْفَ تَجِدُكَ؟ لَا يَجْتَمِعَانِ فِيْ قَلْبِ عَبْدٍ فِيْ مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ مَا يَرْجُوْ وَأَمِنَهُ مِمَّا يَخَافُ

How do you find you? The two do not meet in the heart of a slave in such a home except that Allah gives him what he hopes for and secures him from what he fears

ع T استحباب لبس الثياب الجدد عند الاحتضار

The desirability of wearing new clothes when dying

اَلْمَيِّتُ يَبْعَثُ فِيْ ثِيَابِهِ الَّتِيْ يَمُوْتُ فِيْهَا

The dead person is resurrected in the clothes in which he dies

ع T الوصية عند الموت

T will at death

مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

What is the right of a Muslim who has something to bequeath to spend two nights without having his will written with him?

ع T تلقين المحتضر الشهادة

Teaching the dying witness

لَقِّنُوْا مَوْتَاكُمْ : لَا إِلَهَ إِلَّا اللهُ

Teach your dead: There is no god but Allah

يَا خَالِ قُلْ : لَا إِلَهَ إِلَّا اللهُ

O uncle, say: There is no god but Allah

ع T فضل الشهادة عند الموت

The virtue of martyrdom at death

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ

Whoever dies knowing that there is no god but Allah will enter Paradise

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللهُ وَجَبَتْ لَهُ الْجَنَّةُ وَلَوْ بَعْدَ حِيْنٍ

Whoever says the last of his words, there is no god but Allah, Paradise is obligatory for him, even after a while

- إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا أَحَدٌ عِنْدَ حَضْرَةِ الْمَوْتِ إِلَّا وَجَدَ رُوحَهُ لَهَا رَوْحًا حِينَ تَخْرُجُ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، |لَا إِلَهَ إِلَّا اللَّهُ| إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُوْلُه

I know a word that no one says at the time of death except that his soul finds a soul for it when it comes out of his body and it will be a light for him on the Day of Resurrection, |There is no god but Allah| I don't know a word he doesn't say

ع T المؤمن يموت بعرق الجبين

The believer dies by the sweat of his brow

مَوْتُ الْمُؤْمِنِ بِعَرَقِ الْجَبِيْنِ

The death of a believer by the sweat of his brow

ع T الموت راحة للمؤمن

Death is a relief for the believer

مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ، الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ

He is relieved and he is relieved from it, the believing slave is resting from the burden of the world and its pain to Allah’s mercy, and the immoral slave is resting from him the worshippers, the country, the trees and the animals

تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ

The masterpiece of the believer is death

ع T من أحب لقاء الله أحب الله لقاءه ، ومن كره لقاء الله كره الله لقاءه

Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ، لَيْسَ كَذَلِكِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ

Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him, it is not like that, but if the believer is preached of Allah’s mercy, His pleasure, and His paradise, he loves to meet Allah, so Allah loves to meet him, and if the disbeliever is preached of Allah’s chastisement and His wrath, he hates meeting Allah and Allah hates meeting him.

وَلَكِنْ إِذَا شَخَصَ الْبَصَرُ وَحَشْرَجَ الصَّدْرُ وَاقْشَعَرَّ الْجِلْدُ وَتَشَنَّجَتْ الْأَصَابِعُ فَعِنْدَ ذَلِكَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

But if the eyes sharpen, the chest contorts, the skin shivers, and the fingers convulse, then whoever loves meeting Allah, Allah loves meeting him, and whoever hates meeting Allah, Allah hates meeting him.

ع T صفة قبض الروح وما يتبع ذلك

T adjective catching the soul and what follows it

إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنْ الدُّنْيَا وَإِقْبَالٍ مِنْ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنْ السَّمَاءِ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهَهُمْ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَام حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ وَرِضْوَانٍ قَالَ فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ يَعْنِي بِهَا عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا الرُّوحُ الطَّيِّبُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيُفْتَحُ لَهُمْ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى قَالَ: فَيُرَدُّ إِلَى الْأَرْضِ حَتَّى إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهَا كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ

When the believing worshipper is at a break from this world and on the way from the Hereafter, angels descend to him from the sky with white faces, their faces are the sun, with them is a shroud from the shrouds of Paradise and the scents of Paradise until they sit from it as far as the eye can see. Go out for forgiveness from Allah and satisfaction. He said, and it will come out, flowing as a drop flows from the waterskin, and he takes it, and when he takes it, they do not leave it in his hand for the blink of an eye until they take it and put it in that shroud and in that perfume, and it comes out of it like the best scent of musk found on the face of the earth. A group of angels said, “What is this good spirit?” They say, “So-and-so, son of so-and-so, son of so-and-so” by the best of his names, which they used to call him by in this world, until they reached the lowest heaven with it, and they asked for an opening for him, and it was opened for them, and he escorted him from every heaven, his close ones to the next heaven, until he reached the seventh heaven. Write the Book of My worshipper in Aliyin and return him to the earth, for from it I created them and to it I will return them and from it I will bring them forth another time.

- وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنْ الدُّنْيَا وَإِقْبَالٍ مِنْ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنْ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمْ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتّ

- And if the unbelieving worshipper is at a break from this world and approaching from the Hereafter, angels with black faces descend to him from the sky with sackcloths, and they sit by him as far as the eye can see, then the Angel of Death will come until

إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا قَالَ حَمَّادٌ فَذَكَرَ مِنْ طِيبِ رِيحِهَا وَذَكَرَ الْمِسْكَ قَالَ وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكِ وَعَلَى جَسَدٍ كُنْتِ تَعْمُرِينَهُ فَيُنْطَلَقُ بِهِ إِلَى رَبِّهِ عَزَّ وَجَلَّ ثُمَّ يَقُولُ انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ قَالَ وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ قَالَ حَمَّادٌ وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ قَالَ فَيُقَالُ انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ قَالَ أَبُو هُرَيْرَةَ فَرَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا

When the soul of a believer comes out, two angels meet it and ascend it. Hammad said, then he mentioned the perfume of its fragrance and he mentioned the musk. He said: “The people of heaven say: A good soul came from the earth, may Allah’s blessings be upon you, and on a body that you used to live with. Then he takes it to his Lord, the Mighty and Majestic. His spirit, Hammad said, and he mentioned its stench, and he mentioned its curse, and the people of heaven say a wicked spirit that came from the earth.

- إِذَا حُضِرَ الْمُؤْمِنُ أَتَتْهُ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ اخْرُجِي رَاضِيَةً مَرْضِيًّا عَنْكِ إِلَى رَوْحِ اللَّهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ حَتَّى أَنَّهُ لَيُنَاوِلُه

When the believer comes, the angels of mercy come to him with white silk, and they say, “Go out, satisfied and pleasing with you, to the spirit of Allah and basil, and a Lord who is not angry.” Then it comes out like the best fragrance of musk, until he gives it to him.

الْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ صَالِحًا قَالُوا اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ اخْرُجِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيَقُولُونَ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ وَإِذَا كَانَ الرَّجُلُ السُّوءُ قَالَ اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٌ فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ فَلَا يُفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ فُلَانٌ فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ ارْجِعِي ذَمِيمَةً فَإِنَّهَا لَا تُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ فَيُرْسَلُ بِهَا مِنْ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ

The dead is attended by the angels, and if the man was righteous, they say, “Come out, O good soul, it was in the good body.” Enter the good, commendable, and give glad tidings of spirit and basil, and a Allah who is not angry, and she will continue to be told that until she ends up in the heaven in which Allah Almighty is, and if the man is bad, he will say: Come out, O filthy soul, it was in the filthy body. That is until it comes out, then it ascends to the sky, and it is not opened for it. Then it is said, “Who is this?” It is said, “So-and-so.” Then it is said, “No, welcome to the evil soul that was in the evil body.

ع T تغطية الميت بعد خروج روحه

Covering the deceased after his soul has departed

أثر |عائشة| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ سُجِّيَ بِثَوْبٍ حِبَرَةٍ

Athar | Aisha | When the Prophet, may Allah’s prayers and peace be upon him, died, he was shrouded in a garment of ink

ع T لا بأس بتقبيل الميت

It's okay to kiss the dead

أثر |عائشة| أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ بَعْدَ مَوْتِهِ

Athar | Aisha | The Prophet, may Allah’s prayers and peace be upon him, accepted Uthman bin Maz’un after his death

أثر أَنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنُحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمْ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسَجًّى بِبُرْدِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ فَبَكَى ثُمَّ قَالَ بِأَبِي أَنْتَ وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ أَبَدًا أَمَّا الْمَوْتَةُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ فَقَدْ مِتَّهَا

It was reported that Abu Bakr approached a horse from his dwelling in Al-Sanh until he descended and entered the mosque, so he did not speak to the people until he entered upon Aisha, while the Messenger of Allah, may Allah’s prayers and peace be upon him, was lying in a hail of ink. The death that Allah has ordained for you has died

ع T البكاء علي الميت منعاً وجوازاً

Crying over the dead is forbidden and permissible

لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ

He who slapped his cheeks and slashed his pockets and called on the pretext of Jahiliyyah is not one of us

- أَنَا بَرِيْءٌ مِمَّنْ حَلَقَ، وَسَلَقَ، وَخَرَقَ

I am innocent of those who shaved, boiled, and pierced

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ الْفَخْرُ فِي الْأَحْسَابِ وَالطَّعْنُ فِي الْأَنْسَابِ وَالِاسْتِسْقَاءُ بِالنُّجُومِ وَالنِّيَاحَةُ وَقَالَ النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ

There are four things in my ummah from the matters of Jahiliyyah that they do not leave behind: pride in lineages, slandering lineages, seeking rain by the stars, and wailing.

الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ الْمَيِّتُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ

The dead is tormented by the crying of his family over him. The dead is tormented by what he mourned for

هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ

This is a mercy that Allah placed in the hearts of His worshippers, and Allah only shows mercy to those of His merciful worshippers

تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ

The eye sheds tears and the heart grieves, and we only say what pleases our Lord. By Allah, Ibrahim, I am grieved by you

ع T الإخبار بموت الميت جوازا ومنعا

T The news of the death of the deceased is permissible and forbidden

أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ

Zaid took the flag and was struck, then Jaafar took it and was struck, then Ibn Rawaha took it and was struck while his eyes were shedding tears until the flag was taken by a sword from Allah's swords until Allah gave victory to them

- أثر |أبو هريرة| أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ الْيَوْمَ الَّذِيْ مَاتَ فِيْهِ

Athar | Abu Hurairah | The Messenger of Allah, may Allah bless him and grant him peace, mourned the day Negus died

- أثر |حذيفة| إِذَا مِتُّ فَلَا تُؤْذِنُوْا بِيْ أَحَدًا، فَإِنِّيْ أَخَافُ أَنْ يَكُوْنَ نَعْيًا وَإِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النَّعْيِ

- effect | shell | If I die, do not warn anyone about me, for I am afraid that it will be an obituary, and I heard the Messenger of Allah, may Allah's prayers and peace be upon him, forbid the obituary.

ع T غسل الميت

T wash the dead

اِغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكِ إِنْ رَأَيْتُنَّ قَالَتْ قُلْتُ وِتْرًا قَالَ نَعَمْ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حِقْوَهُ وَقَالَ أَشْعِرْنَهَا إِيَّاهُ

Wash her three, five, seven, or more if you see her.

ع T أولى الناس بغسل الميت أقاربه

The first people to wash the deceased are his relatives

وَدِدْتُ أَنَّ ذَلِكَ كَانَ وَأَنَا حَيٌّ فَهَيَّأْتُكِ وَدَفَنْتُكِ مَا ضَرَّكِ لَوْ مِتِّ قَبْلِي فَغَسَّلْتُكِ وَكَفَّنْتُكِ ثُمَّ صَلَّيْتُ عَلَيْكِ وَدَفَنْتُكِ

I wished that that was while I was alive, so I buried you and buried you. What would harm you if you died before me? So I washed you and shrouded you, then I prayed over you and buried you.

ع T شهيد المعركة لا يغسل

The martyr of the battle does not wash

زَمِّلُوْهُمْ زَمِّلُوْهُمْ فِيْ ثِيَابِهِمْ

Zmlmohm Zmlmohm in their clothes

ع T صفة كفن الميت وتكفينه

T The description of the shroud and shrouding of the dead

اِلْبَسُوا مِنْ ثِيَابِكُمْ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

Wear your white clothes, for they are among your best clothes, and shroud your dead in them

إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ

If one of you shrouds his brother, let him shroud him well

- أثر |عائشة| قالت: انَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ سُحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ جُدُدٍ، أُدْرِجَ فِيْهَا إِدْرَاجًا

- Athar | Aisha | She said: The Messenger of Allah, may Allah's prayers and peace be upon him, was shrouded in three white Suholi garments, without a new shirt or turban, in which he was gradually inserted.

ع T تجمير الميت

T ember dead

إِذَا أَجْمَرْتُمُ الْمَيِّتَ فَأَجْمِرُوْهُ ثَلَاثًا

If you bribe the deceased, bribe him three times

ع T فضل تشييع الجنازة والصلاة عليها

The virtue of the funeral and the funeral prayer

مَنْ شَهِدَ جَنَازَةً حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ حَتَّى تُوْضَعَ فِي اللَّحْدِ

Whoever attends a funeral until the funeral prayer is offered for him will have one qirat, and whoever attends until it is buried will have 2 qirats, like two great mountains until it is placed in the grave.

ع T كيف المشي مع الجنازة

T How walk with the funeral

أثر |عبد الله بن عمر| انَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوْا يَمْشُوْنَ أَمَامَ الْجَنَازَةِ

Impact | Abdullah bin Omar | The Messenger of Allah, may Allah bless him and grant him peace, Abu Bakr, Omar and Othman were walking in front of the funeral

- اَلرَّاكِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي حَيْثُ شَاءَ مِنْهَا، خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا

The rider walks behind the funeral procession and the pedestrian walks wherever he wants, behind, in front of, on the right and on the left, close to it.

ع T الإسراع بالجنازة

T hasten the funeral

أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وَإِنْ تَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ

Hurry up with the funeral, for if it is righteous, then it is good that you present it to him, and if it is other than that, then it is evil that you put off your necks.

ع T كلام الروح عند حمل نعشها

The words of the soul when carrying its coffin

إِذَا وُضِعَتْ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي قَدِّمُونِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا إِلَى أَيْنَ تَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ

If the funeral is laid, the men bear it on their necks, and if it is righteous, it says, "Present me, present me," and if it is not righteous, it says, "Oh, woe to her, where are you going with her?"

ع T نسخ القيام للجنازة

T copies do for the funeral

أثر |علي بن أبي طالب| قال: رَأَيْنَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا –يَعْنِيْ فِي الْجَنَازَةِ

Impact | Ali bin Abi Talib | He said: We saw the Messenger of Allah, may Allah's prayers and peace be upon him, stand up, so we stood up, and he sat down, and we sat down – meaning at the funeral

ع T الثناء على الميت

T praise the dead

مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

Whoever you praise good to, Paradise will be necessary for him, and whoever you will praise badly, Hell will be necessary for you. You are Allah's witnesses on earth.

ع T كراهية اتباع النساء الجنازة

T hate following the funeral women

ع T أبواب الصلاة على الجنازة

T the doors of the funeral prayer

ع T أين يصلي عليها ؟

Where does he pray on it?

ع T كيف توضع الجنائز إذا اجتمع فيها الجنسان

T How are funerals arranged if the two sexes meet in them?

ع T فضل من صلى عليه أمة من الناس يبلغون مائة أو أقل

The virtue of a group of people praying upon him is one hundred years old or less

مَا مِنْ مَيِّتٍ تُصَلِّي عَلَيْهِ أُمَّةٌ مِنْ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شُفِّعُوا فِيهِ

There is no dead person who is prayed over by a nation of Muslims who reach one hundred percent and all of them intercede for him except that they intercede for him

مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شُفِّعُوا فِيهِ

No Muslim dies and forty men rise to his funeral, who do not associate anything with Allah, but they intercede for him

ع T طوائف من الناس لم يكن رسول الله

T sects of people was not the Messenger of Allah

صلى الله عليه و سلم

Peace be upon him

يصلي عليهم

He prays for them

صَلُّوا عَلَى صَاحِبِكُمْ، إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ

Pray for your companion, for your companion is in the path of Allah

مَا يُدْرِيْكَ؟ إِذًا لَا أُصَلِّيْ عَلَيْهِ

what do you know If not, pray for it

شَأْنُكُمْ بِهَا

How about you?

- هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ، صَلُّوْا عَلَى صَاحِبِكُمْ

- Was he left to pay off his debt? Pray for your friend

ع T الصلاة على الغائب وعلى القبر

T prayer for the absent and the grave

أَفَلَا آذَنْتُمُوْنِيْ دُلُّوْنِيْ عَلَى قَبْرِهِ

Will you not permit me to show me his grave?

ع T صفة الصلاة على الأموات

The description of prayer for the dead

ع T مشروعية قراءة الفاتحة في الصلاة علي الجنازة ثم الصلاة علي النبي ﷺ ثم الدعاء

The legitimacy of reciting Al-Fatihah during the funeral prayer, then praying for the Prophet, may Allah bless him and grant him peace, and then supplication

ع T الدعاء للميت

T supplication for the dead

إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوْا لَهُ الدُّعَاءَ

If you pray for the dead, pray for him sincerely

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنْ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنْ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ

O Allah, forgive him, have mercy on him, pardon him, pardon him, honor his abode, widen his entrance, wash him with water, snow and hail, and purify him from sins as you purify a white garment from filth, and replace him with an abode better than his abode, a family better than his family, and a husband better than his wife, and admit him into Paradise, and protect him from the torment of the grave or from the torment of the Fire.

- اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ الله

- O Allah, forgive our living and our dead, our witnesses and our absences, our young and our old, our males and our females.

اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Oh Allah, so-and-so, son of so-and-so, is under your protection and the rope of your protection, so he is a jurist from the trial of the grave and the torment of the fire, and you are the people of loyalty and the truth, so forgive him and have mercy on him, for you are the Forgiving, the Merciful.

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Oh Allah, he is your worshipper, the son of your worshipper, and the son of your maidworshipper, he used to bear witness that there is no god but You, and that Muhammad is your worshipper and your messenger, and you know him best.

ع T أبواب الدفن والقبور

The doors of burials and graves

ع T وجوب دفن الآدمي

The necessity of burying the human being

اِذْهَبْ فَوَارِهِ، ثُمَّ لَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِيْ اِذْهَبْ فَاغْتَسِلْ، ثُمَّ لَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِيْ

Go fizz, then don't say anything until you come to me, go and wash, then don't say anything until you come to me

ع T لا يدفن المسلم مع الكافر

A Muslim is not buried with an infidel

لَقَدْ سَبَقَ هَؤُلَاءِ بِخَيْرٍ كَثِيْرٍ لَقَدْ أَدْرَكَ هَؤُلَاءِ خَيْرًا كَثِيْرًا

They have already done a lot of good. They have realized a lot of good

ع T صفة حفر القبر

T is an adjective for digging a grave

اَللَّحْدُ لَنَا وَالشُّق لِغَيْرِنَا

The grave is ours and the slit is for others

اِحْفِرُوْا وَأَوْسِعُوْا وَأَعْمِقُوْا وَأَحْسِنُوْا

Dig, expand, go deeper and improve

- أَوْسِعْ مِنْ قِبَلِ الرَّأْسِ، وَأَوْسِعْ مِنْ قِبَلِ الرِّجْلَيْنِ

- Wider by the head, and wider by the legs

ع T دفن العديد في قبر واحد

T many are buried in one grave

اِدْفِنُوْا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِيْ قَبْرٍ وَاحِدٍ، وَقَدِّمُوْا أَكْثَرَهُمْ قُرْآنًا

Bury the two and the three in one grave, and present the most Quranic of them

أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ

Which one is more taken for the Qur'an?

ع T كيف يدخل الميت إلى قبره ومن يتولى ذلك

How does the dead enter his grave and who takes care of that?

ع T ما يقال ويفعل عند الدفن

What is said and done at the funeral

بِسْمِ اللهِ وَبِاللهِ وَعَلَى مِلَّةِ رَسُوْلِ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ،

In the name of Allah, by Allah, and on the faith of the Messenger of Allah, may Allah’s prayers and peace be upon him.

ع T الاستغفار للميت وسؤال التثبيت له

T Seeking forgiveness for the dead and asking for confirmation for him

اِسْتَغْفِرُوْا لِأَخِيْكُمْ وَسَلُوْا لَهُ التَّثْبِيْتَ فَإِنَّهُ الْآنَ يُسْأَلُ

Ask forgiveness for your brother and ask him for confirmation, for he is now asking

ع T الدفن ليلاً

T night burial

نَاوِلُوْنِيْ صَاحِبَكُمْ

Hand me your master

ع T أحوال الروح بعد قبضها وسؤالها وفتنتها

T The conditions of the soul after its capture, its questioning and its temptation

|التالي من الحديث السابق في قبض الأرواح| فَيُرَدُّ – أَيِ الْمُؤْمِنُ، إِلَى الْأَرْضِ وَتُعَادُ رُوْحُهُ فِيْ جَسَدِهِ قَالَ: فَإِنَّهُ يَسْمَعُ قَرْعَ نِعَالِ أَصْحَابِهِ إِذَا وَلَّوْا عَنْهُ مُدْبِرِيْنَ، فَيَأْتِيْهِ مَلَكَانِ شَدِيْدَا الْاِنْتِهَارِ فَيَنْتَهِرَانِهِ وَيُجْلِسَانِهِ، فَيَقُوْلَانِ لَهُ: مَا دِيْنُكَ؟ فَيَقُوْلُ: دِيْنِي الْإِسْلَامُ، فَيَقُوْلَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ؟ فَيَقُوْلُ: هُوَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَقُوْلَانِ لَهُ: وَمَا عِلْمُكَ فَيَقُوْلُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيَنْتَهِرُهُ فَيَقُوْلُ: مَنْ رَبُّكَ؟ مَا دِيْنُكَ؟ مَنْ نَبِيُّكَ؟ وَهِيَ آخِرُ فِتْنَةٍ تَعْرِضُ عَلَى الْمُؤْمِنِ، فَذَلِكَ حِيْنَ يَقُوْلُ عَزَّ وَجَلَّ: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ}، فَيَقُوْلُ: رَبِّيَ اللهُ، وَدِيْنِي الْإِسْلَامُ، وَنَبِيِّيْ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيُنَادِيْ مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِيْ فَأَفْرِشُوْهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوْهُ مِنَ الْجَنَّةِ، وَافْتَحُوْا لَهُ بَابًا إِلَى الْجَنَّةِ،

The following is from the previous hadith about taking souls So he - that is, the believer - returns to the earth and his soul is returned to his body. He said: He hears the knocking of the sandals of his companions when they turn away from him, then two angels come to him severely, and they rebuke him and make him sit, and they say to him: What is your religion? He says: My religion is Islam, and they say to him: Who is this man who was sent among you? He says: He is the Messenger of Allah, may Allah’s prayers and peace be upon him. What is your religion? Who is your prophet? And it is the last sedition that is presented to the believer, so that is when the Almighty says: {Allah will prove those who believe with the firm saying in this worldly life and in the Hereafter}, and he says: My Lord is Allah, and my religion is Islam, and my Prophet Muhammad, may Allah’s prayers and peace be upon him, then a herald calls out in the sky: If my worshipper has spoken the truth So bed him from Paradise, and clothe him from Paradise, and open a door to Paradise for him.

- قَالَ فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ قَالَ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّيَابِ طَيِّبُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُرُّكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُوْلُ

He said: Then he will come from its spirit and perfume, and his grave will be widened for him as far as he can see.

وقال في الكافر: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيُنَادِي مُنَادٍ مِنْ السَّمَاءِ أَنْ كَذَبَ فَافْرِشُوا لَهُ مِنْ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُوءُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ فَيَقُولُ أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ رَبِّ لَا تُقِمْ السَّاعَةَ

And he said about the unbeliever: Then his soul is returned to his body, and two angels come to him and make him sit up, and they say to him from your Lord, and he says to him, “Hah, Huh, I don’t know.” Then they say to him, “What is your religion?” He says, “Hah, I don’t know.” Then they say to him, “Who is this man who was sent among you?” He says, “Hah, I don’t know.” From the fire, and open a door to the fire for him, so he will come from its heat and its poisons, and his grave will be narrowed for him until his ribs are intertwined, and a man with an ugly face, ugly clothes, and a stinky wind will come to him, and he will say, Preach what will displease you. the hour

إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ أَحَدُكُمْ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ ثُمَّ يُنَوَّرُ لَهُ فِيهِ ثُمَّ يُقَالُ لَهُ نَمْ فَيَقُولُ أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ فَيَقُولَانِ نَمْ كَنَوْمَةِ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُ مِثْلَهُ لَا أَدْرِي فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ فَيُقَالُ لِلْأَرْضِ الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ فَتَخْتَلِفُ فِيهَا أَضْلَاعُهُ فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ

When the dead is buried, or one of you says, two black and blue angels come to him, one of whom is called the Munkar and the other the nakir, and they say, “What did you say about this man?” He says, “What he used to say is he is the worshipper of Allah and His Messenger, I bear witness that there is no god but Allah, and that Muhammad is His worshipper and His Messenger.” Then they say, “We knew that you said this.” Then he is allowed to His grave is seventy cubits by seventy, then it is illuminated for him, then it is said to him, “Sleep.” He says, “Go back to my family and tell them.”

They say, “Sleep like the sleep of a bride who is awakened by none other than the most beloved of his family to him, until Allah sends him from that sleeping place, even if he is a hypocrite.” We know that you say that, so it is said to the earth that he is orphaned, then he is orphaned, and his ribs diverge therein, and he remains therein tormented until Allah resurrects him from that resting place of his.

- إنَّ الْعَبْدَ إِذَا وُضِعَ فِيْ قَبْرِهِ وَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَسَمِعَ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ – فَذَكَرَهُ بِنحْو سابقه – وفيه: فَيَقُوْلُ – يعنى الْمُؤْمِنَ، : دَعُوْنِيْ حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِيْ إلخ وفيه ف

That when a worshipper is placed in his grave and his companions turn away from him, and that he hears the knocking of their shoes, two angels come to him - and he reminded him of the previous one - and in it he says - meaning the believer: Leave me until I go and give good tidings to my family etc. And in it so

- يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الحَيَاةِ الدُّنْيَا وفِي الآخِرَةِ} نَزَلَتْ فِيْ عَذَابِ الْقَبْرِ، يُقَالُ لَهُ : مَنْ رَبُّكَ ؟ فَيَقُوْلُ: رَبِّيَ اللهُ، وَنَبِيِّيْ مُحَمَّدٌ رَسُوْلُ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَ

- Allah proves those who believe with the firm saying in the life of this world and in the Hereafter. He says: My Lord is Allah, and my Prophet Muhammad is the Messenger of Allah, may Allah bless him and grant him peace

إنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

If one of you dies, he will be shown his seat in the morning and evening, if he is from the people of Paradise, then he will be among the people of Paradise, and if he is among the people of Hell, then he will be among the people of Hell.

هَذَا الَّذِي تَحَرَّكَ لَهُ الْعَرْشُ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ وَشَهِدَهُ سَبْعُونَ أَلْفًا مِنْ الْمَلَائِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ

This is the one for whom the throne moved, the gates of heaven were opened for him, and seventy thousand angels witnessed him. He was hugged and then released.

ع T حبس الروح المدينة وأسرها في البرزخ

T Imprisonment of the spirit of the city and its captivity in the isthmus

نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ مَا كَانَ عَلَيْهِ دَيْنٌ

The same believer hangs whatever religion he owes

إنَّ أَخَاكَ مَحْبُوْسٌ بِدَيْنِهِ فَاقْضِهِ عَنْهُ

If your brother is imprisoned by his debt, pay it off

ع T روح المؤمن في البرزخ

The soul of the believer in the isthmus

إِنَّمَا نَسَمَةُ الْمُسْلِمِ طَيْرٌ يَعْلُقُ بِشَجَرِ الْجَنَّةِ حَتَّى يُرْجِعَهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ

The soul of a Muslim is a bird that clings to the trees of Paradise until Allah, Blessed and Exalted is He, returns it to its body on the day He resurrects it

ع T ما يلحق الميت بعد موته من عمل

T What follows the dead after his death

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهُ

If a person dies, his deeds are cut off except for three: ongoing charity, beneficial knowledge, or a righteous son who prays for him

- نَعَمْ، فَتَصَدَّقْ عَنْهَا

- Yes, so you believe it

إِنَّهُ لَوْ كَانَ مُسْلِمًا فَأَعْتَقْتُمْ عَنْهُ أَوْ تَصَدَّقْتُمْ عَنْهُ أَوْ حَجَجْتُمْ عَنْهُ بَلَغَهُ ذَلِكَ فَلَوْ كَانَ أَقَرَّ بِالتَّوْحِيْدِ فَصُمْتَ وَتَصَدَّقْتَ عَنْهُ نَفَعَهُ ذلِكَ

That if he was a Muslim and you emancipated him, or you gave alms on his behalf, or you performed Hajj on his behalf, that would have reached him.

ع T سب الأموات

T curse the dead

لَا تَسُبُّوا الْأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوْا

Do not revile the dead, for they have led to what they have sent

ع T التعزية

T console

يَا فُلَانُ أَيُّمَا كَانَ أَحَبُّ إِلَيْكَ أَنْ تَمَتَّعَ بِهِ عُمُرَكَ أَوْ لَا تَأْتِي غَدًا إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ فَذَاكَ لَكَ

so-and-so, whichever is more desirable for you to enjoy with him throughout your life, or not to come tomorrow to one of the gates of Paradise, unless you find that he has preceded you in opening it for you, and that is yours.

ع T أعداد الطعام لأهل الميت

T Preparing food for the dead's family

اِصْنَعُوْا لِآلِ جَعْفَرَ طَعَامًا فَقَدْ أَتَاهُمْ أَمْرٌ يُشْغِلُهُمْ أَوْ أَتَاهُمْ مَا يُشْغِلُهُمْ
Make food for the family of Ja`far, for something has come to them that preoccupies them, or something that preoccupies them has come to them

ع T الإحداد علي الميت

T mourning for the dead

لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
It is not permissible for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three nights, except for a husband of four months and ten days.

ع T فضل موت الأولاد مع الصبر

T prefer the death of children with patience

لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنْ الْوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ
A Muslim who has three children does not die and enters the Fire unless he fulfills his oath

مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ
There is no Muslim who dies of three people who have not reached the age of perjury except that Allah will admit him to Paradise by virtue of His mercy upon them

- أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثٌ مِنَ الْوَلَدِ كَانُوْا حِجَابًا مِنَ النَّارِ؛ وَاثْنَانِ
Any woman whose three children die will be a shield from the Fire. and two

اِصْبِرِيْ!إِنَّ الصَّبْرَ عِنْدَ الصَّدْمَةِ الْأُوْلَى

Be patient! Patience is at the first shock

ع T فضل المصائب وأنها كفارات للذنوب ووجود الصبر عليها وما يقال عندها

T The virtue of calamities and that they are expiations for sins and the existence of patience for them and what is said about them

إِذَا سَبَقَتْ لِلْعَبْدِ مِنْ اللَّهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتَلَاهُ اللَّهُ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبَّرَهُ حَتَّى يُبْلِغَهُ الْمَنْزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنْهُ
If the worshipper of Allah preceded a status that he did not reach with his work, Allah will test him in his body, in his money, or in his children, then he will be patient until he reaches the status that preceded him from him.

مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا
No Muslim is harmed by a thorn, or above it, except that Allah expiates his sins for it, as a tree sheds its leaves

لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً

believer is not afflicted by a thorn or something greater than it, except that Allah raises him by a degree and erases a sin from him because of it

مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا حَزَنٍ وَلَا وَصَبٍ حَتَّى الْهَمِّ يَهُمُّهُ إِلَّا يُكَفِّرُ اللَّهُ بِهِ عَنْهُ سَيِّئَاتِهِ
Nothing afflicts a believer in terms of weariness, grief, or illness, not even anxiety that worries him, but Allah expiates his misdeeds for him.

مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ
The affliction continues with the believer, male and female, in himself, his children and his wealth until he meets Allah with no sin on him

- مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي؛ اَللّٰهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيْبَتِيْ فَأْجُرْنِيْ فِيْهَا؛ وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجَرَهُ اللَّهُ فِي

- There is no worshipper who is afflicted with a calamity, and he says, “We belong to Allah, and to Him we shall return.” O Allah, reward me in my calamity; Oh Allah, I count my calamity with you, so reward me with it; And replace me with something better than it, but Allah will reward it for me

ع T فضل عيادة المريض

T preferred clinic patient

إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمُ لَمْ يَزَلْ فِيْ خُرْفَةِ الْجَنَّةِ
If a Muslim returns to his Muslim brother, he is still in the doom of Paradise

مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

There is no Muslim who visits a Muslim in the morning but that seventy thousand angels pray for him until evening, and if he visits him in the evening but that seventy thousand angels pray for him until morning, and he has an autumn in Paradise

ع T البناء والمشي والجلوس على القبور ونحو ذلك

Building, walking, sitting on graves, and the like

لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ

It is better for one of you to sit on a burning ember, and his clothes are burned and it is removed to his skin, than to sit on a grave

- لَا تُصَلُّوْا إِلَى الْقُبُوْرِ، وَلَا تَجْلِسُوْا عَلَيْهَا

Do not pray to the graves, and do not sit on them

ع T زيارة القبور وما يقال عندها

T Visiting graves and what is said at them

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الْآخِرَةَ

I used to forbid you to visit graves, so visit them, for they renounce this world and remember the hereafter

- إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ؛ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ

- The grave is the first of the stages of the Hereafter. I have never seen a scene except that the grave is more terrible than it

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you, the people of this abode among the believers and the Muslims, and I, Allah willing, will join you. We ask Allah for wellness for us and for you

- إِنَّ جِبْرِيْلَ أَتَانِيْ فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ؛ قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْ

Gabriel came to me and said: Your Lord commands you to go to the people of Al-Baqi’ and ask forgiveness for them. Say, “Peace be upon the people of this abode, among the believers and the Muslims, and may Allah have mercy on those who have gone ahead of us and those who have advanced.”

ع T الزكاة

T Zakat

ع T وجوبها

T obligatory

انك تقدم على قوم اهل كتاب فليكن أول ما تدعوهم إليه عبادة الله فإذا عرفوا الله فأخبرهم أن الله قد فرض عليهم خمس صلوات فى يومهم وليلتهم فإذا فعلوا الصلاة أخبرهم أن الله فرض عليهم زكاة تؤخذ من أموالهم وترد على فقرائهم فإذا أطاعوا بها فخذ منهم وتوق كرائم أموال الناس

You are going to the people of the Book, so let the first thing you call them to be the worship of Allah, so if they know Allah, then tell them that Allah has imposed on them five prayers in their day and night, so if they do the prayer, tell them that Allah has imposed on them zakat, to be taken from their money and returned to their poor, so if they obey it, then take from them and wait for the most generous of money the people

أمرت أن اقاتل الناس حتى يقولوا ا إله إلا الله فمن قالها فقد عصم منى ماله ونفسه إلا بحقه وحسابه على الله

I have been commanded to fight people until they say, “There is no god but Allah.” So whoever says it, his life and his money are safe from me except by his right, and his reckoning is with Allah.

ع T وعيد مانعى الزكاة

T and the feast of those who refuse zakat

من اتاه الله مالا فلم يؤد زكاته مثل له يوم القيامه شجاعا أقرع له زبيبتان يطوقه يوم القيامة ثم يأخذ بلهزمتنه ثم يقول : أنا مالك أنا كنزك ثم تلا |ولا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ

He who is given money by Allah and does not want to pay its zakat, a brave man will be likened to him on the Day of Resurrection, and he will have two squibs around him on the Day of Resurrection, then he will take hold of it and then say: I am your owner, I am your treasure. him on the Day of Resurrection

ما من صاحب ذهب ولا فضة لا يؤدى منها حقا إلا إذا كان يوم القيامة صفحت له صفائح من نار فأحمى عليها فى نار جهنم فيكوى بها جنبه وجبينه وظهره كلما ردت أعيدت له فى يوم كان مقداره خمسين ألف سنه حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار ولا صاحب إبل لا يؤدى منها حقها ومن حقها حلبها يوم وردها إلا إذا كان يوم القيامة بطح له بقاع قرقر أوفر ما كانت لا يفقد منها فصيلا واحدا تطؤه بأخفافها وتعضه بأفواهها كلما مر عليه أخراها رد عليه أولاها فى يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار ولا صاحب بقر ولا غنم لا يؤدى منها حقها إلا إذا يوم القيامة بطح له بقاع قرقر لا يفقد منها شيئا ليس فيها عقصاء ولا جلحاء ولا عضباء تنطحه بقرونها وتطؤه بأظلافها كلما مر عليه أخراها رد عليه أولاها فى يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار

There is no owner of gold or silver who is not given a right of it unless on the Day of Resurrection, sheets of fire will be struck for him, then it will be heated in the fire of Hell, and his side, forehead and back will be cauterized with it. And as for the fire, the owner of a camel does not pay its right from it, and it has the right to milk it on the day it returns it, unless on the Day of Resurrection it will be flattened by the most abundant of what it used to be. Until it is decided among the worshippers, and he

sees his way, either to Heaven or to Hell, and no owner of cows or sheep will not be given what is due from them unless, on the Day of Resurrection, he will be flattened by a gurgling bottom, of which he will not lose anything, and there will be no thorns, bristles, or limbs, butting him with their horns and folding him with their hooves. The first is on a day the length of which is fifty thousand years, until it is judged between the worshippers, and he sees his way, either to Paradise or to Hell.

ع T الأنواع التى تجب فيها الزكاة والقدر الذى تجب فيه

The types in which zakat is due and the amount in which it is due

إذا كان لك مائتا درهم وحال عليها الحوال ففيها خمسة دراهم وليس عليك شئ حتى يكون لك عشرون دينارا وحال عليها الحوال ففيها نصف دينا

If you have two hundred dirhams, and the condition has become due, then there are five dirhams in it, and you do not owe anything until you have twenty dinars, and the condition has become due, then there is half a debt.

ليس فيها دون خمسة أوسق من التمر صدقة وليس فيما دون خمس أواق من الورق صدقة وليس فيها دون خمس ذود من الإبل صدقة

There is no charity on it that is less than five wasqs of dates, and there is no charity on it that is less than five Ouqs of paper, and there is no charity on it that is less than five uds of camels.

فى كل ثلاثين من البقر تبيع أو تبيعة وفى كل أربعين مسنة

For every thirty cows you sell or sell, and for every forty old women

لا تأخذا فى الصدقة إلا من هذه الاصناف الأربعة : الشعير والحنطة والزبيب والتمر

Do not take in charity except from these four types: barley, wheat, raisins and dates

وفى الركاز الخمس

And in the five ore

ع T ما يجب فيه العشر أو نصف من المحصولات الزراعية والثمار

What must be one-tenth or half of the agricultural crops and fruits

فيما سقت السماء والعيون أو كان عثريا العشر وفيما سقى بالنضح نصف العشر

For what was watered by the sky and springs, or if it was stumbling, one-tenth, and for what was irrigated by spewing, half the tenth

ع T نصاب الحبوب والثمار

T is the quorum for grains and fruits

ليس فيما دون خمسة أوسق من تمر ولا حب صدقة

There is no charity for less than five wasqs of dates, nor grain

ع T نصاب الذهب والفضة

T is the nisab of gold and silver

إذا كانت لك مائتا درهم وحال عليها الحول ففيه خمسة دراهم وليس عليك شئ حتى يكون لك عشرون دينارا وحال عليها الحول ففيها نصف دينار

If you have two hundred dirhams and a year has passed for them, then there are five dirhams in it, and you do not have to pay anything until you have twenty dinars and a year has passed for them, then there is half a dinar in it.

ع T نصاب الإبل والغنم وما يجب فى ذلك

Nisab for camels and sheep and what is required in that

ع T نصاب البقر

T cow spotter

ع T زكاة الحلى

T zakat on jewelry

أتعطين زكاة هذا ؟ أيسرك أن يسورك الله بهما يوم القيامة سوارين من نار ؟

Do you give alms for this? Would you be pleased that Allah would put two bracelets of fire on you on the Day of Resurrection?

- ما هذا يا عائشة؟ أتؤدين زكاتهن ؟ هو حسبك من النار

- What is this, Ayesha? Do you want their zakat? He is enough for you from the fire

ع T زكاة عسل النحل

T alms for honey bees

ع T زكاة الركاز والمعادن

Zakat on ore and minerals

جرح العجماء جبار والبئر جبار والمعدن جبار وفى الركاز الخمس

The wound of the great is mighty, the well is mighty, the metal is mighty, and in the five ore

إن وجدته فى قرية مسكونة أو سبيل ميتاء فعرفه وإن وجدته فى خربة الجاهلية أو فى قرية غير مسكونة ففيه وفى الركاز الخمس

If you find it in an inhabited village or a dead street, identify it, and if you find it in a ruined pre-Islamic period or in an uninhabited village, then the fifth is in it and on the treasure.

ع T ما يشترط له مرور الحول وما لا زكاة فيه

What is required for a year to pass and for which there is no zakat

من استفاد مالا فلا زكاة عليه حتى يحول عليه الحول

Whoever benefits from money is not obliged to pay zakat until one year has passed

ليس على المسلم فى فرسه ولا فى مملوكه صدقة

A Muslim does not have to pay alms on his horse or on his property

- ما جاءنى فيها شئ إلى هذه الآية الجامعة الفاذة : إفَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ | ومَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ إ

- Nothing came to me about it until this unique, comprehensive verse: “So whoever does an atom’s weight of good will see it.” And whoever does an atom's weight of evil will see it

إذا أديت زكاة مالك فقد قضيت ما عليك

If you pay zakat on your money, you have spent what you owe

ع T خرص الثمار وترك الثلث او الربع

T cut the fruits and leave a third or a quarter

اخرصوا احصى ما يخرج منها كم جاء حديقتك

Count what comes out of it, how much your garden came

إذا خرصتم فخذوا أو دعوا الثلث فإن لم تدعوا الثلث فدعو الربع

If you cheat, then take or leave a third. If you do not leave behind a third, then leave a quarter

ع T إخراج الزكاة قبل وقتها

Take out zakat before its time

ع T أحكام جباة الزكاة

The provisions of collecting zakat

العامل على الصدقة بالحق كالغازى فى سبيل الله حتى يرجع إلى بيته

The one who works on charity with the truth is like a warrior in the cause of Allah until he returns to his home

إذا أتاكم المصدق فلا يفارقنكم إلا عن رضى

If the believer comes to you, he will not leave you except with satisfaction

- ما بال العامل نبعثه على بعض أعمالنا فيقول : هذا لكم وهذا لى فهلا جلس فى بيت ابيه أو بيت أمه فينظر يهدى إليه أم لا ؟ والذى نفسى بيده لا يأخذ أحد منها شيئا إلا جاء به يوم القيامة يحمله على رقبته إن كان بعيرا له رغاء أو بقرة لها خوار أو شاة تيعر اللهم هل ب

What is the matter with the worker that we send him to do some of our work, and he says: This is for you and this is for me, so why does he sit in his father’s house or his mother’s house and see whether gifts are given to him or not? By the One in Whose hand is my soul, no one takes anything from it but he brings it on the Day of Resurrection carrying it on his neck, if it is a grunting camel, or a mooing cow, or a bleating sheep.

ع T دعاء الامام أو الساعى مع دافع الزكاة

supplication of the imam or the seeker with the payer of zakat

اللهم صل عليهم اللهم صل على آل أبى أوفى

O Allah, bless them, O Allah, bless the family of my father, who is more fulfilled

ع T المعتدى فى الصدقة

T transgressor in charity

المعتدى فى الصدقة كمانعها

The aggressor in charity Kmnha

ع T زكاة الفطر

T Zakat al-Fitr

ع T مصاريف الزكاة من لا تحل له

The expenses of zakat are not permissible for him

إن شئتما أعطيتكما ولا حظ فيها لغنى ولا لذى قوة مكتسب

If I give you something, there is no share in it for wealth, nor for one who has acquired power

لا تحل الصدقة لغنى إلا لخمسة : لغاز فى سبيل الله أو لغارم أو رجل اشتراها بماله أو رجل له جار مسكين فتصدق على المسكين فأهدى المسكين للغنى أو لعامل عليها

Charity is not permissible for the rich, except for five: one who fights in the way of Allah, or a debtor, or a man who bought it with his money, or a man who has a poor neighbor who gives alms to the poor and gives the poor a gift to the rich, or to a worker on it.

ع T تحريم الصدقة على رسول الله ﷺ وعلى آل بيته ومواليهم

The prohibition of giving alms to the Messenger of Allah, may Allah’s prayers and peace be upon him, and his family and their dependents

كخ القها أما شعرت أنا لا نأكل الصدقة

I threw it away, but I felt that I do not eat charity

إن الصدقة لا تنبغى لمحمد ولا لآل محمد إنما هى أوساخ الناس

Charity is not appropriate for Muhammad or the family of Muhammad, but it is the dirt of people

إن الصدقة لا تحل لنا وإن موالى القوم من أنفسهم

Charity is not permissible for us, and the people's guardians are from themselves

ع T من هم أهل البيت الذين تحرم عليهم الصدقة

T Who are the people of the house for whom charity is forbidden?

ع T إباحة الهدية للنبى وأهل بيته ﷺ

The permissibility of gifts to the Prophet and his household, may Allah bless him and grant him peace

أهدية أم هو صدقة كلوا

A gift or is it a charity? Eat

ع T ذم السؤال ووعيد ذلك

The slander of the questioner and the threat of that

إن المسألة لا تحل إلا لثلاثة : رجمل تحمل بحمالة بين قوم ورجل أصابته جائحة فاجتاحت ماله فيسأل حتى يصيب سدادا من عيش أو قواما من عيش ورجل أصابته فاقة حتى يشهد له ثلاثة من ذوى الحجا من قومه أن قد اصابته حاجة وأن قد حلت له المسألة وما سوى ذلك من المسائل سحت

The issue is not permissible except for three: a camel that is carried by a sling between people, a man who has been afflicted by an catastrophe, and his money is overtaken, and he begs until he obtains a payment of livelihood or a subsistence of subsistence, and a man who is afflicted by poverty until three of his people who have had a pilgrimage testify to him that a need has befallen him, and that the issue has befallen him and what else. That's one of the tricks I'm cleared

من سأل الناس أموالهم تكثرا فإنما يسأل جمرا فليستقل أو ليستكثر

Whoever asks people for their wealth to increase, then he is asking for a burning coal, so let him be less, or he should be more

لا تزال المسألة بأحدكم حتى يأتى الله وليس فى وجهه مزعة لحم

The issue continues with one of you until Allah comes and there is no shred of flesh in his face

من سأل وله ما يغنيه جاء يوم القيامة خموش أو خدوش أو كدوح فى وجهه

Whoever asks and has something to suffice him, he will come on the Day of Resurrection with bruises, scratches, or scars on his face

ع T جواز السؤال لذى سلطان وذم الإلحاف

T The permissibility of asking the Sultan and the slander of the quilt

إن المسألة كد يكد بها الرجل وجهه إلا أن يسأل الرجل سلطانا أو فى أمر لا بد منه

Begging is a man's toil, unless he asks a man for authority or in an indispensable matter

لا تلحفوا فى المسألة فوالله لا يسألنى أحد منكم شيئا فتخرج له مسالته منى شيئا وأنا له كاره فيبارك له فيما أعطيته

Do not hesitate in begging, for by Allah, none of you asks me for anything, so that his request comes out of me something, and I hate him, so he blesses him for what I gave him

ع T الحض على إعطاء السائل

T exhort to give the sail

ردوا السائل ولو بظلف محرق

They replied the torrent, even with a burning hoof

للسائل حق وان جاء على فرس

Sail has the right, even if he came on a mare

ع T جواز السؤال للمحتاجين

The permissibility of begging for the needy

تصدقوا عليه خذوا ما وجدتم وليس لكم إلا بذلك

You believe it, take what you find, and you have nothing but that

ع T جواز أخذ العطاء من غير إشراف نفس

T It is permissible to take the bid without self-supervision

خذ فتموله أو تصدق به وما جاءك من هذا المال وأنت غير مشرف ولا سائل فخذه وما لا فلا تتبعه نفسك

Take it and fund it or give it in charity, and whatever comes to you from this money and you are neither honorable nor liquid, take it and whatever is not, do not follow it yourself.

ع T الحث على العمل والاستعفاف عن المسألة

T Urging action and abstaining from the matter

ما يكون عندى من خير فلن أدخره عنكم ومن يستعفف يعفه الله ومن يستغن يغنه الله ومن يتصبر يصبره الله وما أعطى أحد عطاء خيرا وأوسع من الصبر
Whatever good I have, I will not store it for you. He who seeks abstinence will be forgiven by Allah. He who seeks self-sufficiency will be enriched by Allah.
اليد العليا خير من اليد السفلى فاليد العليا هى المنفقة والسفلى هى السائلة
The upper hand is better than the lower hand, for the upper hand is the spender and the Salafi is the liquid
- يا حكم ، إن هذا المال خضرة حلوة ، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذ بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، اليد العليا خير من اليد السفلى
O Hakam, this money is green and sweet, so whoever takes it generously will be blessed with it, and whoever takes it generously will not be blessed with it, and he is like one who eats and is not satisfied, the upper hand is better than the lower hand
- والذي نفسي بيده لأن يأخذ أحدكم حبله فيحتطب على ظهره ، خير له من أن يأتى رجلا فيسأله ، اعطاه أو منعه
By the One in Whose hand is my soul, for one of you to take a rope and gather firewood on his back, it is better for him than to go to a man and ask him whether he gives it or withholds it.
ع T مدح الإنفاق وذم البخل والإمساك
Praising spending and vilifying miserliness and constipation
ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما : اللهم أعط منفقاً خلفاً ، ويقول الآخر: اللهم اعط ممسكاً تلفاً
There is no day when the worshippers wake up except for two angels who descend, and one of them says: O Allah, cover the one who spends behind, and the other says: O Allah, give the one who is holding back
- مثل البخيل والمتصدق كمثل رجلين عليهما جبتان من حديد من تديهما إلى تراقيهما، فإما المنفق فلا ينفق إلا سبعت أو وفرت على جلده حتى تخفي بنانه وتعفو أثره، وأما البخيل فلا يريد أن ينفق شيئاً إلا لزقت كل حلقة مكانها، فهو يوسعها ولا تتسع
The parable of the miser and the charitable person is like that of two men who have two iron robes on them from their hands to their collarbones, so as for the spender, he does not spend except seven or more on his skin until his fingertips are hidden and its effect is forgiven, and as for the miser, he does not want to spend anything except that every ring is stuck in its place, so he expands it and does not expand
- اتقوا الظلم ، فإن الظلم ظلمات يوم القيامة ، واتقوا الشح ، فإن الشح اهلك من كان قبلكم ، حملهم على أن سفكوا دماءهم ، واستحلوا محارمهم
Beware of oppression, for oppression is darkness on the Day of Resurrection, and beware of greed, for greed destroyed those who were before you, made them shed their blood, and violated their prohibitions.
- هم الأخسرون ورب الكعبة هم الأكثرون اموالاً إلا من قال هكذا وهكذا وهكذا من بين يديه ، ومن خلفة ، وعن يمينه ، وعن شماله ، وقليل ما هم
- They are the losers, and by the Lord of the Kaaba, they are the most in wealth, except for those who say like this, and so on, and so on from in front of him, behind him, on his right, and on his left, and they are few.
- يا ابن آدم إنك إن تبذل الفضل خير لك ، وإن تمسكه شر لك ولا تلام على كفاف ، وابدأ بمن تعول ، واليد العليا خير من اليد السفلى
O son of Adam, it is good for you to spend the surplus, and to keep it is bad for you, and you are not to be blamed for subsistence.
- ارضحى ما استطعت ، ولا توعى فيوعي الله عليك انضحوا ، أو انضحى ، أو انفقي ، ولا تحصى فيحصي الله عليك ، ولا توعي فيوعي الله عليك
Satisfy as much as you can, and do not succumb so that Allah will scatter you
إن الله قال لي: أنفق انفق عليك
Allah said to me: Spend and I will spend on you
ع T فضل الصدقة والحض عليها
The virtue of charity and urging it
ما تصدق أحد بصدقة من طيب ولا يقبل الله طيباً إلا أخذها الرحمن بيمينه وإن كانت تمرة تربو في كف الرحمن حتى تكون أعظم من الجبل كما يربي أحدكم فلوه وفصليه
No one gives alms from good, and Allah does not accept good except that the Most Merciful takes it in His right hand, even if a date is raised in the palm of the Most Merciful until it is greater than a mountain as one of you raises coltsfoot and separate it.
كل امرئ في ظل صدقته حتى يقضى بين الناس
All my affairs are in the shade of his charity until it is decided among the people
على كل مسلم صدقة فليعمل بيديه فينفع نفسه ويتصدقفيعين ذا الحاجة الملهوف فيأمر بالخير فيمسك عن الشر فإنه له صدقة

Every Muslim has to give charity, so let him work with his hands and benefit himself, and give alms to help the needy and anxious, so he enjoins good and refrains from evil, for it is charity for him.
يا نساء المسلمات لا تحقرن جارة لجارتها ولو فرسن شاة
O Muslim women, do not despise a female neighbor for her female neighbour, even if they are to mount a sheep
- من استطاع منكم أن يتقي النار فليتصدق ولو بثق تمرة ، فمن لم يجد فبكلمة طيبة
Whoever among you is able to protect himself from the Fire, let him give alms, even if he plucks a date, and whoever does not find it, then with a kind word
ع T أفضل الصدقة
The best charity
دينار أنفقته في سبيل الله ، ودينار أنفقته في رقبة ، ودينار تصدقت به على مسكين ، ودينار أنفقته على اهلك ، أعظمها أجراً الذي أنفقته على أهلك
A dinar you spent in the cause of Allah, a dinar you spent on a free neck, a dinar you gave in charity to a needy person, and a dinar you spent on your family, the greatest reward is the one you spent on your family.
- أفضل دينار ينفقه الرجل دينار ينفقه على عياله ، ودينار ينفقه على دابته في سبيل الله ، ودينار ينفقه على أصحابه في سبيل الله
The best dinar a man can spend is a dinar he spends on his family, a dinar he spends on his mount for the sake of Allah, and a dinar he spends on his companions for the sake of Allah.
- خير الصدقة ما كان عن ظهر غنى ، وابدأ بمن تعول
- The best charity is what is provided on the back of one who is rich, and start with whom you depend on
- أن تصدق وأنت صحيح شحيح تخشى الفقر وتأمل الغنى ، ولا تمهل حتى إذا بلغت الحلقوم ، قلت : لفلان كذا ، ولفلان كذا ، وقد كان لفلان
To give alms when you are healthy and scarce, fearing poverty and hoping for wealth, and do not delay until you reach the throat.
جهد المقل وابدأ بمن تعول
Effort Almql and begin with whom you count
أفضل الصدقة الصدقة على ذي الرحم الكاشح
The best charity is charity for one who has a poor womb
- أفضل الصدقات ظل فسطاط في سبيل الله عز وجل أو منيحة خادم في سبيل الله، أو طروقة فحل في سبيل الله
The best alms is the shade of a tent for the sake of Allah Almighty, or the donation of a worshipper in the cause of Allah, or a stallion for the sake of Allah.
الماء
water
أربعون خصلة : أعلاهن منيحة العنز ما يعمل رجل بخصلة منها رجاء ثوابها وتصدق موعودها إلا أدخله الله بها الجنة
Forty traits: The best of them is the gift of the goat. What a man does with a trait of it, hoping for its reward and fulfilling its promises, except that Allah will admit him to Paradise with it.
ع T فضل الصدقة على الأقارب والأزواج والأولاد
The preference of charity over relatives, spouses and children
إن المسلم إذا أنفق على أهله نفقة وهو يحتسبها كانت له صدقة
If a Muslim spends money on his family while hoping for it, then it is charity for him
لو أعطيتها أخوالك كان أعظم لأجرك
If you gave it to your uncles, your reward would be greater
- الصدقة على المسكين صدقة ، وهي على ذي الرحم ثنتان صدقة وصلة
Charity given to the poor is charity, and it is twofold charity given to a relative
أنفقه على نفسك أنفقه على ولدك أنفقه على خادمك أنفقه على أهلك أنفقه على خادمك انت اعلم
Spend it on yourself Spend it on your son Spend it on your worshipper Spend it on your family Spend it on your worshipper You know best
- ألك مال غيره ؟ من يشتريه منى ؟ ابدأ بنفسك فتصدق عليها ، فإن فضل شيء فلأهلك ، فإن فضل عن أهلك شيء فلذي قرابتك ، فإن فضل عن ذي قرابتك شيء فهكذا فبين يديك وعن يمينك وعن شمالك
- Do you have any other money? Who buys it from me? Start with yourself and give it as alms, if something is left over, then it is for your family, and if something is left for your family, it is for your relatives, and if something is left for your relatives, then it is like this, between your hands, your right and your left
- تصدقن ولو من حليكن من هما أي الزيانب؛ نعم ، لها أجر القرابة وأجر الصدقة

- You believe, even if one of your jewelry, which are the tails; Yes, it has the reward of kinship and the reward of charity

أنفقي عليهم فإن لك أجر ما أنفقت عليهم

Spend on them, for you will be rewarded for what you spend on them

اجعلها في قرابتك

Keep her close to you

ع T ثبوت اجر الصدقة وإن وقعت في غير أهلها

T Proof of the reward for charity, even if it falls in people other than those who deserve it

قال رجل لا تصدقن بصدقة ، فخرج بصدقته فوضعها في يد سارق فأصبحوا يتحدثون تصدق على سارق ، فقال : اللهم لك الحمد لا تصدقن بصدقة فخرج بصدقته فوضعها في يدي زانية فأصبحوا يتحدثون تصدق الليلة على زانية ، فقال : اللهم لك الحمد على زانية ، لا تصدقن بصدقة ، فخرج بصدقته فوضعها في يدي غني فأصبحوا يتحدثون ، تصدق على غني ، فقال : اللهم لك الحمد ، على سارق وعلى زانية ، وعلى غني ، فأتي ، فقيل له : أما صدقتك على سارق فلعله أن يستعف عن سرقته ، وأما الزانية فلعها أن تستعف عن زناها ، وإما الغني فلعله يعتبر فينفق مما أعطاه الله

man said, "Do not give charity." So he came out with his charity and put it in the hands of a thief, and they began to talk about giving charity to a thief. So he came out with his alms and put it in the hands of a rich man, and they began to talk about giving alms to a rich man, so he said: O Allah, praise be to You for a thief, for an adulteress, and for a rich man. So he came and was told: As for your alms given to a thief, he may abstain from his theft, and as for an adulteress, curse her to abstain from her fornication. As for the rich, perhaps he will be considered and spend from what Allah has given him

- لك ما نويت يا يزيد ، ولك ما أخذت يا معن

You have what you intended, O Yazid, and you have what you took, Maan

ع T أجر الخازن الأمين والمرأة إذا تصدقت من بيت زوجها

The wages of the trustworthy storekeeper and the woman if she gives alms from her husband's house

إذا أنفقت المرأة من طعام بيتها غير مفسدة كان لها أجرها بما أنفقت ولزوجها أجره بما كسبت ، وللخازن مثل ذلك ، لا ينقص بعضهم أجر بعض شيئا

If a woman spends from the food of her household without spoiling it, then she will have her reward for what she spent, and her husband will have his reward for what she earned, and for the storekeeper the same, without any of them detracting from the reward of the other in the slightest.

الخازن المسلم الأمين الذي ينفذ وربما قال : يعطي ما أمر به كاملاً مؤفراً طيباً به نفسه فيدفعه إلى الذي أمر له به أحد المتصدقين

The trustworthy Muslim treasurer who executes, and perhaps he said: He gives what he is commanded to do in full, saving himself, and he gives it to the one who ordered it for him, one of the alms.

ع T الصيام

T fasting

ع T من فضائل الصيام

T of the virtues of fasting

عليك بالصوم فإنه لا عدل له

You have to fast, it is not fair to him

- قال الله تعالى : كل عمل ابن آدم له إلا الصيام فإنه لي وانا أجري به ، والصيام جنة ، وإذا كان يوم صوم أحدكم فلا يرفث ولا يضخب ، فإن سابه أحد أو قاتله فليقل : إنى امرؤ صائم ، والذي نفسي بيده لخلوف فم الصائم أطيب عند الله مكن ريح المسك ، للصائم فرحتان : إذا

- Allah Almighty said: Every work of the son of Adam is for him, except for fasting, for it is for Me and I will run through it, and fasting is a shield. Allah enabled the smell of musk, for the fasting person there are two joys: if

- كل عمل ابن آدم اعف، الحسنة بعشر أمثالها إلى سبعمائة ضعف

- Every deed of the son of Adam is more pardonable. A good deed is tenfold to seven hundred times

- إن في الجنة باباً يقال له الريان ، يدخل منه الصائمون يوم القيامة لا يدخل منه أحد غيرهم ، يقال : أين الصائمون ؟ فيقومون ، فإذا دخلوا أغلق

There is a gate in Paradise called Al-Rayyan, through which those who fasted will enter on the Day of Resurrection, and no one else will enter through it. It will be said: Where are the fasting people? They get up, and when they enter, it is closed

ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً

There is no worshipper who fasts a day for the sake of Allah but that Allah will distance his face from Hell by seventy years

ع T من فضائل رمضان وصيامه

T of the virtues of Ramadan and fasting

إذا جاء رمضان فتحت أبواب الجنة ، وغلقت أبواب النار وصفدت الشياطين

When Ramadan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained

- إذا كان أول ليلة من شهر رمضان صفدت الشياطين ومردة الجن ، وغلقت أبواب النار ، فلم يفتح منها باب ، وفتحت أبواب الجنة فلم يغلق منها باب ، وينادي مناد : يا باعي الخير أقبل ، ويا باعي الشر أقصر ، ولله عتقاء من الناء ، وذلك كل ليلة

If it is the first night of the month of Ramadan, the devils and the rebellious jinn are chained up, and the gates of Hell are closed, so no door is opened from it, and the gates of Paradise are opened, and no door is closed from it, and a caller calls out: O seller of good, come forward, O seller of evil, shorten, and Allah is freed from the distance, and that is all a night

من صام رمضان إيماً واحتساباً غفر له ما تقدم من ذنبه

Whoever fasts Ramadan out of faith and hope for reward, his previous sins will be forgiven

ع T وجوب صوم رمضان

The obligation to fast Ramadan

ع T كانت فرضية الصيام أولاً على التخيير

T was the hypothesis of fasting first on choice

ع T وجوب الصيام متوقف على روية الهلال

T The obligation to fast depends on sighting the crescent

إذا رأيتم الهلال فصوموا ، وإذا رأيتموه فأفطروا ، فإن غم عليكم فصوموا ثلاثين يوماً

If you see the crescent, then fast, and if you see it, then break the fast, and if it is cloudy for you, then fast for thirty days

إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ

The month is twenty-nine, so do not fast until you see it, and do not break your fast until you see it.

ع T العمل بروٴية رجل واحد

T work leisurely one man

ع T إذا لم ير الهلال حتى ارتفع النهار

T if the crescent was not seen until the day had risen

ع T النهي عن تقدم رمضان بالصيام وعن صيام يوم الشك

It is forbidden to precede Ramadan by fasting and to fast on the day of doubt

لا تقدموا شهر رمضان بصيام يوم ، ولا يؤمين إلا رجل كان يصوم صوماً فليصمه

Do not precede the month of Ramadan by fasting a day or two, except for a man who used to fast, so let him fast

ع T تحريم صيام أيام العيد والتشريق

The prohibition of fasting on the days of Eid and Tashreeq

أما يوم الفطر ففطركم من صومكم ، واما يوم الأضحى فكلوا من نسككم

As for the day of al-Fitr, you break your fast, and as for the day of al-Adha, eat from your rituals

- يوم عرفة ويوم النحر وأيام التشريق عيدنا اهل الإسلام ، وهي أيام أكل وشرب

The Day of Arafah, the Day of Sacrifice, and the Days of Tashreeq are our feasts, the people of Islam, and they are days of eating and drinking

أيام التشريق أيام أكل وشرب

The days of al-Tashreeq are days of eating and drinking

ع T النهي عن صيام الجمعة وعرفة وبعد انتصاف شعبان

The prohibition of fasting on Friday and Arafah and after the midpoint of Sha'ban

لا يصوم أحدكم يوم الجمعة إلا أن يصوم قبله ، أو يصوم بعدهلا تختصوا ليلة الجمعة بقيام من بين الليالي ، ولا تختصوا يوم الجمعة بصيام من بين الأيام إلا أن يكون في صوم يصومه أحدكم

None of you fasts on Friday unless he fasts before it, or fasts after it. Don't single out Friday night for a night prayer, and don't single out Friday for fasting from among the days unless it is in a fast that one of you fasts.

إذا انتصف شعبان فلا تصوموا حتى يكون رمضان

In the middle of Sha`ban, do not fast until it is Ramadan

ع T كراهية صوم الدهر

T hate fasting forever

لا صام من صام الأبدلا صام ولا أفطر

He who fasts forever does not fast, but does not break his fast

من صام الدهر ضيقت عليه جهنم هكذا وعقد تسعين

Whoever fasts for a lifetime, Hell will be narrowed down like this, and he will hold ninety

ع T وجوب تبييت النية من الليل في الصيام

It is obligatory to establish the intention from the night before fasting

من لم يجمع الصيام قبل الفجر فلا صيام له
Whoever does not combine fasting before dawn, then he does not fast
ع T إنشاء الصيام التطوع من النهار
T set up a voluntary fast of the day
أعندك شيء ؟ إني إذا صائمأرنيه فلقد أصبحت صائماً
do you have anything? If I am fasting, I have become fasting
ع T وجوب تنزه الصائم عن الجهل والمعاصي
It is obligatory to abstain from ignorance and sins while fasting
من لم يدع قول الزور والجهل والعمل ب ، فليس لله حاجة في أن يدع طعامه أو شرابه
Whoever does not give up false speech, ignorance and action, then Allah has no need for him to give up his food or drink
ع T حكم من أكل ناسياً أو استقاء
T Ruling on eating out of forgetfulness or vomiting
إذا نسي فأكل وشرب فليتم صومه فإنما اطعمه الله وسقاهمن أفطر في رمضان ناسياً فلا قضاء عليه ولا كفارة
If he forgot and ate and drank, then let him complete his fast, for Allah fed him and gave him drink to drink. He who broke the fast in Ramadan forgetfully does not have to make up for it, nor does he have to pay any expiation.
- من ذرعة قيء وهو صائم فليس عليه قضاء ، وإن استقاء فليقض
If someone vomits while fasting, he does not have to make it up, and if he vomits, he should make it up
ع T الحجامة للصائم
T cupping for the fasting person
ع T القبلة للصائم
T Qibla for the fasting person
أرأيت لو تمضمضت بماء وأنت صائم ؟ لا بأس بذلك
Did you see if you rinsed your mouth with water while you were fasting? It's okay
ع T حكم من أصبح جنباً وهو صائم
T Ruling on becoming junub while fasting
ع T جواز الاستحمام في نهار رمضان
It is permissible to take a bath during the day in Ramadan
ع T تقديم الإفطار وتأخير السحور وما جاء من الحض على ذلك.
T Serving breakfast and delaying the pre-dawn meal, and what came from the incitement to that.
إنا معشر الأنبياء أمرنا بتعجيل فطرنا وتأخير سحورنا وأن نضع أيماننا على شمائلنا في الصلاة
I, the prophets, commanded us to hasten our breaking of the fast and delay our pre-dawn meal, and to place our faith on our left sides in prayer.
- ثلاث من أخلاق النبوة: تعجيل الإفطار، وتأخير السحور، ووضع اليمين على الشمال في الصلاة
Three of the morals of prophecy: hastening to break the fast, delaying the pre-dawn meal, and placing the right over the left during prayer
لا يزال الناس بخير ما عجلوا الفطر
People are still fine as long as they hurry to break the fast
إذا أقبل الليل من ههنا وأدبر النهار من ههنا وغربت الشمس فقد أفطر الصائم
If the night comes from here, and the day ends from here, and the sun sets, the fasting person has broken his fast.
إن بلالا يؤذن بليل فكلوا واشربوا حتى يؤذن ابن أم مكتوم
Bilal calls the call to prayer at night, so eat and drink until Ibn Umm Maktoum calls the call to prayer
تسحروا فإن في السحور بركة
Suhoor, for there is a blessing in the suhoor
إنها بركة أعطاكم الله إياه فلا تدعوه
It is a blessing that Allah has given you, so do not call on Him
إن الله وملائكته يصلون على المتسحرين
Allah and his angels pray for the magicians
فضل ما بين صيامنا وصيام أهل الكتاب أكلة السحر
The virtue of what is between our fasting and the fasting of the People of the Book is eating magic
ع T لا حرج على من يشرب بعد أذان الفجر
T There is no sin on the one who drinks after the dawn call to prayer
إذا سمع أحدكم النداء والإناء على يده، فلا يضعه حتى يقضي حاجته منه

If one of you hears the call to prayer and has a vessel in his hand, he should not put it down until he has finished his need with it
ع T على ماذا يفطر الصائم وماذا يقول عند فطره
On what does the fasting person break his fast and what does he say when he breaks his fast?
إذا أفطر أحدكم فليفطر على تمر ، فإن لم يجد فليفطر على ماء فإنه طهور
If one of you breaks his fast, let him break his fast with dates, and if he cannot find it, then let him break his fast with water, for it is a purification
ذهب الظمأ وابتلت العروق وثبت الأجر إن شاء الله
Thirst is gone, veins are quenched, and reward is confirmed, Allah willing
- أفطر عندكم الصائمون وأكل طعامكم الأبرار ، وصلت عليكم الملائكة
May the fasting people break their fast with you, and the righteous eat your food. May the angels bless you
ع T النهي عن الوصال

T is forbidden to connect
إياكم والوصال لست كهيئتكم إني أبيت يطعمني ربي ويسقين
Don't worry, I'm not like you. I refuse to be fed by my Lord and given to drink
- لا تواصلوا ، فأيكم إذا أن يواصل فليواصل حتى السحر
- Do not continue, so who among you should continue, let him continue until magic
ع T الصوم في السفر وعدمه

T Fasting while traveling or not
إن شئت فصم، وإن شئت فأفطر؛ هي رخصة من الله، فمن أخذ بها فحسن، ومن أحب أن يصوم فلا جناح عليه
If you want, then fast, and if you want, then break your fast. It is a license from Allah, so whoever takes it is good, and whoever likes to fast has no blame on him
- ما هذا ؟ ليس من البر الصيام في السفر

- What is it ? It is not righteous to fast while traveling
- أولئك العصاة ، أولئك العصاة

Those who are disobedient, those who are disobedient
ع T فطر المسافر إذا نزل ببلدة ولم ينو إقامة
T The traveler breaks his fast if he lands in a town and does not intend to stay
ع T للمسافر أن يفطر قبل خروجه من منزله
The traveler may break his fast before leaving his home
ع T كفارة من أفطر في رمضان متعمدا
T is an expiation for one who intentionally breaks the fast during Ramadan
ما لك ؟ هل تجد رقبة تعتقها ؟ فهل تستطيع أن تصوم شهرين متتابعين ؟ فهل تجد إطعام ستين مسكيناًتصدق بهذاأذهب فأطعمه أهلك
Owner ? Do you find the neck Taatqha? Can you fast for two consecutive months? Can you find food for sixty poor people in charity? Go and feed your family
صم يوما واستغفر الله

Fast a day and ask Allah for forgiveness
ع T قضاء رمضان في سائر السنة

T spending Ramadan throughout the year
ع T قضاء الصوم عن الميت

To make up for the fast of the deceased
من مات وعليه صيام صام عنه وليه

Whoever dies and has to fast, his guardian fasted on his behalf
ع T من دعي إلى طعام وهو صائم

T Whoever is invited to food while fasting
إذا دعي أحدكم فليجب فإن كان صائماً فليصل ، وإن كان مفطراً فليطعم
If one of you is called, then he must pray, and if he is fasting, he should pray, and if he is not fasting, he should feed
ع T للصائم المتطوع أن يفطر

T For the voluntary fast to break the fast
أكنت تقضين شيئاً ؟ فلا يضرك إن كان تطوعا
Did you spend anything? It does not harm you if it was voluntary
الصائم المتطوع أمير نفسه إن شاء صام وإن شاء أفطر
The volunteer fasting person is the ruler of himself, if he wants to fast and if he wants to break his fast
ع T لا تصوم المرأة التطوع إلا بأذن من زوجها

A woman does not fast voluntarily except with the permission of her husband
لا تصم المرأة يوماً واحداً وزوجها شاهد إلا بإذنه إلا رمضان
A woman does not fast for one day while her husband is present, except with his permission, except during Ramadan
ع T أيام في السنة جاء الحض على صيامها
T days in the year came the exhortation to fast
صيام شهر الله المحرم
Fasting the month of Allah Muharram
- إني أحتسب على الله في عرفة أن يكفر سنة قبله وسنة بعده ، وعاشوراء سنة قبله
I hope that Allah will expiate Arafah for the year before it and the year after it, and Ashura for the year before it.
- تعرض الأعمال يوم اثنين والخميس، فأحب أن يعرض عملي وانا صائم
Businesses are presented on Mondays and Thursdays, so I like my work to be presented while I am fasting
- فيه ولدت، وفيه أنزل علي؛ ذاك يوم ولدت فيه، ويوم بعثت أو أنزل علي فيه
In it I was born, and in it it was revealed to me. That is the day on which I was born, and the day on which I was sent or revealed to me
من كان منكم صائماً من الشهر ثلاثة أيام فليصم الثلاث البيض
Whoever among you fasts for three days during the month, let him fast the three white days
من صام كل شهر ثلاثة أيام فذلك صيام الدهر
Whoever fasts three days every month, that is the fast of a lifetime
من صام رمضان ثم أتبعه ستاً من شوال كان كصيام الدهر
Whoever fasts Ramadan and then follows it with six days of Shawwal, it is like fasting for a lifetime
ع T أفضل الصيام
T is better than fasting
صم يوماً وأفطر يوماً ، فإن أفضل الصيام ، وهو صوم أخي داود
Fast one day and break the fast another day, for the best fast is the fast of my brother David
ع T الاعتكاف
T istikaf
أن النبي ﷺ أراد أن يعتكف فلما انصرف إلى المكان الذي أراد أن يعتكف إذا أخبية خباء عائشة وخباء حفصة وخباء زينب فقال البر تقولون بهن، ثم انصرف فلم يعتكف حتى اعتكف عشرا من شوال
The Prophet, may Allah's prayers and peace be upon him, wanted to perform I'tikaaf, so when he went to the place he wanted to do I'tikaaf, I saw the tents of Aisha, Hafsa, and Zainab's tents.
ع T قيام رمضان وخاصة العشر الأواخر وما يرجى فيها من ليلة القدر
Prayers in Ramadan, especially the last ten days, and what is hoped for in them of Laylat al-Qadr
من قام رمضان إيماً واحتساباً غفر له ما تقدم من ذنبه
Whoever prays Ramadan out of faith and in anticipation of reward, his previous sins will be forgiven
- أرى رؤيكم قد تواطأت في السبع الأواخر ، فمن كان متحريها فليتحرها في السبع الأواخر
- I see that you have conspired in the last seven, so whoever is looking for it should search for it in the last seven
من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه
Whoever rises in Laylat al-Qadr out of faith and in anticipation of reward, his past sins will be forgiven
قولي : اللهم إنك عفو تحب العفو فاعف عني
Say: O Allah, You are pardoning and love to pardon, so pardon me
ع T كتاب الحج
The Book of Hajj
ع T من فضائل الحج والعمرة
T is one of the virtues of Hajj and Umrah
إيمان بالله ورسوله؛ جهاد في سبيل الله؛ حج مبرور
faith in Allah and His Messenger; jihad for the sake of Allah; Hajj Mabrour
- من حج البيت فلم يرفث ولم يفسق ، رجع من ذنوبه كيوم ولدته أمه
Whoever performs Hajj to the House and does not become obscene or immoral, he returns from his sins as on the day his mother gave birth to him
- ما من يوم اكثر من ان يعتق الله فيه عبدا من النار من يوم عرفة ، وانه ليدنو ثم يباهي بهم الملائكة فيقول : ما اراد هؤلاء ؟
There is no day more than Allah frees a slave from Hell than the Day of Arafah, and that He draws near and then boasts about them to the angels, saying: What did these people want?

العمرة الى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء الا الجنة
Umrah to Umrah is an expiation for what is between them, and an accepted Hajj has no reward except Paradise
تابعوا بين الحج والعمرة فانهما ينفيان الفقر والذنوب كما ينقي الكير خبث الحديد والذهب والفضة
Follow up between Hajj and Umrah, for they remove poverty and sins, just as the bellows purifies slags from iron, gold, and silver.
ع T الحج والعمرة جهاد الضعاف

Hajj and Umrah are the jihad of the weak
جهاد الكبير والضعيف والمرأة : الحج والعمرة
Jihad of the old, the weak, and the woman: Hajj and Umrah
الحج جهاد كل ضعيف

Hajj is the jihad of every weak person
ع T فرضية الحج مرة فى العمر وتأكده كل خمس سنوات
The hypothesis of performing Hajj once in a lifetime and confirming it every five years
يا ايها الناس قد فرض الله عليكم الحج فحجوالو قلت نعم لوجبت ولما استطعتم
Oh people, Allah has imposed Hajj on you, so perform it, and I said yes, if it was obligatory, and when you are able
الحج مرة فما زاد فهو تطوع
Hajj once and more is voluntary
- قال الله تعالى : ان عبدا أصححت له جسمه ، ووسعت عليه فى المعيشة تمضي عليه خمسة أعوام لا يفد علي لمحروم
- Allah Almighty said: If a worshipper for whom I correct his body, and expand his life for him, five years will pass for him, and he will not benefit Me for a deprived person.
ع T الاستنابة في الحج للمعطوب وغيره

T Representation in Hajj for the disabled and others

نعم

yes
- من شبرمة ؟ حججت عن نفسك ؟ حج عن نفسك ، ثم حج عن شبرمة
- Who is Shubruma? Did you argue for yourself? Hajj for yourself, then Hajj for Shubrumah
ع T الحج عن الميت

The pilgrimage for the dead
وجب أجرك وردها عليك الميراث؛ حجي عنها
You must be rewarded and returned to you as an inheritance. Hajj for her
- نعم ، حجي عنها ، أرأيت لو كان على أمك دين أكنت قاضيته ؟ اقضوا الله احق بالوفاء
- Yes, perform Hajj on her behalf. Have you seen that if your mother owed a debt, would you have sued him? spend Allah is more deserving of fulfillment
ع T الاستطاعة في الحج
The ability to perform Hajj
من ملك زاداً أو راحلة تبلغه الى بيت الله ولم يحج فلا عليه أن يموت يهودياً أو نصرانيا ، وذلك ان الله تعالى يقول في كتابة : | ولِلَّهِ عَلَى النَّاسِ حِجُّ البَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً
Whoever owns provisions or a camel that takes him to the House of Allah and he does not perform Hajj, he does not have to die as a Jew or a Christian, and that is because Allah Almighty says in His writing: | And to Allah it is obligatory for the people to perform the pilgrimage to the House, whoever is able to find a way to it
ع T هل تحج المرأة وحدها ؟

T Can a woman perform Hajj alone?
فارجع فحج معها
Go back and perform Hajj with her
لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا إِلَّا وَمَعَهَا أَبُوهَا أَوْ ابْنُهَا أَوْ زَوْجُهَا أَوْ أَخُوهَا أَوْ ذُو مَحْرَمٍ مِنْهَا
It is not permissible for a woman who believes in Allah and the Last Day to travel for a period of three days or more unless she is accompanied by her father, son, husband, brother, or a relative of hers.
ع T التعجيل بالحج لمن وجب عليه
T hastening the pilgrimage for whom it is obligatory
من أراد الحج فليتعجل ، فإنه قد يمرض المريض ، وتضل الضالة ، وتعرض الحاجة
Whoever wants to perform Hajj, let him hasten, for the sick may fall ill, the lost may go astray, and the need may arise

ع T مواقيت الحج

The Hajj times

ع T انواع الاحرام

Types of Ihram

ع T الإفراد والتمتع والقران

T individuals and enjoy the Koran

من أحب أن يهل بعمرة فليهل ، ومن أحب أن يهل بحجة فليهل ، فلولا أنى أهديت لأهللت بعمرةمن أهل بالعمرة ولم يهد فليحل ، ومن أهل بعمرة فأهدى فلا يحل ، ومن أهل بحج فليتم حجه

Whoever likes to enter ihram for Umrah, let him perform ihram, and whoever likes to enter ihram for an Hajj, then he may enter into ihram, and if it were not for me, I would have performed ihram for Umrah.

مَنْ أَهَلَّ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ وَمَنْ أَهَلَّ بِعُمْرَةٍ فَأَهْدَى فَلَا يَحِلَّ وَمَنْ أَهَلَّ بِحَجَّةٍ فَلْيُتِمَّ حَجَّهُ

Whoever performs a Umrah and does not guide, then let him loosen it, and whoever hails a Umrah and guides, then he should not loosen it, and whoever hails a Hajj, let him complete his Hajj

- من كان منكم أهدى ، فإنه لا يحل من شيء حرم منه حتى يقضي حجه ، ومن لم يكن منكم أهدى ، فليطف بالبيت وبالصفا والمروة ويقصر ، وليحلل ثم يهل بالحج ، فمن لم يجد هديا فليصم ثلاثة أيام في الحج ، وسبعة إذا رجع إلى أهله فطاف حين قدم مكة

Whoever among you is more gifted, then he is not permitted to do something that he was forbidden from until he completes his Hajj, and whoever is not more gifted, let him circumambulate the House, Safa and Marwa and shorten his hair, and let him enter the ihram for the Hajj. when he came to Mecca

أتاني الليلة ات من ربي فقال : صل في هذا الوادي المبارك وقل عمرة في حجة

Tonight a messenger from my Lord came to me and said: Pray in this blessed valley and say Umrah in Hajj

- أحلوا من إحرامكم بطواف البيت وبين الصفا والمروة وقصروا ، ثم أقيموا حلال حتى اذا كان يوم التروية فأهلوا بالحج ، واجعلوا الذى قدمتم بها متعةافعلوا ما أمرتكم فلولا أنى سقت الهدى لفعلت مثل الذى أمرتكم ، ولكن لا يحل منى حرام حتى يبلغ الهدى محله

- Ihram from your Ihram by circumambulating the House and between Safa and Marwah and shortening, then establish the lawful until the day of Tarwiyah, then Ihram for Hajj, and make what you have presented with it a pleasure.

اجعلوا إهلالكم بالحج عمرة إلا من قلد الهدىمن قلد الهدى فإنه لا يحل له حتى يبلغ الهدى محله

Make the pilgrimage of your family an Umrah, except for those who imitate the guidance. Whoever imitates the guidance, it is not permissible for him until the guidance reaches his place.

ع T صفة الاحرام وما يلزم او يستحب عنده

The characteristic of ihram and what is necessary or desirable for him

اغتسلي واستثفري بثوب واحرمي

Take a bath and use a gown and be haraam

قالت: كَأَنِّي أَرَى وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَلَاثَةٍ وَهُوَ مُحْرِمٌ

She said: I can see a glimmer of perfume in the parting place of the Messenger of Allah, may Allah’s prayers and peace be upon him, after three, while he is in ihram

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا عَلَا عَلَى جَبَلِ الْبَيْدَاءِ أَهَلَّ

The Prophet, may Allah’s prayers and peace be upon him, prayed the noon prayer, then mounted his camel, and when he climbed the mountain of Al-Baida, people came

- لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ، ان الحمد والنعمة لك والملك لا شريك لكلبيك اللهم لبيك

- At your service, O Allah, at your service, at your service, you have no partner, at your service, praise and grace are for you, and the kingdom has no partner for your dogs, O Allah, at your service

أتاني جبريل علية السلام فأمرني ان امر اصحابي ومن معي ان يرفعوا اصواتهم بالإهلال او قال بالتلبية فإنها من شعار الحج

Jibril, peace be upon him, came to me and commanded me to order my companions and those with me to raise their voices with the crescent, or he said by reciting the Talbiyah, for it is one of the symbols of the Hajj.

ما من مسلم يلبى الا لبى من عن يمينه وشماله من حجر او شجر او مدر حتى تنقطع الارض من ههنا وههنا

No Muslim recites prayer except for those to his right and left, be it stone, tree or mud, until the earth is cut off from here and there.

ع T تعليق الاحرام الغير

T Suspension of the ihram of others

بم اهلك يا على ؟ فاهد وامكث حراما كما انت

What is your family, Ali? So guide and stay as forbidden as you are

ع T الاشتراط عند الاحرام

T stipulation when wearing ihram

اهلي بالحج واشترطي ان محلي حيث تحبسني
My family for the pilgrimage, and stipulate that my place is where you lock me up
ع T المحرم يكسر او يعرج
The forbidden T breaks or limps
من كسر او عرج فقد حل وعليه الحج من قابل
Whoever breaks or lame, then he is free and obligated to perform the pilgrimage
ع T الاحصار
T block
ع T ممنوعات الإحرام
The prohibitions of Ihram
ع T الملابس الممنوعة
T prohibited clothing
لا يلبس القمص ولا العمائم ، ولا السراويلات ، ولا البرانس ، ولا الخفاف ، الا احد لا يجد نعلين فليلبس خفين وليقطعهما اسفل من الكعبين ، ولا تلبسوا من الثياب شيئا منه زعفران او ورس ولا تتنقب المرأة الحرام ولا تلبس القفازين
He should not wear shirts, turbans, pants, burnouses, or slippers, except for someone who does not find sandals, so let him wear slippers and cut them below the ankles.
ع T منع المحرم من النكاح
T Preventing a Mahram from getting married
المحرم لا ينكح ولا ينكح ولا يخطب
The forbidden does not marry, nor marry, nor betrothed
ع T تحريم ازالة الشعر والتفث
T Prohibition of hair removal and blowing
أتؤذيك هوامك هذي ؟ احلق واطعم فرقا بين ستة مساكيناو صم ثلاثة ايام ، او انسك نسيكة
Are you hurting your fantasies? Shave and feed a difference between six needy people, or fast for three days, or perform a ritual sacrifice
ع T منع المحرم من الرفث
T Preventing the forbidden from obscene speech
من حج هذا البيت فلم يرفث ولم يفسق رجع من ذنوبه كيوم ولدته امه
Whoever performs the pilgrimage to this House and does not become obscene or immoral, he will return from his sins as on the day his mother gave birth to him
ع T تحريم صيد البر على المحرم
T prohibition of land hunting on the forbidden
هو حلال فكلوههل منكم أحد أمره ، أو أشار إليه بشيء ؟ فكلوا ما بقي من لحمهاإنما هي طعمة أطعمكموها الله تعالى
It is lawful, so eat it. Has anyone of you ordered it, or indicated something to it? So eat what is left of its meat, for it is only food that Allah Almighty has fed you
ع T ما يحل للمحرم وما يحرم عليه من اكل الصيد
T What is permissible for the muhrim and what is forbidden for him to eat hunting
إنا لم نرده عليك إلا أنا حرم إنا لا نأكله، إنا حرم
We did not want it to you except that it is forbidden. We do not eat it. I am forbidden
- صيد البر لكم حلال وأنتم حرم، ما لم تصيدوه أو يصد لكم
Land hunting is permissible for you and you are forbidden, as long as you do not hunt it or it is forbidden to you
ع T جزاء من قتل صيد البر
T is a penalty for killing wild game
هو صيد ويجعل فيه كبش إذا صاده المحرم
It is hunting and makes a ram in it if the Muharram hunts it
ع T المحرم يموت أو المرأة تحيض أو تنفس
The forbidden person dies or the woman menstruates or breathes
اغسلوه بماء وسدر وكفنوه فى ثوبيه ولا تخمروا رأسه ولا وجهه ، فإنه يبعث يوم القيامة ملبياً ولا تقربوه طيباً ولا تغطوا وجهه فإنه يبعث يلبي
Wash him with water and lotus leaves, shroud him in his clothes, and do not cover his head or his face, for he will be resurrected on the Day of Resurrection reciting the Talbiyah.
ما لك أنفست؟ إن هذا أمر كتبه الله على بنات آدم فاقضى ما يقضي الحاج غير أن لا تطوفى بالبيت أفعلي ما يفعل الحاج غير أن لا تطوفي بالبيت حتى تطهري

what you se? This is an order that Allah ordained for the daughters of Adam, so spend what the pilgrim spends, except that you do not circumambulate the House. Do what the pilgrim does, except that you do not circumambulate the House until you are clean

ع T أمور تباح للمحرم

Things are permissible for the forbidden

ع T قتل الفواسق

T kill sluts

خمس فواسق يقتلن فى الحل والحرم: الفارة ، العقرب ، والغراب ، والحديا ، والكلب العقور

Five immoral people shall be killed in the hall and the sanctuary: the rat, the scorpion, the raven, the haddock, and the voracious dog.

ع T اغتسال المحرم ولو لغير حاجة

T Ghusl in the forbidden, even if there is no need

ع T الحجامة للمحرم

T cupping for the muhrim

ع T اكتحال المحرم للتداوى

T impersonating the forbidden for medication

ع T استظلال المحرم بثوب ونحوه

T Shading the muhrim with a garment and the like

ع T لبس السروال والخفين للضرورة

T Wearing shorts and slippers for necessity

إذا لم يجد المحرم إزاراً فليلبس السراويل وإذا لم يجد النعلين فليلبس الخفين

If the pilgrim in ihram does not find a lower garment, then he should wear pants, and if he does not find a garment, then he should wear the slippers

ع T دخول مكة المكرمة والاغتسال عند التوجه إلى البيت

T Entering Makkah Al-Mukarramah and taking a bath when heading home

ع T صفة طواف القدوم ومتى يستحب وما يتبع ذلك

T The description of the Tawaf of arrival, when it is desirable, and what follows

نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنْ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنْ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ

The Black Stone came down from Paradise, and it is whiter than milk, but it was blackened by the sins of the sons of Adam

وَاللَّهِ لَيَبْعَثَنَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقٍّ

By Allah, Allah will resurrect him on the Day of Resurrection. He will have two eyes with which to see and a tongue with which he will speak, testifying to the one who received him rightfully

إِنَّ مَسْحَهُمَا كَفَّارَةٌ الْخَطَايَا

Their wiping is the expiation for sins

إِنَّ الرُّكْنَ وَالْمَقَامَ يَاقُوتَتَانِ مِنْ يَاقُوتِ الْجَنَّةِ طَمَسَ اللَّهُ نُورَهُمَا وَلَوْ لَمْ يَطْمِسْ نُورَهُمَا لَأَضَاءَتَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Indeed, the pillar and the station are two rubies from the rubies of Paradise.

ع T طواف النساء وراء الرجال

The women circumambulate behind the men

طُوْفِيْ مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ

Go around behind people while you are riding

ع T الدعاء فى الطواف

T Supplication during Tawaf

ع T السعى بين الصفا والمروة وما يتبع ذلك

T Sa'y between Safa and Marwa and what follows that

اسعوا إن الله كتب عليكم السعي

Strive, for Allah has ordained striving for you

ع T الخروج إلى منى يوم التروية

T Exit to Mina on the day of Tarwiyah

ع T الصعود إلى عرفة من منى وما يقال فيه

T Climbing to Arafah from Mina and what is said therein

ع T الوقوف بعرفة وما يتعلق به والنزول إلى المزدلفة

T Standing at Arafah and what is related to it, and going down to Muzdalifah

الحج عرفة ، غمن جاء فبل صلاة الفجر من ليلة جمع فقد تم حجة وأيام منى ثلاثة أيام فمن تعجل في يومين فلا إثم عليه ، ومن تأخر فلا إثم عليه

The pilgrimage is Arafa, for whoever came before the Fajr prayer on the night of congregation, the pilgrimage has been completed, and the days of Mina are three days.

من شهد صلاتنا هذه ووقف معنا حتى ندفع وقد وقف بعرفه قبل ذلك ليلاً أو نهاراً فقد تم حجة وقضى تفثه

Whoever witnessed this prayer of ours and stood with us until we paid, and he stood with his custom, it was said day or night, then he lost an argument and spent his utterance.

كونوا على مشاعركم فإنكم على إرث من إرث إبراهيم

Be on your feelings, for you are on the legacy of Abraham's legacy

وقف ههنا وعرفة كلها موقف

He stopped here and Arafa is all a stand

رويدا أيها الناس عليكم السكينة فإن البر ليس بالإيضاع الصلاة أمامك

Slowly, O people, you should be calm, for righteousness is not by putting down prayer in front of you

ع T النزول بالمزدلفة والمبيت بها والنزول إلى منى ورمي جمرة العقبة

Disembarking at Muzdalifah and staying overnight there, disembarking at Mina and stoning Jamrat al-Aqaba

أثرحَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى طَلَعَ الْفَجْرُ وَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَإِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ

After that, he came to Muzdalifah, where he prayed Maghrib and Isha with one adhan and two iqaamah, and he did not swim between them at all. Travel a lot and pay before the sun rises

أثر عَنْ عَائِشَةَ أَنَّهَا قَالَتْ اسْتَأْذَنَتْ سَوْدَةُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ تَدْفَعُ قَبْلَهُ وَقَبْلَ حَطْمَةِ النَّاسِ وَكَانَتْ امْرَأَةً ثَبِطَةً يَقُولُ الْقَاسِمُ وَالثَّبِطَةُ الثَّقِيلَةُ

Aisha narrated that she said, “Souda asked the Messenger of Allah, may Allah’s prayers and peace be upon him, for permission on the night of Muzdalifah, to be paid before him and before the people’s slander, and she was a strong woman.”

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذِنَ لِلظُّعُنِ

The Messenger of Allah, may Allah’s prayers and peace be upon him, gave permission to be humbled

أثرابْنَ عَبَّاسٍ يَقُولُا بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الثَّقَلِ أَوْ قَالَ فِي الضَّعَفَةِ مِنْ جَمْعٍ بِلَيْلٍ

Athar Ibn Abbas says: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent me in the heavy weight, or he said in the weak one who collected at night

أثر عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ

Ibn Abbas reported that the Prophet, may Allah’s prayers and peace be upon him, poured water before sunrise

أثر عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ يَقُولُ كُنَّا وُقُوفًا بِجَمْعٍ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَكَانُوا يَقُولُونَ أَشْرِقْ ثَبِيرُ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالَفَهُمْ فَأَفَاضَ عُمَرُ قَبْلَ طُلُوعِ الشَّمْسِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Amr bin Maymoon traced it saying: We were standing in a crowd, and Omar bin Al-Khattab said that the polytheists did not leave until the sun rose, and they used to say: Thabeer shone, and that the Messenger of Allah, may Allah’s prayers and peace be upon him, opposed them, so Omar left before sunrise. Abu Issa said: This is a good and true hadith

ابْنُ عَبَّاسٍ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى رَاحِلَتِهِ هَاتِ الْقُطْ لِي فَلَقَطْتُ لَهُ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ فَلَمَّا وَضَعْتُهُنَّ فِي يَدِهِ قَالَ بِأَمْثَالِ هَؤُلَاءِ وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ

Ibn Abbas, the Messenger of Allah, may Allah’s prayers and peace be upon him, said to me the morning after the Aqaba while he was on his mount. Bring the cat for me, so I picked pebbles for him, they are the pebbles of the sheep, and when I put them in his hand, he said with the likes of these, and you and exaggeration in religion, for those who came before you were destroyed by exaggeration in religion.

أثر عَنْ جَابِرٍ قَالَ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَرَمَى بَعْدَ يَوْمِ النَّحْرِ إِذَا زَالَتْ الشَّمْسُ

It was narrated from Jabir that the Messenger of Allah, may Allah’s prayers and peace be upon him, threw the Jamrah on the Day of Sacrifice, for the forenoon, and threw stones after the Day of Sacrifice, when the sun passed its zenith.

أُبَيْنِيَّ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ

Father, do not stone the Jamrah until the sun rises

- عن عبد الله بن مسعود، قال: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ

On the authority of Abdullah bin Masoud, he said: This is the place to which Surah Al-Baqarah was revealed

- هَذِهِ عَرَفَةُ وَهَذَا هُوَ الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ؛ يَا أَيُّهَا النَّاسُ عَلَيْكُمْ السَّكِينَةَ؛ هَذَا قُزَحُ وَهُوَ الْمَوْقِفُ وَجَمْعٌ كُلُّهَا مَوْقِفٌ؛ الْمَنْحَرَ فَقَالَ هَذَا الْمَنْحَرُ وَمِنًى كُلُّهَا مَنْحَرٌ

This is Arafah, and this is the position, and all of Arafah is a position; O people, you should be calm. This rainbow is the position and the plural of all of them is a position; Al-Manhar said: This is Al-Manhar, and all of Mona is Al-Manhar

عَلَيْكُمُ السَّكِينَةَ عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ

Peace be upon you, with the pebbles of the sword with which the Jamrah is thrown

ع T الهدي والحلق والإفاضة والتح

T Hady, shaving, overflowing, and urging

أثر عَنْ عَائِشَةَ قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ بِذَرِيرَةٍ لِحَجَّةِ الْوَدَاعِ لِلْحِلِّ وَالْإِحْرَامِ حِينَ أَحْرَمَ وَحِينَ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ

It was narrated from Aisha that she said, “I used the Messenger of Allah, may Allah’s prayers and peace be upon him, with my hand, for the farewell pilgrimage, for entering into the state of ihram, when he threw Jamrat al-Aqaba on the Day of Sacrifice, before circumambulating the House.”

عَنِ ابْنِ عَبَّاسٍ قَالَ إِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ

On the authority of Ibn Abbas, he said: If you stone the Jamrah, everything is permissible for you except women

خُذْ اِحْلِقْ الشِّقَّ الْآخَرَ فَقَالَ أَيْنَ أَبُو طَلْحَةَ فَأَعْطَاهُ إِيَّاهُ

Shave the other side, and he said, "Where is Abu Talha?" He gave it to him

- اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ، اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ، وَالْمُقَصِّرِينَ

- Oh Allah, have mercy on those who shave, O Allah, have mercy on those who shave, and those who fall short

لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ

Women do not have to shave, but women have to cut their hair

ع T خطبة يوم النحر وما وقع للصحابة يومه

T Sermon on the Day of Sacrifice and what happened to the Companions on that day

- أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ أَلَيْسَ يَوْمَ النَّحْرِ؟ أَيُّ شَهْرٍ هَذَا؟ أَلَيْسَ ذُو الْحَجَّةِ؟ أَيُّ بَلَدٍ هَذَا؟ أَلَيْسَتْ بِالْبَلْدَةِ الْحَرَامِ؟ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِ

- Do you know what day this is? Isn't it the Day of Sacrifice? what month is it? Is it Dhu al-Hijjah? what country is this? Is it not in the Sacred City? Your blood and your money are sacred to you, as sacred as this day of yours in a month

اِرْمِ وَلَا حَرَجَ اِرْمِ وَلَا حَرَجَ اِرْمِ وَلَا حَرَجَ اِفْعَلْ وَلَا حَرَجَ

Throw no embarrassment Throw no embarrassment Throw no embarrassment Do no embarrassment

ع T يوم النحر هو يوم الحج الأكبر

The Day of Sacrifice is the day of the Greater Hajj

- هذَا يَوْمُ الْحَجِّ الْأَكْبَرِ، اَللَّهُمَّ اشْهَدْ

- This is the day of the Greater Hajj, O Allah bear witness

ع T رمي الجمار أيام منى وما يتعلق بها

Throwing stones during the days of Mina and related matters

ع T الرخصة في عدم المبيت بمنى لمن له عذر

The concession not to spend the night in Mina for one who has an excuse

ع T الخطبة فى وسط أيام التشريق

T sermon in the midst of the days of Tashreeq

- يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى؛ أَبَلَّغْتُ

O people, your Lord is one and your father is one, but there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a red over a black, nor a black over a red except with piety. informed

ع T تقصير الصلاة بمنى

T shorten the prayer at Mina

ع T نزول الأبطح والتحصيب

T going down the bottom and harvesting

قيل له فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْأَبْطَحِ

It was said to him: Where did the Asr prayer take place on the day of the march?

ع T طواف الوداع

The farewell circumambulation

رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا أَفَاضَتْ

Licenses for menstruation to alienate if overflowing

حَابِسَتُنَا هِيَ؟ عَقْرَى حَلْقَى إِنَّكَ لَحَابِسَتُنَااُخْرُجُوْا

Is she holding us up? My throat is that you are locked up. Get out

ع T الهدايا وعلى من تجب

T gifts and to whom do you answer

نَحْنُ نُعْطِيْهِ مِنْ عِنْدِنَا

We give it from ourselves

مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالْحَجِّ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعًا فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ

Whoever among you is gifted, then he is not permitted to do something that he was forbidden from until he fulfills his Hajj. Tread three circumambulations and walked four, then he bowed when he had completed his circumambulation of the House at the Maqam with two units of prayer, then he said the salutations, then he departed and went to al-Safa and circumambulated al-Safa and al-Marwah seven circumambulations, then he did not release anything from which he was forbidden until he completed his Hajj and sacrificed his gift on the Day of Sacrifice

ذَبَحَ عَمَّنْ اعْتَمَرَ مِنْ نِسَائِهِ بَقَرَةً بَيْنَهُنَّ

A cow was slaughtered on behalf of those who performed Umrah from among their wives

كُلُوْا وَتَزَوَّدُوْا

Eat and supply

ع T العمرة المفردة

Single Umrah

حُجَّ عَنْ أَبِيْكَ وَاعْتَمِرْ

Hajj on behalf of your father and Umrah

ع T فضل العمرة في رمضان

The virtue of Umrah in Ramadan

ما مَنَعَكِ أَنْ تَكُوْنِيْ حَجَجْتِ مَعَنَا؟ فَعُمْرَةٌ فِيْ رَمَضَانَ تَقْضِيْ حَجَّةً أَوْ حَجَّةً مَعِيْ

What prevented you to be Hajjat with us? Umrah in Ramadan spends an argument or an argument with me

ع T كم اعتمر النبي ﷺ ومتى كان ذل

How much did the Prophet, may Allah bless him and grant him peace, perform Umrah, and when was he humiliated?

أثر قَتَادَةُ أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ عُمْرَةً مِنْ الْحُدَيْبِيَةِ أَوْ زَمَنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنْ جِعْرَانَةَ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهِ

Qatada traced that Anas, may Allah be pleased with him, told him that the Messenger of Allah, may Allah’s prayers and peace be upon him, performed Umrah four times, all of them in Dhul Qi’dah, except for the one with his pilgrimage: Umrah from Hudaybiyah or the time of Hudaybiyah in Dhu Al-Qi’dah, and Umrah of the next year in Dhul Qi’dah, and Umrah from Ja’rana, where he divided the spoils of Hunayn in Dhul Qidah and Umrah with his argument

ع T صفة حجة النبي ﷺ

T characteristic of the argument of the Prophet, may Allah bless him and grant him peace

- عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَأَلَ عَنْ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّي الْأَعْلَى ث

On the authority of Jaafar bin Muhammad, on the authority of his father, he said: We entered upon Jaber bin Abdullah, and he asked about the people until he reached me, and I said, “I am Muhammad bin Ali bin Hussein.”

ع T فضل مكة المكرمة

T Fadl Makkah

وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

By Allah, you are the best of Allah's land, and the most beloved of Allah's land to Allah

مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ

What a pleasant country you are, and I love you to me, and had my people not expelled me from you, I would not have lived in anyone but you

ع T حرمة مكة المكرمة

The sanctity of Mecca

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ فَقَالَ إِلَّا الْإِذْخِرَ

This country was forbidden by Allah on the day He created the heavens and the earth, so it is forbidden by the sanctity of Allah until the Day of Resurrection, and it was not permissible to fight in it for anyone before me, and it was not permissible for me except for an hour of the day, so it is forbidden by the sanctity of Allah until the Day of Resurrection. Al-Abbas said, O Messenger of Allah, except Al-Adhkhir, for he met them and their homes, and he said, Except Al-Adhkhir

إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي فَلَا يُنَفَّرُ صَيْدُهَا وَلَا يُخْتَلَى شَوْكُهَا وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ

Allah withheld the elephant from Mecca and gave authority over it to His Messenger and the believers, and it will not be lawful for anyone who was before me, and it will not be lawful for me an hour of the day, and it will not be lawful for anyone after me, so its hunting is not alienated, its thorns are not empty, and its fallen is not lawful except for the vocalist.

إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيُبَلِّغْ الشَّاهِدُ الْغَائِبَ فَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٌو قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَمَ لَا يُعِيذُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ

Mecca has been forbidden by Allah and people have not forbidden it, so it is not permissible for my command to believe in Allah and the Last Day to shed blood in it or to cut down a tree in it, for someone made a concession to fight the Messenger of Allah, may Allah’s prayers and peace be upon him, in it. Today, her sanctity has returned to the same sanctity she had yesterday, and the absent witness was informed, so it was said to Abu Shuraih, “What did Amr tell you?” He said, “I know that from you, O Abu Shuraih.

ع T فضل المدينة المنورة

T preferred Madinah

هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا

This is a mountain that loves us and we love it. Oh Allah, Abraham sanctified Mecca, and I forbid what is between its two mountains

أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ وَدَعَوْتُ لَهَا فِي مُدِّهَا وَصَاعِهَا مِثْلَ مَا دَعَا إِبْرَاهِيمُ عَلَيْهِ السَّلَام لِمَكَّةَ

Abraham forbade Mecca and prayed for it, and Medina was forbidden just as Abraham forbade Mecca, and I prayed for it in its mudd and sa’a, just as Abraham, peace be upon him, prayed for Mecca.

لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطَؤُهُ الدَّجَّالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ يَحْرُسُونَهَا ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ

There is no country that the Antichrist will not attack, except for Makkah and Madinah, and he will not have one of its veils, but the angels will stand guard over him, then the city will tremble with its people three times, and Allah will expel every unbeliever and hypocrite.

عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ

On the gates of the city are angels, neither the plague nor the antichrist will enter it

اَلْمَدِيْنَةُ وَمَكَّةُ مَحْفُوْفَتَانِ بِالْمَلَائِكَةِ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَكٌ لَا يَدْخُلُهَا الدَّجَّالُ وَلَا الطَّاعُوْنُ

Al-Madinah and Makkah are surrounded by angels, and over every part of it there is an angel. The Antichrist and the plague will not enter it

ع T وعيد من أراد أهلها بسوء أو أحدث فيها حدثاً

T and the feast of those who wanted to harm her family or caused an event in her

وَلَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ

And no one of the people of the city wants evil except that Allah melts him in the fire as lead melts or salt dissolves in water

الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا

Al-Madinah is a sanctuary between Ir and Thawr, so whoever commits an act in it or shelters an innovator, then the curse of Allah, the angels, and all the people will be upon him.

ع T الصبر على شدتها يوجب شفاعة نبي الله ﷺ

T Patience for its severity necessitates the intercession of the Prophet of Allah, may Allah’s prayers and peace be upon him

مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلَأْوَائِهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ

Whoever is patient with its hardships and hardships, I will be his witness or intercessor on the Day of Resurrection

مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا

Whoever is able to die in Medina, let him die there, for I intercede for those who die there

ع T المدينة خير لهم لو كانوا يعلمون وأنها تنفي عنها خبثها

A city is better for them if they only knew, and that it removes its impurity from it

تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَتُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَتُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ

Yemen will be conquered, and a people will come to wear clothes and put up with their families and those who obey them, and Al-Madinah will be better for them if they only knew.

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ هَلُمَّ إِلَى الرَّخَاءِ هَلُمَّ إِلَى الرَّخَاءِ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَخْلَفَ اللَّهُ فِيهَا خَيْرًا مِنْهُ أَلَا إِنَّ الْمَدِينَةَ كَالْكِيرِ تُخْرِجُ الْخَبِيثَ لَا تَقُومُ السَّاعَةُ حَتَّى تَنْفِيَ الْمَدِينَةُ شِرَارَهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ

There will come a time upon the people when a man calls on his cousin and his relative, Come to prosperity, come to prosperity, and Medina is better for them, if only they knew. The forge removes iron slag

ع T فضل المسجد النبوي والروضة وقباء

T preferred the Prophet's Mosque, Al-Rawdah and Quba

لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي وَمَسْجِدِ الْأَقْصَى

Do not travel except to three mosques, the Grand Mosque, the two mosques, and the Al-Aqsa Mosque

صَلَاةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنْ الْمَسَاجِدِ إِلَّا مَسْجِدَ الْكَعْبَةِ

A prayer in it is better than a thousand prayers in other mosques, except for the Kaaba Mosque

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي

What is between my house and my pulpit is one of the gardens of Paradise, and my pulpit is on my basin

مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءَ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأَجْرِ عُمْرَةٍ

Whoever purifies himself in his house and then goes to Masjid Quba and prays there, he will have a reward like Umrah

ع T الأذكار والدعوات

T dhikr and invitations

ع T فضائل القران وسوره وآياته وأدب تلاوته وفضل حامليه

T The virtues of the Qur'an, its surahs, its verses, the etiquette of its recitation, and the merits of its bearers

إن الله ليرفع بهذا القرآن أقواما ويضع به أخرين

By this Qur’an, Allah will exalt people and lower others with it

القرآن شافع مشفع وماحل مصدق من جعله أمامه قاده إلى الجنة ومن جعله خلف ظهره ساقه إلى النار

The Qur’an is an intercessor, an intercessor, and a validator. Whoever makes it in front of him, it will lead him to Paradise, and whoever makes it behind his back, it will lead him to Hell.

الصيام والقرآن يشفعان للعبد يوم القيامة يقول الصيام : أى رب منعته الطعام والشهوات فشفعنى فيه ويقول القرآن : منعته النوم بالليل فشفعنى فيه قال : فيشفعان

Fasting and the Qur’an will intercede for the worshipper on the Day of Resurrection. Fasting will say: O Lord, I prevented him from food and desires, so let me intercede for him, and the Qur’an says: I prevented him from sleeping at night, so let me intercede for him.

ع T فضائل سوره وآياته مرتبة على المصحف الكريم

T The virtues of its surahs and its verses are arranged on the Holy Qur’an

ع T فاتحة الكتاب

T book opener

ـ ألم يقل الله : إاسْتَجِيبُوا لِلَّهِ ولِلرَّسُولِ إذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ألا أعلمك سورة هى أعظم السور فى القرآن قبل أن تخرج من المسجد ؟ الحمد لله رب العالمين هى السبع المثانى والقرآن العظيم الذى أوتيته

Didn't Allah say: "Respond to Allah and to the Messenger when he calls you when he greets you. Shall I not teach you a surah, which is the greatest surah in the Qur'an, before you leave the mosque?" Praise be to Allah, Lord of the Worlds. It is the Seven Repeated Prayers and the Great Qur’an which I was given

والذى نفسى بيده ما أنزل فى التوراة ولا فى الإنجيل ولا فى الزبور ولا فى القرأن مثلها وإنها السبع المثانى والقرأن العظيم الذى أعطيت

By the One in Whose Hand is my soul, nothing has been revealed in the Torah, nor in the Gospel, nor in the Psalms, nor in the Qur'an like it, and that it is the Seven Muthani and the Great Qur'an that I was given.

ع T سورة البقرة

T Surah Al-Baqarah

لا تجعلوا بيوتك مقابر إن الشيطان يفر من البيت الذى يقرأ فيه سورة البقرة

Do not make your homes graveyards, for Satan flees from the house in which he recites Surah Al-Baqarah

ع T البقرة وال عمران

T Cow and Imran

اقرأوا القرآن فإنه يأتى شفيعا يوم القيامة لأصحابه اقرأوا الزهراوين البقرة وآل عمران فإنهما يأتيان يوم القيامة كأنما غمامتان أو غيابتان أو فرقان من طير صواف تحاجان عن صاحبهما اقرأوا البقرة فإن أخذها بركة وتركها حسرة ولا يستطيعها البطلة

Read the Quran, for it will come as an intercessor on the Day of Resurrection for its companions.

يؤتى يوم القيامة بالقرآن وأهله الذين كانوا يعملون به فى الدنيا تقدمهم سورة البقرة وآل عمران كأنهما غمامتان أو ظلتان سوداوان بينهما شرق أو كأنهما حزقان من طير صواف تحاجان عن صاحبهما

On the Day of Resurrection, the Qur'an and its people who used to act upon it in this world will be brought to the fore. Surat Al-Baqarah and Al-Imran will be presented to them, as if they were two clouds or two black shadows between them east, or as if they were two flocks of birds in ranks arguing on behalf of their companion.

ع T آيه الكرسى

T er the chair

- أبا المنذر أى ايه من كتاب الله أعظم ؟ ليهنك العلم أبا المنذر والذى نفس محمد بيده إن لهذه الأية لسانا وشفتين تقدس الملك عن ساق العرش

- Aba Al-Mundhir, which of the Book of Allah is the greatest? May you have knowledge, Aba Al-Mundhir, and by the one in whose hand Muhammad's soul is, this verse has a tongue and two lips that sanctify the king at the leg of the throne.

ع T أواخر سورة البقرة

The end of Surat Al-Baqarah

الأيتان من أخر سورة البقرة من قرأ بهما فى ليلة كفتاه

The two verses are from the end of Surat Al-Baqarah, whoever recites them at night is sufficient for him

إن الله تبارك وتعالى كتب كتابا قبل أن يخلق السموات والأرض بألفى عام فأنزل منه آيتين ختم بهما سورة البقرة فلا تقرأ فى دار ثلاث ليال فيقربها شيطان

Allah, Blessed and Exalted be He, wrote a book two thousand years before He created the heavens and the earth, so He sent down two verses from it, with which He concluded Surat Al-Baqarah, so do not read it in a house for three nights, lest Satan approach it

ع T سورة الكهف

T Surat Al-Kahf

من حفظ عشر آيات من أول سورة الطهف عصم من فتنة الدجال

Whoever memorizes ten verses from the beginning of Surat Al-Tahaf will be protected from the trial of the Antichrist

من قرأ سورة الكهف يوم الجمعة أضاء له من النور ما بين الجمعتين

Whoever recites Surah Al-Kahf on Friday, a light will shine for him between the two Fridays

ع T سورة يس

Surah Yaseen

من قرأ يس فى ليلة ابتغاء وجه الله عز وجل غفر له

Whoever reads Ya-Seen at night, seeking the face of Allah Almighty, will be forgiven

ع T سورة الملك

T Surah Al-Mulk

إن سورة من القرآن ثلاثون آيه شفعت لرجل حتى غفر له وهى سورة تبارك الذى بيده الملك

A surah of the Qur'an, thirty verses, interceded for a man until he was forgiven

ع T الزلزلة

T earthquake

- اقرأ ثلاثا من وذات | ألر فقال : كبرت سنى واشتد قلبى وغلظ لسانى قال : إفاقرأ ثلاثا من ذوات | حم اقرأ ثلاثا من المسبحات |إذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا | أفلح الررويجل مرتين

Read three of the same | He said: I have grown old, my heart has hardened, and my tongue has become harsh. Recite three of the rosaries | If the earth quakes, its earthquake | Roegle succeeded twice

ع T الإخلاص

T fidelity

والذى نفسلا بيده إنها لتعدل ثلث القرآن

By Him in Whose hand is a soul, it is equivalent to a third of the Qur’an

- أيعجز أحدكم أن يقرأ فى ليلة ثلث القرآن ؟ |قُلْ هُوَ اللَّهُ أَحَدٌ | يعدل ثلث القرآن

Is one of you unable to recite a third of the Qur’an at night? Say: He is Allah, one amends a third of the Qur'an

ع T المعوذتان

T Mu'awwidhatan

- ألم تر آيات أنزلت على هذه الليلة لم ير مثلهن قط : |قُلْ أَعُوذُ بِرَبِّ الفَلَقِ | و |قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Have you not seen verses revealed to me this night, the like of which has never been seen: Say, I seek refuge in the Lord of the Daybreak And |Say I seek refuge in the Lord of people

ع T فضل حملة القرآن وتعلمه وتعليمه

T The virtue of carrying the Qur’an, learning it and teaching it

الماهر بالقرآن مع السفرة الكرام البررة والذى يقرأ القرآن وهو يتعتع عليه له أجران

The one who is skilled in the Qur’an is with the honorable and righteous pilgrims, and the one who recites the Qur’an while grumbling over it will have two rewards

إن لله عز وجل أهلين من الناس أهل القرآن هم أهل الله وخاصته

Indeed, Allah Almighty has a family of people, the people of the Qur’an. They are Allah’s people and His special ones

يجئ صاحب القرآن يوم القيامة فيقول : يارب حله فيلبس تاج الكرامة ثم يقول : يارب زده فيلبس حلة الكرامة ثم يقول يارب ارض عنه فيقال : اقرأ وارق ويزاد بكل آيه حسنة

The owner of the Qur’an will come on the Day of Resurrection and say: O Lord, let him wear the crown of dignity, then he will say: O Lord, increase him so that he will wear the garment of dignity, then he will say: O Lord, be satisfied with him, then it will be said: Read and insomnia, and he will add to every good deed

يقال لصاحب القرآن اقرأ وارق ورتل كما كنت ترتل فى الدنيا فإن منزلتك عند آخر آيه تقرؤها

It is said to the owner of the Qur’an, “Recite, insinuate, and recite as you used to recite in this world, for your rank is at the last verse you recite.”

لو كان القرآن فى إهاب ما مسته النار

If the Qur'an was in the skin of the fire would not touch it

خيركم من تعلم القرآن وعلمه

the best amongst you are the ones who learn Qur'an and teach it to others

ع T تعاهد القرآن وفضل تلاوته ونزول السكينة له

T Commitment to the Qur’an and the virtue of its recitation and the descent of tranquility to it

إنما مثل صاحب القرآن كمثل صاحب الإبل المعقلة إن عاهد عليها أمسكها وإن أطلقها ذهبت

The example of the owner of the Qur’an is like that of the owner of a saddled camel

تعاهدوا هذا القرآن فوالذى نفس محمد بيده لهو أشد تفلتا من الإبل فى عقلها

Commit this Qur’an, for by the One in Whose Hand is the soul of Muhammad, it is more likely to escape than a camel in its intellect

- أيحب أحدكم إذا رجع إلى أهله أن يجد ثلاث خلفات عظام سمان ؟ فثلاث آيات يقرأ بهن أحدكم فى صلاته خير لهخ من ثلاث خلفات عظام السمان

Would any of you like, when he returns to his family, to find three fat, bony calfs? So three verses that one of you recites in his prayer is better for him than three calfs of fat bones

- أيكم يحب أن يغدو كل يوم إلى بطحان أو إلى العقيق فيأتى منه بناقتين كوماوين فى غير إثم ولا قطع رجم ؟ أفلا يغدو أحدكم إلى المسجد فيعلم أو يقرأ آيتين من كتاب الله عز وجل خير له من ناقتين وثلاث خير له من ثلاث وأربع خير له من أربع ومن أعدادهن من الإبل

Which of you would like to go out every day to Buthan or to Al-Aqiq, and bring two large she-camels from him, without committing any sin or stoning? Shouldn't any one of you go to the mosque and learn or read two verses from the Book of Allah Almighty that are better for him than two she-camels, and three verses are better for him than three, and four verses are better for him than four, and their number of camels

من قرأ حرفا من كتاب الله فله حسنة والحسنة بعشر أمثالها لا أقول ألم حرف ولكن الف حرف ولام حرف وميم حرف

Whoever reads a letter from the Book of Allah will have a good deed, and a good deed is ten times more.

اقرأ ابن حضير اقرأ ابن حضير اقرأ ابن حضير تلك الملائكة كانت تستمع لك ولو قرأت لأصبحت يراها الناس ما تستتر منهم

Read Ibn Hudair, read Ibn Hudair, read Ibn Hudair, those angels used to listen to you, and if you had read, people would have seen them, they would not hide from them

تلك السكينة تنزلت للقرآن

That serenity descended to the Qur'an

ع T مثل المؤمن والمنافق فى قراءة القرآن

T like the believer and the hypocrite in reading the Koran

مثل المؤمن الذى يقرأ القرآن مثل الأترجة ريحها طيب وطعمها طيب ومثل المؤمن الذى لا يقرأ القرآن مثل التمرة لا ريح لها وطعمها حلو ومثل المنافق الذى يقرأ القرآن مثل الريحانة ريحها طيب وطعمها مر ومثل المنافق الذى لا يقرأ القرآن كمثل الحنظلة ليس لها ريح وطعمها مر

The example of a believer who reads the Qur'an is like a citron whose scent is good and its taste is good, and the likeness of a believer who does not read the Qur'an is like a date that has no scent but its taste is sweet and the likeness of a hypocrite who reads the Qur'an is like a basil whose smell is good but its taste is bitter and the likeness of a hypocrite who does not read the Qur'an is like a colocynth that has no scent but its taste is bitter

ع T التنافس والغبطة فى القرآن

T Rivalry and elation in the Koran

لا حسد إلا فى إثنتين : رجل أتاه الله القرآن فهو يقوم به آناء الليل وآناء النهار ورجل أتاه الله كالا فهو ينفق منه آناء الليل وآناء النهار

There is no envy except in two cases: a man to whom Allah has given the Qur'an, so he performs it during the night and during the day, and a man to whom Allah has given him utterances, so he spends from it during the night and during the day.

ع T فضل الاجتماع على تلاوة القرآن

T prefer meeting over the recitation of the Koran

ما اجتمع قوم فى بيت من بيوت الله تبارك وتعالى يتلون كتاب الله عز وجل ويتداوسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وجفتهم الملائكة وذكرهم الله فيمن عنده

No people gather in one of the houses of Allah, Blessed and Exalted be He, reciting the Book of Allah, the Mighty and Majestic, and trampling it between themselves, except that tranquility descends upon them, mercy envelops them, the angels dry them up, and Allah mentions them among those with Him.

ع T من آداب التلاوة

T from the etiquette of recitation

ع T تحسين الصوت بالقرآن

T improve the sound of the Koran

ما أذن الله لشئ ما أذن لنبى حسن الصوت يتغنى بالقرآن يجهر به

Allah did not permit anything as He did not permit a prophet with a good voice to sing aloud of the Qur'an

زينوا القرآن باصواتكم

Decorate the Quran with your voices

لو رأيتنى وأنا استمع لقراءتك البارحة لقد أوتيت مزمارا من مزامير آل داود

If you saw me listening to your reading yesterday, I was given a flute from the Psalms of the House of David

ع T البكاء عند الاستماع للقراءة

T crying when listening to a reading

اقرأ على نعم إنى أحب أن اسمعه من غيرى حسبك الأن

Read on, yes, I would love to hear it from others, it is enough for you now

ع T الجهر والإسرار بالقراءة

T Loudness and secret reading

الجاهر بالقرآن كالجاهر بالصدقة والمسر بالقرآن كالمسر بالصدقة

Speaking out loud about the Qur'an is like speaking openly about charity, and enjoying reading the Quran is like enjoying giving charity

يرحم الله فلانا كاين من آية أذكرنيها الليلة كنت قد أسقطتها كنت أنسيتها

May Allah have mercy on so-and-so. Remind me of a verse tonight that I had dropped and had forgotten

ع T الائتلاف على القراءة والنهى عن التخليط

The destruction of reading and the prohibition of confusion

اقرأوا القرآن ما ائتلفت عليه قلوبكم فإذا اختلفتم فقوموا عنه
Read the Qur'an as much as your hearts find it difficult, so if you differ, stand up for it
ألا إن كلكم يناجى ربه فى يؤذين بعضكم بعضا ولا يرفع بعضكم على بعض فى القراءة أو قال : فى الصلاة
Except that all of you converse with his Lord in making love to one another, and not exalting one over the other in reading, or he said: in prayer.
ع T ذم السؤال بالقرآن والأكل به
T Slandering begging in the Qur'an and eating with it
اقرأوا فكل حسن وسيجئ أقوام يقيمونه كما يقام القدح يتعجلونه ولا يتأجلونه
Read, for every good and bad will be evaluated by people, just as slander is evaluated, hastening it and not delaying it.
اقرأوا القرآن ولا تغلوا فيه ولا تجفوا عنه ولا تأكلوا به ولا تستكثروا به
Read the Qur'an, and do not go to extremes in it, and do not turn away from it, and do not eat with it, and do not be excessive with it
ع T تحزيب القرآن وفى مقدار كم يختم
T The Qur'an is parted and how much it is sealed
قرأت جزءا من القرآن
I read part of the Qur'an
ألم أخبر أنك تصوم الدهر وتقرأ القرآن كل ليلة فصوم صوم داود وكان أعبد البشر واقرأ القرآن فى كل شهر فاقرأه فى كل عشرين فاقرأه فى كل عشر فاقرأه فى كل سبع لا تزد على ذلك
Didn't I tell you that you fast forever and read the Qur'an every night, so he fasted the fast of David, and he was the worshiper of mankind, and he read the Qur'an every month, so he recited it in every twenty, so he recited it in every ten, so he recited it in every seven, do not exceed that
ع T فضل الذكر إجمالاً
T preferred to mention in general
يقول الله عزل وجل : أنا عند ظن عبدى بى وأنا معه إذا ذكرنى فإن ذكرنى فى نفسه ذكرته فى نفسى وإن ذكرنى فى ملإ ذكرته فى ملإ خير منهم وإن تقرب إلى شبرا تقربت إليه ذراعا وإن تقرب إلى ذراعا تقربت إليه باعا وإن أتانى يمشى أتيته هرولة
Allah Almighty says: I am as My worshipper thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remind him of myself, and if he remembers Me in an assembly, I mention him in an assembly better than them.
- إن لله ملائكة يطوفون فى الطرق يلتمسون أهل الذكر فإذا وجدوا قوما يذكرون الله تعالى تنادوا : هلموا إلى حاجتكم ، قال : فيحفونهم بأجنحتهم إلى السماء الدنيا قال : فيسألهم ربهم وهو أعلم منهم ما يقول عبادى ؟ قال : تقول : يسبحونك ويكبرونك ويحمدونك ويمجدونك قال
- Allah has angels roaming the roads seeking the people of the remembrance, so if they find a people who remember Allah Almighty, they call: Come to your need, he said: They will surround them with their wings to the lowest heaven. He said: You say: They glorify you, glorify you, praise you, and glorify you
لا يقعد قوم يذكرون الله عز وجل إلا حفتهم الملائكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده
No people sit remembering Allah, the Mighty and Majestic, except that angels surround them, mercy envelops them, tranquility descends upon them, and Allah mentions them among those with Him.
ما من قوم اجتمعوا يذكرون الله عز وجل لا يريدون بذلك إلا وجهه إلا ناداهم مناد من السماء / أن قوموا مغفورا لكم فقد بدلت سيئاتكم حسنات
There is no people who gather together and remember Allah, the Mighty and Sublime, seeking nothing but His countenance, but a caller from the sky calls out to them: "Arise and you will be forgiven, for your evil deeds have been changed into good deeds."
سيروا هذا جمدان سبق المفردون الذاكرون الله كثيرا والذاكرات
Walk this jamdan preceded the singular men and women who remember Allah a lot
مثل الذى يذكر ربه والذى لا يذكر ربه مثل الحى والميت
The example of the one who remembers his Lord and the one who does not remember his Lord is like the living and the dead
- ألا أنبئكم بخير أعمالكم وأزكاها عند مليككم وأرفعها فى درجاتكم وخير لكم من إنفاق الذهب والورق وخير لكم من أن تلقوا أعداءكم عدوكم فتضربوا أعناقهم ويضربوا أعناقكم ؟ ذكر الله عزل وجل
Shall I not announce to you the best of your deeds, the purest in the sight of your Master, the highest in your ranks, and it is better for you than spending gold and paper, and it is better for you than meeting your enemies with your enemy and slashing their necks and they slashing yours? Remembrance of Allah Almighty
لا يزال لسانك رطبا من ذكر الله

Your tongue is still wet from the remembrance of Allah
إذا مررتم برياض الجنة فارتعوا حلق الذكر
If you pass by the gardens of Paradise, then take care of the circles of remembrance
ع T ذم المجالس التى لا يذكر الله عز وجل فيها
T Slandering councils in which Allah Almighty is not mentioned
ما جلس قوم مجلسا لم يذكروا الله فيه لم يصلوا فيه على النبى ﷺ إلا كان عليهم ترة يوم القيامة إن شاء عفا عنهم وإن شاء أخذهم بها
Whenever a people sits in a gathering where they do not mention Allah and they do not pray for the Prophet, may Allah's prayers and peace be upon him, they will have a time on the Day of Resurrection.
ع T فضائل لأذكار مخصوصة
T virtues for specific remembrances
ع T أسماء الله تعالى وبيان اسمه الأعظم
The names of Allah Almighty and a statement of His greatest name
إن لله تسعة وتسعين اسما من أحصاها دخل الجنة وهو وتر يحب الوتر
Allah has ninety-nine names, whoever counts them will enter Paradise, and he is a string that loves a string
والذى نفسى بيده لقد سأل الله باسمه الأعظم الذى إذا دعى به أجاب وإذا سئل به أعطى
By Him in whose hand is my soul, Allah has asked by His greatest name, which if He is called by it, He responds, and if He is asked by it, He gives
أتدرون بما دعا والذى نفسى بيده لقد دعا باسمه العظيم الذى إذا دعى به أجاب وإذا سئل به أعطى
Do you know what he supplicated by, by the One in Whose hand is my soul, he invoked by his mighty name, which if he is supplicated by it, he responds, and if he is asked by it, he is given
ع T فضل التسبيح والتحميد والتهليل والتكبير والحوقلة
The virtue of praising, praising, tahlil, takbeer, and hawqala
من قال : سبحان الله وبحمده فى يوم مائة مرة حطت خطاياه وإن كانت مثل زبد البحر
Whoever says: Glory be to Allah and praise be to Him on a hundred-time day, his sins will be erased, even if they are like the foam of the sea
كلمتان خفيفتان على اللسان ثقيلتان فى الميزان حبيبتان إلى الرحمن سبحان الله وبحمده سبحان الله العظيم
Two words that are light on the tongue and heavy on the scale are beloved to the Most Gracious, Glory be to Allah and praise be to Him, Glory be to Allah the Great
ما اصطفى الله لملائكته أو لعباده سبحان الله وبحمده
What Allah has chosen for His angels or for His worshippers Glory be to Allah and praise be to Him
أيعجز أحدكم أن يكسب فى كل يوم ألف حسنة يسبح مائة تسبيحة فيكتب له بها ألف حسنة ويحط عنه بها ألف خطيئة
Is one of you incapable of earning a thousand good deeds every day, reciting a hundred rosaries, then a thousand good deeds will be recorded for him and a thousand sins will be forgiven for it?
ما زلت فى مجلسك هذا منذ خرجت بعد لقد قلت بعدم أربع كلمات ثلاث مرات لو وزن بكلماتك لوزنتهن : سبحان الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته
I have been in this assembly of yours since you came out after I said three times that there are no four words.
إن أفضل الدعاء : الحمد لله وأفضل الذكر لا إله إلا الله
The best supplication is: Praise be to Allah, and the best remembrance is there is no god but Allah
أحب الكلام إلى الله أربع لا إله إلا الله والله أكبر وسبحان الله والحمد لله لا يضرك بأيهن بدأت
I love talking to Allah four: There is no god but Allah, Allah is great, glory be to Allah, and praise be to Allah
لأن أقول سبحان الله والحمد لله ولا إله إلا الله والله أكبر أحب إلى مما طلعت عليه الشمس
Because I say Glory be to Allah, praise be to Allah, and there is no god but Allah, and Allah is greater, more beloved to me than what the sun has risen upon
قل : لا إله إلا الله وحده لا شريك له الله أكبر كبيرا والحمد لله كثيرا وسبحان الله رب العالمين لا حول ولا قوة إلا بالله العزيز الحكيم قل : اللهم اغفر لى وأرحمنى وعافنى و ارزقنى
Say: There is no god but Allah, alone, without partner. Allah is great, great, and praise be to Allah very much. Glory be to Allah, Lord of the worlds. There is neither power nor strength except with Allah, the Mighty, the Wise.
من قال لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ قدير فى يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة ومحيت عنه مائة سيئة وكانت له حرزا من الشيطان يومه ذلك حتى يمسى ولم يأت أحد أفضل مما جاء به إلا أحد عمل بأكثر من ذلك

Whoever says there is no god but Allah, alone, without partner, to Him belongs sovereignty and praise, and He has power over all things. One hundred times a day, he will have the equivalent of freeing ten slaves, and one hundred good deeds will be written for him, and one hundred bad deeds will be erased from him, and it will be a protection for him from Satan that day until evening, and no one will come better than that. It came only to one who did more than that

يا عبد الله بن قيس ألا أدلك على كنز من كنوز الجنة لا حول ولا قوة إلا بالله

Abdullah bin Qais, shall I not show you one of the treasures of Paradise? There is neither power nor strength except with Allah

ع T الإستغفار والتوبة وفضل ذلك

T seeking forgiveness and repentance and preferred it

إن عبدا أذنب ذنبا فقال : أذنبت ذنبا فاغفر لى قال : فقال ربه عز وجل : علم عبدى أن له ربا يغفر الذنب ويأخذ به فغفر له فمكث ما شاء الله ثم اصاب ذنبا أخر فقال : أذنبت ذنبا فاغفر لى قال : قال ربه : علم عبدى أن له ربا يغفر الذنب ويأخذ به فغفر له فمكث ما شاء الله ثم اصاب ذنبا أخر فقال : اذنبت ذنبا فاغفر لى قال : قال ربه عز وجل علم عبدى أن له ربا يغفر الذنب ويأخذ به قد غفرت لعبدى فليفعل ما شاء اعمل ما شئت قد غفرت لك

worshipper committed a sin and said: I have committed a sin, so forgive me. He said: His Lord, the Mighty and Majestic, said: My worshipper knew that he has a Lord who forgives sins and takes action for it, so He forgave him, so he stayed as long as Allah willed, then he committed another sin, so he said: I have committed a sin, so forgive me. He said: His Lord said: My worshipper knew that He has a Lord that forgives sins and punishes them, so He forgave him, so he stayed as long as Allah willed, then he committed another sin, and he said: I committed a sin, so forgive me.

والذى نفسى بيده لو لم تذنبوا لذهب الله بكم ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم

By the One in Whose hand is my soul, if you did not sin, Allah would have taken you away and would have resorted to a people who would sin and seek Allah’s forgiveness, and He would forgive them.

إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها

Allah Almighty extends His hand at night so that the sinners of the day may repent, and extends His hand during the day so that the sinners of the night repent, until the sun rises from the west.

من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه

Whoever repents before the sun rises from the west, Allah will accept his repentance

لله أشد فرحا بتوبة عبده حين يتوب إليه من أحدكم كانت راحلته بأرض فلاة فانفلتت منه وعليها طعامه وشرابه فأيس منها فأتى شجرة فاضطجع فى ظلها قد ايس من راحلته فبينما هو كذلك إذا هو بها قائمة عنده فأخذ بخطامها ثم قال من شدة الفرح : اللهم أنت عبدى وأنا ربك أخطأ من شدة الفرح

Allah is more happy with the repentance of His worshipper when he repents to Him than any of you. His camel was in a desert land, then it escaped from him with his food and drink on it, so he went to a tree and lay down in its shade. Your Lord made a mistake out of joy

يا أيها الناس توبوا إلى الله فإنى أتوب فى اليوم مائة مرة

O people, repent to Allah, for I repent a hundred times a day

سيد الأستغفار أن تقول : اللهم أنت ربى لا إله إلا أنت خلقتنى وأنا عبدك وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك على وابوء بذنبى فاغفر لى فإنه لا يغفر الذنوب إلا أنت

The master of seeking forgiveness is to say: Oh Allah, you are my Lord, there is no god but You, You created me, and I am Your worshipper, and I abide by Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done.

ع T فضل الصلاة على رسول الله ﷺ

T The virtue of praying for the Messenger of Allah, may Allah bless him and grant him peace

من صلى على واحدة صلى الله عليه عشرا

Whoever prays for one, may Allah bless him ten times

من صلى على صلاة واحدة صلى الله عليه عشر صلوات وحط عنه عشر خطيئات ورفعت له عشر درجات

Whoever prays for one prayer, may Allah bless him with ten prayers, erase ten sins from him, and raise him ten degrees

أجل إن ملكا أتانى فقال لى : يا محمد إن ربك يقول لك : أما يرضيك أن لا يصلى عليك أحد من أمتك إلا صليت عليه عشرا ولا يسلم عليك إلا سلمت عليه عشرا قال : قلت : بلى أى رب

Yes, an angel came to me and said to me: O Muhammad, your Lord says to you: Is it not pleasing to you that no one of your nation prays for you except that I pray for him ten times, and that he does not greet you except that I greet him ten times? He said: I said: Yes, O Lord.

إن من أفضل ايامكم يوم الجمعة فيها خلق الله آدم وفيه قبض وفيه النفخة وفيه الصعقة فأكثروا على من الصلاة فيه فإن صلاتكم معروضة علي إن الله جل وعلا حرم على الأرض أن تأكل أجساد الأنبياء

One of your best days is Friday, on it Allah created Adam, on it he died, on it the trumpet will be blown, and on it the thunderbolt

إن لله ملائكة سياحين فى الأرض يبلغونى عن أمتى السلام

Allah has angels who are touring the earth, informing me of my nation's peace

إن أولى الناس بى يوم القيامة أكثرهم على صلاة

The people closest to me on the Day of Resurrection are the ones who pray the most

ع T كيفية الصلاة على النبى ﷺ وصيغها

How to pray for the Prophet, may Allah bless him and grant him peace, and its formulas

فقولوا : اللهم صل على محمد وأزواجه وذريته كما صليت على آل إبراهيم وبارك على محمد وأزواجه وذريته كما باركت على آل إبراهيم إنك حميد مجيد

So say: O Allah, bless Muhammad, his wives, and his descendants, as You blessed the family of Abraham, and bless Muhammad, his wives, and his descendants, as You blessed the family of Abraham, for You are Praiseworthy, Glorious.

قولوا : اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد

Say: O Allah, bless Muhammad and the family of Muhammad, as You blessed the family of Abraham, You are Praiseworthy, Glorious.

عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Abdullah bin Yusuf, Malik bin Anas told us, on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm, on the authority of his father, on the authority of Amr bin Salim Al-Zarqi, Abu Hamid Al-Saadi, may Allah be pleased with him, told me that they said, O Messenger of Allah, how do we pray for you? O Allah, bless Muhammad, his wives, and his offspring, as You blessed the family of Abraham, and bless Muhammad, his wives, and his descendants, as You blessed the family of Abraham, for You are the Praiseworthy, the Glorious.

يحيى بن يحيى التميمي قال قرات على مالك عن نعيم بن عبد الله المجمر ان محمد بن عبد الله بن زيد الانصاري وعبد الله بن زيد هو الذي كان اري النداء بالصلاة اخبره عن ابي مسعود الانصاري قال اتانا رسول الله ﷺ ونحن في مجلس سعد بن عبادة فقال له بشير بن سعد امرنا الله تعالى ان نصلي عليك يا رسول الله فكيف نصلي عليك قال فسكت رسول الله ﷺ حتى تمنينا انه لم يساله ثم قال رسول الله ﷺ قولوا اللهم صل على محمد وعلى ال محمد كما صليت على ال ابراهيم وبارك على محمد وعلى ال محمد كما باركت على ال ابراهيم في العالمين انك حميد مجيد والسلام كما قد علمتم

Yahya bin Yahya Al-Tamimi said: I read Ali Malik on the authority of Naim bin Abdullah Al-Mujmar that Muhammad bin Abdullah bin Zaid Al-Ansari and Abdullah bin Zaid was the one who used to see the call to prayer. Worship, Bashir bin Saad said to him, Allah Almighty commanded us to pray for you, O Messenger of Allah, so how can we pray for you? The family of Abraham, and bless Muhammad and the family of Muhammad, as you blessed the family of Abraham in the worlds. You are Praiseworthy, Glorious, and peace, as you have been taught.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلَاةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ

Yahya bin Yahya Al-Tamimi told us, he said: I read Ali Malik on the authority of Naim bin Abdullah Al-Mujmar that Muhammad bin Abdullah bin Zaid Al-Ansari and Abdullah bin Zaid was the one who used to see the call to prayer. Ibn Ubadah, and Bashir Ibn Saad said to him, Allah Almighty commanded us to pray for you, O Messenger of Allah, so how can we pray for you? On the family of Abraham, and bless Muhammad and the family of Muhammad, as you blessed the family of Abraham in the worlds. You are Praiseworthy, Glorious, and peace, as you have learned.

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلَاةُ عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

Qutayba informed us, he said: Bakr told us, who is Ibn Mudar, on the authority of Ibn Al-Had, on the authority of Abdullah bin Khabab, on the authority of Abi Saeed Al-Khudri, he said: We said, O Messenger of Allah, peace be upon you, we know it, so how is prayer upon you? I blessed Ibrahim

ع T ذم الغافلين عن الصلاة عليه ﷺ والمعرضين عنها

Slandering those who are heedless of praying upon him, may Allah bless him and grant him peace, and those who turn away from it

رغم أنف رجل ذكرت عنده فلم يصل على ورغم رجل أدرك أبويه عند الكبر فلم يدخلاه الجنة ورغم رجل دخل عليه شهر رمضان ثم انشلخ قبل أن يغفر له

Despite the nose of a man who was mentioned to him, and he did not pray for me, despite a man who caught up to his parents when he was old, and they did not enter him into Paradise, and despite a man who entered the month of Ramadan for him, then he crumbled before he was forgiven

البخيل الذى من ذكرت عنده فلم يصل علي

The miser with whom I mentioned did not reach me

ع T فضل الدعاء وآدابه وأوقات الاستجابة ومظانها

The virtue of supplication, etiquette, times of response and its circumstances

ليس شئ أكرم على الله عز وجل من الدعاء

There is nothing more honorable to Allah Almighty than supplication

ان الدعء هو العبادة

That supplication is worship

إن الله حيي كريم إذا رفع العبد إليه يديه يستحيى أن يردهما صفرا حتى يضع فيهما خيرا

Indeed, Allah is alive and generous. If a worshipper raises his hands to Him, he is ashamed to return them empty until he puts good in them

يستجاب لأحدكم ما لم يعجل فيقول قد دعوت فلم يستجب لى فيتحسر عند ذلك فيدع الدعاء

He responds to one of you as long as he is not hasty, then he says, "I supplicated, but he did not respond to me." Then he laments at that, and abandons the supplication.

- ما من مسلم يدعو بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله إحدى ثلاث : إما أن يعجل له دعوته وإما أن يدخرها له فى الآخرة ، وإما أن يصرف عنه من السوء مثلها

There is no Muslim who supplicates with a supplication in which there is no sin or severing of ties of kinship, except that Allah will give him one of three things: either He will hasten his supplication for him, or He will store it up for him in the Hereafter, or He will divert from him an equal amount of evil.

- لا يقل أحدكم اللهم اغفر لى إن شئت ، اللهم ارحمنى إن شئت ، اللهم ارزقنى إن شئت ، ليعزم المسألة فإنه يفعل ما يشاء لا مكره له إذا دعا أحدكم فلا يقل : اللهم اغفر لى إن شئت ولكن ليعزم ، وليعظم الرغبة ، فإن الله لا يتعاظمه شيء أعطاه

None of you should say, O Allah, forgive me if I wish, O Allah, have mercy on me if I wish, O Allah, grant me sustenance if I wish, so that he resolves the matter, for he does whatever he wants, there is no compulsion for him. something he gave

- سل تعطه ، سل تعطه

- Ask to give him, ask to give him

- عجلت أيها المصلي إذا صليت فقعدت فاحمد الله بما هو أهله فليبدأ بحمد الله والثناء عليه ، ثم يصلي على النبي ﷺ ثم يدعو بعد بما شاء

You have hastened, O worshiper, if you have prayed and sat down, then thank Allah for what He is worthy of, then let him begin by praising Allah and praising Him, then praying for the Prophet, may Allah's prayers and peace be upon him, and then supplicating as he wishes.

- ادعوا الله وأنتم موقنون بالإجابة ، واعلموا أن الله لا يستجيب دعاء من قلب غافل لاه

Supplicate to Allah while you are certain of the answer, and know that Allah does not answer a supplication from a heart that is heedless.

لا تدعوا على أنفسكم ولا تدعوا على أولادكم ولا تدعوا على أموالكم لا توافقوا من الله ساعة يسأل فيها عطاء فيستجيب لكم

Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your wealth. You do not agree with Allah at an hour when He is asked for a bounty, and He responds to you.

سيكون فى هذه الأمة قوم يعتدون فى الطهور والدعاء

There will be people in this nation who transgress in purification and supplication

ع T الدعوات المستجابة وأوقات وأحوال الإجابة

The invitations answered and the times and conditions of the answer

دعاء المسلم مستجاب لأخيه بظهر الغيب عند راسه ملك موكل ما دعا لأخيه بخير إلا قال له : آمين ولك بمثله

The supplication of a Muslim is answered for his brother in the back of the unseen at his head an angel entrusted

- دعوة ذى النون إذ دعا وهو فى بطن الحوت : |لاَّ إِلَهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ فإنه لم يدع بها رجل مسلم فى شئ قط إلا استجاب الله له

- The supplication of Dhul-Nun when he supplicated while he was in the belly of the whale: | There is no god but You, Glory be to You.

ثلاث دعوات مستجابات لا شك فيهن : دعوة المظلوم ودعوة المسافر ودعوة الوالد على ولده
Three supplications are undoubtedly answered: the supplication of the oppressed, the supplication of the traveler, and the supplication of the father for his child
- إن الله سبحانه وتعالى ليرفع العبد الدرجة فيقول : رب أنى لى هذه الدرجة ؟ يقول : بدعاء ولدك لك
- Allah Almighty raises the worshipper in rank and says: My Lord, how do I have this rank? He says: With the supplication of your son for you
من سره ان يستجيب الله له عند الشدائد والكرب فليكثر الدعاء فى الرخاء
He who is pleased that Allah responds to him in times of adversity and anguish, let him supplicate a great deal during times of prosperity
- ينزل ربنا كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الآخر يقول : من يدعونى فأستجيب له ؟ من يسألنى فأعطيه ؟ من يستغفرنى فأغفر له ؟
Our Lord descends every night to the lowest heaven, when the last third of the night remains, saying: Who will call upon Me, that I may answer him? Who asks me so I give him? From Astgoverny forgive him ?
إن أقرب ما يكون العبد من ربه وهو ساجد فأكثروا الدعاء
The closest a worshipper is to his Lord is when he is prostrating, so increase your supplication
جوف الليل الآخر ودبر الصلوات المكتوبة
Late night and arrange the written prayers
الدعاء لا يرد بين الأذان والإقامة
The supplication is not answered between the call to prayer and the iqama
إن فى الجمعة ساعة لا يصادفها عبد مسلم وهو يصلى يسأل الله شيئا إلا أعطاه إياه
There is an hour on Friday when a Muslim worshipper does not come across while praying asking Allah for something, but He will give it to him
ع T ذم تاركى الدعاء
T slander those who abandon supplication
إنه لم يسأل الله يغضب عليه
He did not ask Allah to be angry with him
ع T الأذكار والأدعية والتعاويذ العامة والجامعة
T dhikr, supplications, general and general incantations
اللهم رب اغفر لى خطيئتي وجهلي وإسرافي فى أمرى وما أنت اعلم به منى اللهم اغفر لى جدى وهزلى وخطئي وعمدى وكل ذلك عندي اللهم اغفر لى ما قدمت وما أخرت وما أسررت وما أعلنت وما أنت أعلم به منى أنت المقدم وأنت المؤخر وأنت على كل شئ قدير
Lord, forgive me for my sins, my ignorance, my extravagance in my affairs, and what You know better than me.
اللهم لك أسلمت وبك آمنت وعليك توكلت وإليك أنبت وبك خاصمت اللهم إنى أعوذ بعزتك لا إله إلا أنت أن تضلني أنت الحى الذى لا يموت والجن والإنس يموتون
O Allah, I have submitted to You, and in You I have believed, and in You I have relied, and in You I have repented, and in You I have quarreled.
اللهم أصلح لى ديني الذى هو عصمة امرى واصلح لى دنياي التى فيها معاشي وأصلح لى آخرتي التي فيها معادى واجعل الحياة زيادة لى فى كل خير واجعل الموت راحة لى من كل شر
O Allah, rectify for me my religion which is the protection of my affairs, and rectify for me my world in which is my livelihood, and rectify for me my hereafter in which is my return, and make life an increase for me in every good, and make death a relief for me from all evil.
اللهم إنى أسألك الهدى والتقى والعفاف والغنى
Allah, I ask You for guidance and met, and chastity, and the rich
رب أعنى ولا تعن على وانصرنى ولا تنصر على وامكر لى ولا تمكر على واهدنى ويسر الهدى لى وانصرنى على من بغى على رب اجعلنى لك شاكرا لك ذاكرا لك راهبا لك مطواعا لك مخبتا إليك أواها منيبا رب تقبل توبتى واغسل حوبتى وأجب دعوتى وثبت حجتى وسدد لسانى واهد قلبى واسلل سخيمة صدرى
My Lord, help me, and do not help me, and help me, and do not help me, plot for me, and do not plot against me, and guide me, and facilitate guidance for me, and grant me victory over those who transgress against me. My heart and the infiltration of my chest
سلوا الله العفو والعافية فإن أحدا لم يعط بعد اليقين خيرا من العافية
Ask Allah for forgiveness and wellness, for no one has been given after certainty better than wellness
عليك بالكوامل قولى : اللهم إنى أسألك من الخير كله عاجله وآجله ما علمت منه وما لم أعلم وأعوذ بك من الشر كله عاجله وآجله ما علمت منه وما لم أعلم اللهم إنى اسلك الجنة وما قرب إليها من قول أو عمل وأعوذ بك من النار وما قرب إليها من قول أو عمل اللهم

إنى أسألك من خير ما سألك عبدك ورسولك مُحمد ﷺ وأعوذ بك من شر ما استعاذك منه عبدك ورسولك مُحمد ﷺ وأسألك ما قضيت لى من قضاء أن تجعل عاقبته رشدا

You have to complete my saying: O Allah, I ask You for all good, urgent and later, what I knew of and what I did not know, and I seek refuge in You from all evil, urgent and later, what I knew of and what I did not know. Say or do, O Allah, I ask You for the good of what Your worshipper and Messenger Muhammad, may Allah’s prayers and peace be upon him, asked You for, and I seek refuge in You from the evil of what Your worshipper and Messenger Muhammad, may Allah’s prayers and peace be upon him, sought refuge with You from, and I ask You for what You have decreed for me, that You make its outcome righteousness

- اللهم إنى أسألك خير المسألة وخير الدعاء وخير النجاة وخير العمل وخير الثواب وخير الحياة وخير الممات وثبتني وثقل موازيني وأحق إيماني وارفع درجتي وتقبل صلاتي واغفر خطيئتي وأسألك الدرجات العلى من الجنة آمين اللهم إن أسألك فواتح الخير وخواتمه وجوامعه وأوله و

O Allah, I ask You for the best of asking, the best of supplication, the best of deliverance, the best of action, the best of reward, the best of life, the best of death, make me firm, weigh my scales, fulfill my faith, raise my rank, accept my prayers, forgive my sins, and ask You for the highest ranks in Paradise. Ameen.

إن قلوب بنى آدم كلها بين أصبعين من أصابع الرحمن كقلب واحد يصرفه حيث يشاء اللهم مصرف القلوب صرف قلوبنا على طاعتك

The hearts of the sons of Adam are all between two of the fingers of the Most Merciful, like one heart that directs it wherever it pleases.

نعم إن القلوب بين أصبعين من أصابع الله يقلبها كيف شاء

Yes, the hearts are between two of the fingers of Allah, He turns them as He wills

- اللهم إني أعوذ بك من الكسل والهرم ، والمغرم والمأثم اللهم إني أعوذ بك من عذاب النار وفتنة النار ، وفتنة القمر وعذاب القبر ، وشر فتنة القبر ، ومن شر فتنة الميح الدجال اللهم اغسل خطاياي بماء الثلج ، وماء البرد ، ونق قلبي من الخطايا كما ينقى الثوب الابيض م

Allah, I seek refuge in You from laziness and old age, in love and sins, O Allah, I seek refuge in You from the torment of the Fire and the trial of the Fire, the trial of the moon and the torment of the grave, and the evil of the trial of the grave, and from the evil of the trial of the Antichrist. white dress m

- اللهم إني أعوذ بك من الهم والحزن ، والعجز والكسل ، والبخل والجبن ، وضلع الدين وغلبة الرجال وأزدل العمر ، وعذاب القبر وفتنة المحيا والمميات

O Allah, I seek refuge in You from worry and grief, from inability and laziness, from miserliness and from cowardice, from the hardship of debt, from being overpowered by men, from a shortened life, from the torment of the grave, and from the trials of life and deaths.

- اللهم إني أعوذ بك من العجز والكسل ، والبخل والجبن ، والهم وعذاب القبر اللهم أت نفسي تقواها ، وزكها أنت خير من زكاها ، أنت وليها ومؤلاها اللهم إني أعوذ بك من علم لا ينفع ، ومن نفس لا تشبع ، ومن قلب لا يخشع ، ومن دعوة لا يستجاب لها

Allah, I seek refuge in You from incapacity and laziness, miserliness and cowardice, worry and the torment of the grave. not respond to it

- اللهم إني أعوذ بك من شر ما عملت ، ومن شر ما لم أعمل

- Oh Allah, I seek refuge in You from the evil of what I did, and from the evil of what I did not do

- اللهم إني أعوذ بك من زوال نعمتك ، وتحول عافيتك ، وفجاءة نقمتك وجميع سخطك وغضبك

O Allah, I seek refuge in You from the cessation of Your grace, the transformation of Your well-being, the suddenness of Your punishment, and all Your wrath and anger.

- اللهم إني أعوذ بك من العجز ، والكسل ، والجبن ، والبخل ، والهرم ، والقسوة ، والغفلة ، والعيلة ، والذلة ، والمسكنة وأعوذ بك من الصمم والبكم ، والجنون والجذام والبرص ، وسييء الأسقام

O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, senility, cruelty, heedlessness, poverty, humiliation, and poverty, and I seek refuge in You from deafness, dumbness, insanity, leprosy, leprosy, and bad diseases

ع T أذكار الصباح والمساء عموماً

T remembrances for morning and evening in general

أمسينا وأمسى الملك لله ، والحمد لله لا إله إلا الله وحده لا شريك له له الملك ، وله الحمد وهو على كل شيء قدير ، رب أسألك خير ما فى هذه الليلة وخير ما بعدها ، وأعوذ بك من شر هذه الليلة وشر ما بعدها رب أعوذ بك من الكسل وسوء الكبر رب أعوذ بك من عذاب فى النار ، وعذاب في القبر أصبحنا وأصبح الملك لله والحمد لله وخير ما فيها وشر ما فيها

Our evening and evening belongs to Allah, and praise be to Allah, there is no god but Allah alone, He has no partner, His is the kingdom, and His is the praise, and He is capable of everything. Laziness and bad old age, my Lord, I seek refuge in you from torment in the fire, and torment in the grave

- إذا أصبح أحدكم فليقل : اللهم بك أصبحنا وبك أمسينا ، وبك نحيا وبك نموت وإليك المصير وإذا أمسى فليقل : اللهم بك أمسينا وبك أصبحنا وبك أصبحنا وبك نحيا وبك نموت وإليك النشور

When one of you wakes up, let him say: O Allah, with you we have become, and with you we have come to an evening, and with you we live, and with you we die, and with you is the destination.
- قل : اللهم فاطر السموات والأرض ، عالم الغيب والشهادة ، رب كل شيء ومليكة أشهد أن لا إله إلا أنت أعوذ بك من شر نفسي ومن شر الشيطان وشركه وأن أقترف على نفسي سوءا أو أجره إلى مسلم
Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, Lord of all things and Sovereign, I bear witness that there is no god but You.
- اللهم إني أسلك العفو والعافية في ديني ودنياي وأهلي ومالي اللهم استر عرواتي وأمن روعاتي واحفظني من بين يدي ومن خلفي وعن يميني وعن شمالي ومن فوقي ، وأعوذ بعظمتك أن أتعال من تحتي
O Allah, I seek pardon and well-being in my religion, my worldly affairs, my family, and my wealth.
ما من عبد يقول في صباح كل يوم ومساء كل ليلة : بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم ثلاث مرات فيضره شيء
There is no worshipper who says in the morning of every day and evening of every night: In the name of Allah, with whose name nothing on earth or in the heavens harms, and He is the All-Hearing, the All-Knowing, three times, and nothing harms Him.
أصبحنا على فطرة الإسلام وكلمة الإخلاص وعلى دين نبينا محمد ﷺ وعلى ملة أبينا إبراهيم عليه السلام حنيفا مسلما وما كان من المشركين
We became upon the nature of Islam and the word of devotion, upon the religion of our Prophet Muhammad, peace and blessings of Allah be upon him, and upon the religion of our father Ibrahim, peace be upon him, a Hanif, a Muslim, and he was not of the polytheists.
- من قال حين يصبح : اللهم أصبحنا نشهدك ونشهد حملة عرشك وملائكتك وجميع خلقك بأنك أنت الله لا إله إلا أنت وحدك لا شريك لك ، وأن محمدا عبدك ورسولك إلا غفر الله ما أصاب فى يومه ذلك ، وإن قالها حين يمسي غفر الله له ما أصاب في تلك الليلة من ذنب
Whoever says in the morning: Oh Allah, we are witnessing you and the carriers of your throne and your angels and all your creation that you are Allah, there is no god but you alone, you have no partner, and that Muhammad is your worshipper and your messenger, but Allah forgives what befalls him on that day, and if he says it in the evening, Allah forgives him for what befalls me That night of sin
- من قال حين يصبح : لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد يحيي ويميت ، وهو على كل شيء قدير عشر مرات كتب الله له بكل واحدة قالها عشر حسنات ، وحط الله عنه عشر سيئات ، ورفع الله بها عشر درجات ، وكن له كعشر رقاب ، وكن له مسلحة من أول النهار إلي
Whoever says in the morning: There is no god but Allah alone, He has no partner, His is the kingdom and His is the praise, He gives life and causes death, and He has power over everything ten times, Allah writes for him ten good deeds for each one he said, and Allah erases ten bad deeds from him, and Allah raises them ten degrees. And be for him as ten slaves, and be armed for him from the beginning of the day until the next
- سيد الاستغفار أن يقول العبد : اللهم أنت ربى لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي وأبوء لك بذنبي فاغفر لي إنه لا يغفر الذنوب إلا أنتإن قالها بعدما يصبح موقنا بها ثم مات كان من أهل الجنة ،
- The master of seeking forgiveness is when the worshipper says: Oh Allah, you are my Lord, there is no god but You, You created me and I am Your worshipper, and I am on Your covenant and Your promise as much as I can. I seek refuge in You from the evil of what I have done. Matt was from the people of Paradise.
قل هو الله أحد والمعوذتين حين تمسي وحين تصبح ثلاث مرات تكفيك من كل شيء
Say: He is Allah, one, and the two seeking protection in the evening and in the morning, three times, that will suffice you from everything

ع T ما يقرأ قبل النوم من السور والآيات

T What is read before going to sleep from the surahs and verses

- اقرأ |قل يأيها الكفرون فإنها براءة من الشرك

- Read | Say, O disbelievers, for it is absolution from polytheism

إن فيهن آية خير من ألف آية

There is a verse in them that is better than a thousand verses

- صدقك وهو كذوب ، ذاك شيطان

- He believed you and he is a liar, that is a devil

ع T أذكار النوم

T Remembrance of sleep

- إذا أوى أحدكم إلة فراشه فلينفض فراشة بداخلة إزاره فإنه لا يدري ما خلفة عليه ثم يقول : باسمك ربي وضعت جنبى ، وبك أرفعه ، إن أمسكت نفسى فارحمها ، وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين فإذا أراد أن يضطجع فليضطجع على شقة الأيمن وليقل : سبحانك ربي ل

If one of you shelters a butterfly, let him shake a butterfly inside his loincloth, for he does not know what left it behind, then say: In your name, my Lord, I lay on my side, and in you I lift it up. Glory be to Allah for

- اللهم رب السموات السبع ورب الأرضين ، ورب العرش العظيم ، ربنا ورب كل شيء فالق الحب والنوى منزل التوراة والأنجيل والفرقان ، أعوذ بك من شر كل شيء ، أنت آخذ بناصيته ، إن ربي على صراط مستقيم أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء ، وأنت الظاهر فيس

- Oh Allah, Lord of the Seven Heavens and Lord of the Earths, and Lord of the Great Throne, our Lord and Lord of everything, so He cast love and intentions, revealed the Torah, the Gospel and the Criterion, I seek refuge in You from the evil of everything, You take its forelock, that my Lord is on a straight path, You are the First, there is nothing before You, and You are the Last, and there is nothing after You , and you appear to be Facebook

الحمد لله الذى أطعمنا وسقانا وكفانا وآوانا فكم ممن لا كافى له ولا مؤوي

Praise be to Allah who fed us, watered us, sufficed us, and sheltered us. How many of those who do not have enough or shelter?

- اللهم خلقت نفسى وأنت توفاها لك مماتها ومحياها إن أحيينتها فاحفظها وإن أمتها فاغفر لها ، اللهم إنى أسالك العافية

Oh Allah, I created my soul and you will give it to you in its death and its death. If you revive it, protect it, and if it dies, forgive it.

اللهم قنى عذابك يوم تجمع أو تبعث عبادك

Oh Allah, save me from your torment on the day you gather or resurrect your worshippers

- إذا أتيت مضجعك فتوضأ وضوءك للصلاة ، ثم اضطجع على شقك الأيمن وقل : اللهم أسلمت وجهى إليك ، لا ملجأ ولا منجا منط إلا إليك ، آمنت بكتابك الذي أنزلت وبنبيك الذى أرسلت ، فإن مت مت على الفطرة ، واجعلهن آخر ما تقول اللهم أسلمت نفسي إليك ، ووجهت وجهى إليك

When you come to your bed, perform ablution as you did for prayer, then lie down on your right side and say: O Allah, I have surrendered my face to You, there is no refuge or escape but to You, I believe in Your Book which You sent down and in Your Prophet whom You sent. And I turned my face to you

- ما ألفيتيه عندنا ألار أدلك على ما هو خير لك من خادم ، تسبحين الله ثلاثاً وثلاثين ، وتحمدن ثلاثاً وثلاثين ، وتكبرين أربعاً وثلاثين حين تأخذين مضجعك

What is our feat? I want you to do what is better for you than a worshipper. You glorify Allah thirty-three times, and you praise thirty-three times, and you say Allahu Akbar thirty-four times when you go to bed.

ع T ماذا يقول من يفزع في نومه

T What does he say who panics in his sleep

أعوذ بكلمات الله التامة من غضبه وشر عباده ومن همزات الشياطين وأن يحضرون إذا فزع أحدكم فى النوم فليقل : أعوذ بكلمات الله التامة من غضبه وعذابه وشر عباده ومن همزات الشاطين وأن يحضرون فإنها لن تضره

I seek refuge in the perfect words of Allah from His wrath and the evil of His worshippers, and from the insinuations of the devils, and that they come.

ع T ما يقول من استيقظ من نومه ليلا

T what he says who woke up from his sleep at night

- من تعار من الليل فقال : لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير ، والحمد لله ، سبحان الله ، ولا إله إلا الله ، والله أكبر ، ولا حول ولا قوة إلا بالله العلى العظيم اللهم اغفر لي ، أو دعا ، استجيب له ، فإن توضأ وصلى قبلت

Whoever gets tired of the night and says: There is no god but Allah alone, He has no partner, His is the kingdom and His is the praise and He is capable of everything, and praise be to Allah, Glory be to Allah, there is no god but Allah, and Allah is great, and there is neither might nor power except with Allah, the Most High, the Great, O Allah, forgive For me, or supplicated, he was answered, and if he performed ablution and prayed, it would be accepted

من أوى إلى فاشه طاهراً وذكر الله تعالى حتى يدركه النعاس لم ينقلب ساعة من الليل يسأل الله شيئاً من خير الدنيا والآخرة إلا أعطاه الله إياه

Whoever goes to his bed purely and remembers Allah Almighty until drowsiness overtakes him, he does not turn over an hour in the night and asks Allah for something of the good of this world and the Hereafter, but Allah will give it to him.

ع T ما يقول من رأى رؤيا تفزعه

T What he says who saw Roya startle him

- الرؤيا من الله والحلم من الشيطان ، فإذا رأى أحدكم شيئاً يكرهه فلينفث عن يساره ثلاث مرات ، وليتعذ بالله من شرها فإنها لا تضره

Dreaming is from Allah and dreaming is from Satan, so if one of you sees something that he hates, he should spit on his left three times, and he should seek refuge in Allah from its evil, for it will not harm him.

وليستعذ بالله من الشيطان ثلاثاً وليتحول عن جنبه الذى كان عليه

And he should seek refuge in Allah from Satan three times, and he should turn from the side he was on

ع T ما يقول من استيقظ وأصبح

T what he says who woke up and became

باسمك اللهم أحيا وأموت الحمد لله الذى أحيانا بعد ما أماتنا وإليه النشور

In your name, O Allah, I live and die

فإذا استيقظ فليقل : الحمد لله الذى عافاني فى جسدى ورد على روحي وإذن لي بذكره

When he wakes up, let him say: Praise be to Allah who healed my body and restored my soul and permitted me to remember Him

ع T ما يقال عند الخروج من المنزل

T is what is said when you leave the house

- من قال إذ خرج من بيته : بسم الله توكلت على الله لا حول ولا قوة إلا بالله تعالى ، يقال له : كفيت ووقيت وهديت ، وتنحى عنه الشيطان فيقول لشيطان آخر : كيف لك برجل قد هدى وكفى ووفى

Whoever says when he leaves his house: In the name of Allah, I put my trust in Allah, there is no might nor power except with Allah Almighty, it is said to him: You are sufficient, you are protected, and you are guided, and Satan turns away from him and says to another Satan: How can you have a man who has been guided, sufficient and fulfilled

- اللهم إنى أعوذ بك أن أضل أو أضل أو أوزل أو أزل ، أو أظلم أو أظلم ، أو أجهل أز يجعل علي

Allah, I seek refuge in You if I go astray, or go astray, or go astray, or go astray, or do wrong or be wronged, or be ignorant of what is made of me.

ع T ما يقال عند الدخول إلى المنزل

T is what is said when entering the house

- إذا ولج الرجل بيته فليقل : اللهم إنى أسالك خير المؤلج وخير المخرج بسم الله ولجنا ، بسم الله خرجنا ، وعلى الله ربنا توكلنا ثم ليسلم على أهله

When a man enters his house, let him say: Oh Allah, I ask you for the best entrance and the best way out.

يا بنى إذا دخلت على أهلك فسلم يكن بركة عليك وعلى أهل بيتك

My son, if you enter upon your family, then greet him, and it will be a blessing for you and the people of your household

- إذا دخل الرجل بيته فذكر الله تعالى عند دخوله وعند طعامة قال الشيطان : لا مبيت لكم ولا عشاء وإذا دخل فلم يذكر الله تعالى عند دخوله قال الشيطان : إدركتم المبيت ، وإذا لم يذكر الله تعالى عند طعامه قال : أدركتم المبيت والعشاء

- If a man enters his house and remembers Allah Almighty when he enters and when he eats, Satan says: You have no sleep or dinner, and if he enters and does not mention Allah Almighty when he enters, Satan says: You have come to sleep, and if he does not mention Allah Almighty when he eats, he says: You have come to sleep and dinner.

ع T ما يقال عند الجلوس وعند القيام منه وبيان كفارة المجلس

T What is said when sitting and when standing up from it, and a statement of the expiation for the council

- اللهم اقسم من خشيتك ما يحول بينا وبين معاصيك ومن طاعتك ما تبلغنا به جنتتك ، ومن البقين ما تهون به علينا مصيبات الدنيا ومتعنا بأسماعنا وأبصارنا وقوتنا ما أحييننتا وأجعله الوارث منا ، واجعل ثأرنا على من ظلمنا ، وانصرنا على منن عادانا ، ولا تجعل مصيبتنا فى

Allah, swear from your fear that which will prevent us from disobeying you, and from your obedience what will lead us to your paradise, and from the rest what will make the misfortunes of the world easy for us, and give us enjoyment with our hearing, our sight and our strength as long as you revive us and make it the heir from us, and make our revenge against those who wronged us, and give us victory over those who are hostile to us, and do not make our misfortune in

- من جلس مجلسا كثر فيه لغطه فقال قبل أن يقوم من مجلسه ذلك : سبحانك اللهم وبحمدك أشهد أن لا لإله إلا أنت ، أستغفرك وأتوب إليك ، إلا غفر له ما كان فى مجلسه ذلك

- Whoever sits in a gathering in which there is a lot of his rhetoric, then he says before he gets up from his sitting that: Glory be to Allah, and with Your praise, I bear witness that there is no god but You, I seek Your forgiveness and repent to You, except that he will be forgiven for what he was in that sitting.

ع T ما يقال في السوق

T is what is being said in the market

- من دخل السوق فقال : لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد يحيى ويميت ، وهو حي لا يموت ، وبيده الخير وهو على كل شيء قدير كتب له ألف حسنة ، ومحي عنه ألف ألف سئية ورفع له ألف ألف درجة

Whoever enters the market and says: There is no god but Allah alone, He has no partner, His is the kingdom and His is the praise, He gives life and causes death, He is alive and does not die, and in His hand is goodness, and He is powerful over everything, a thousand good deeds will be written for him, and a thousand thousand sins will be erased from him, and a thousand thousand degrees will be raised for him.

ع T ما يقال عند الكروب والهموم والأحزان

T is what is said when anguish, worries and sorrows

لا إله إلا الله العظيم الحليم لا إله إلا الله رب العرش العظيم لا إله إلا الله رب السموات ورب الأرض ورب العرش الكريم

There is no god but Allah, the Great, the Forbearing, there is no god but Allah, Lord of the Great Throne, there is no god but Allah, Lord of the Heavens, Lord of the Earth, and Lord of the Noble Throne

دعوات المكروب: اللهم رحمتك أرجو فلا تكلنى إلى نفسي طرفة عين وأصلح لي شأنى كله لا إله إلا أنت

Prayers of the distressed: Oh Allah, I hope for your mercy, so do not leave me to myself for the blink of an eye, and fix all my affairs for me, there is no god but You

- ما أصاب عبداً هم ولا حزن فقال : اللهم إنى عبدك وابن عبدك وابن أمتك ، ناصيتنبيدك ، ماض في حكمك ، عدل فى قضاؤك ، أسألك بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك ، أو علمته أحداً من خلقط ، أو استأثرت به في علم الغيب عندك ، أن تجعل القرآن ربيع قلبى ، ون

Neither grief nor sorrow befell a slave, so he said: O Allah, I am your worshipper, the son of your worshipper, and the son of your maidworshipper. You have the knowledge of the unseen, to make the Qur'an the spring of my heart

إلا أعلمك كلمات تقولينهن عند الكرب أو فى الكرب : الله الله ربى لا أشرك به شيئاً

Shall I not teach you words that you say when distressing or in distress: Allah, Allah, my Lord, I do not associate anything with Him

ع T ما يقول من خاف قوماً

What does he say who fears a people?

اللهم إنا نجهلك فى نحورهم ونعوذ بك من شرورهم

Oh Allah, we ignore you in their path, and we seek refuge in you from their evils

ع T ما يقول من رأى ما يحب أو يكره

say what he saw, what he likes or dislikes

الحمد لله الذي بنعمته تتم الصالحات الحمد لله على كل حال

Praise be to Allah, with whose grace good deeds are done. Praise be to Allah in every case

ع T ما يقول من غلبه الدين

T is what he says who is overcome by religion

اللهم اكفني بحلالك عن حرامك وأغنني بفضلك عمن سواك

Oh Allah, stop me with your permission from your forbidden, and enrich me with your grace from those other than you

ع T ما يقول من رأى مبتلى

T is what he says who saw an afflicted person

- من رأى مبتلى فقال : الحمد لله الذى عافانى مما ابتلاك به ، وفضلنى على كثير ممكن خلق تفضيلاً لم يصبه ذلك البلاء

Whoever sees an afflicted person and says: Praise be to Allah who has cured me of what afflicted you with, and has favored me over many possible creations, he will not be afflicted by that affliction.

ع T ما يقول عن الغضب

T's say about anger

- إنى لأعلم كلمة لو قالها لذهب عنه ما يجد لو قال : أعوذ بالله من الشيطان الرجيم ، ذهب عنه ما يجد

do not know a word that if he had said it, what he found would have vanished from him.

ع T ما يقول من غلبه أمر

T what he says of the overwhelming command

- احرض على ما ينفعك واستعن بالله ولا تعجزن ، وإن أصابك شيء فلا تقل إنى لو فعلت كذا لكان كذا ، ولكن قل : قدر الله وما شاء فعل ، فإن لو تفتح عمل الشيطان ولا تضجر فإن عليك أمر فقل : قدر الله وما شاء صنع ، وإياك واللؤ فإن اللو يفتح عمل الشيطان

Encourage what benefits you and seek the help of Allah, and do not be incapacitated, and if something befalls you, do not say that if I had done such and such, it would have been so, but say: Allah decreed and whatever He willed, so if you open the work of Satan and do not be bored, then you have an order,

so say: Allah decreed and whatever He willed, and beware of you And if the law opens the work of Satan

ع T ما يقال عند ركوب دابة ونحوها

What is said when riding an animal and the like

- بسم الله سبحان الذي سخر لنا هذا وما كنا له مقرنين وإنا إلى ربنا لمنقلبون الحمد لله الله أكبر سبحانك اللهم إنى ظلمت نفسي فاغر لى فإنه لا يغفر الذنوب إلا أنت إن ربك سبحانه وتعالى يعجب من عبده إذا قال : رب أغفر لي ذنوبى ، يعلم أنه لا يغفر الذنوب غيري

Praise be to Allah, Allah is great, glory be to You, O Allah, I have wronged myself, forgive me, for He does not forgive sins except You. Sins are not forgiven except me

ع T ما يقال عند دخول قرية يراد دخولها

What is said when entering a village to be entered

- اللهم رب السموات السبع وما أظللن ، ورب الأرضين السبع وما أقللن ، ورب الشاطين وما أظللن ، ورب الرياح وما ذرين ، أسالك خير هذه القرية وخير أهلها وخير ما فيها ، ونعوذ بك من شرها وشر أهلها وشر ما فيها

O Allah, Lord of the seven heavens and what they shade, Lord of the seven earths and what they cover, Lord of the two shores and what they shade, Lord of the winds and what they throw, I ask You for the good of this village and the good of its people and the good of what is in it, and we seek refuge in You from its evil and the evil of its people and the evil of what is in it

ع T ما يقول من نزل منزلاً

T is what says from a house hostel

من نزل منزلا ثم قال : أعوذ بكلمات الله التامات من شر ما خلق لم يضره شئ حتى يرتحل من منزله ذلك

Whoever stays in a house and then says: I seek refuge in the perfect words of Allah from the evil of what He has created, nothing will harm him until he leaves that house.

ع T ما يقول من عثرت دابته

What does he say who stumbled upon his mount?

- لا تقل : تعس الشيطان ، فإنك إذا قلت ذلك تعاظم حتى يكون مثل البيت ويقول : بقوتى ، ولكن قل : باسم الله : فإنك إذا قلت ذلك تصاغر حتى يكون مثل الذباب

Do not say: Shaitan is unhappy, for if you say that, he will be as big as a house and say: With my strength.

ع T ما يقال عند صياح الديكة ونهيق الحمير

What is said at the crowing of cocks and the braying of donkeys

- إذا سمعتم صياح الديكة فسلوا الله من فضبه فإنها رأت ملكاً ، وإذا سمعتم نهيق الحمار فتعوذوا بالله من الشيطان فإنها رأت شيطاناً

If you hear the crowing of a rooster, ask Allah for his anger, for it has seen an angel, and if you hear the braying of a donkey, seek refuge in Allah from Satan, for it has seen a demon.

ع T ما يقال عند رؤية الهلال

T What is said when sighting the crescent

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا يُحِبُّ رَبُّنَا وَيَرْضَى رَبُّنَا وَرَبُّكَ اللَّهُ

Allah is great, Allah bless us with security, faith, safety, Islam, and success for what our Lord loves and pleases our Lord, and your Lord is Allah

ع T نزول القرآن الكريم

The revelation of the Holy Quran

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ٱلۡقُرۡءَانُ جُمۡلَة وَٰحِدَة كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَۖ وَرَتَّلۡنَٰهُ تَرۡتِيلا

And those who disbelieved said, “If only the Qur’an had not been revealed to him in one sentence, thus, that we might strengthen your heart with it, and recite it in rhythm.”

وَلَا يَأۡتُونَكَ بِمَثَلٍ إِلَّا جِئۡنَٰكَ بِٱلۡحَقِّ وَأَحۡسَنَ تَفۡسِيرًا

And they do not bring you an example except that it brings you the truth and a better explanation

وَقُرۡءَانا فَرَقۡنَٰهُ لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكۡث وَنَزَّلۡنَٰهُ تَنزِيلا

And We have separated it for you to recite it to the people at intervals, and We have revealed it as a revelation

كَانَ رَبْعَةً مِنْ الْقَوْمِ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ أَزْهَرَ اللَّوْنِ لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلَا آدَمَ لَيْسَ بِجَعْدٍ قَطَطٍ وَلَا سَبْطٍ رَجِلٍ أُنْزِلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ وَقُبِضَ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ قَالَ رَبِيعَةُ فَرَأَيْتُ شَعَرًا مِنْ شَعَرِهِ فَإِذَا هُوَ أَحْمَرُ فَسَأَلْتُ فَقِيلَ احْمَرَّ مِنْ الطِّيبِ

He was a quarter of the people, neither tall nor short, blooming in color, not white, albino, nor blood-red, not with curly cats, nor the tribe of a man who descended upon him when he was forty years old. It is red, so I asked, and it was said that it was red from the good

ع T نزول القرآن إلى الأرض

The descent of the Qur’an to earth

ع T الأحرف السبعة التي نزل عليها القرآن

The seven letters on which the Qur’an was revealed

أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَاجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ

Gabriel associated me with a letter, so I repeated it, and I kept adding to it and adding to it until it reached seven letters

ـ اقْرَأْ |فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| هَكَذَا أُنْزِلَتْ |ثُمَّ قَالَ لِي اقْرَأْ فَقَرَأْتُ فَقَالَ| هَكَذَا أُنْزِلَتْ؛ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْ

- Recite. He recited the recitation that I heard him reciting. The Messenger of Allah, may Allah bless him and grant him peace, said This is how it was revealed. Then he told me to read the paragraphs. He said: This is how it was revealed; This Quran was revealed on seven chapters

يَا أُبَيُّ أُرْسِلَ إِلَيَّ أَنْ اقْرَأْ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّانِيَةَ اقْرَأْهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي فَرَدَّ إِلَيَّ الثَّالِثَةَ اقْرَأْهُ عَلَى سَبْعَةِ أَحْرُفٍ فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُنِيهَا فَقُلْتُ اللَّهُمَّ اغْفِرْ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِأُمَّتِي وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ حَتَّى إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

my father, he was sent to me to recite the Qur’an in one letter, so I replied to him, “It is easy for my nation,” so he replied to the second, “I read it in two letters.” I replied to him, “It is easy for my nation,” so return to the third, read it in seven letters. He desires all creation, even Abraham, may Allah bless him and grant him peace

اِقْرَأُوْا!فَكِلَاكُمَا مُحْسِنٌ وَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا

Read! Both of you are good-doers, and do not differ, for those before you differed and perished

إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَيَّ ذَلِكَ قَرَأْتُمْ فَقَدْ أَحْسَنْتُمْ وَلَا تَمَارَوْا فِيهِ فَإِنَّ الْمِرَاءَ فِيهِ كُفْرٌ أَوْ آيَةُ الْكُفْرِ

This Qur’an was revealed in seven letters, so which of these have you read, you have done well, and do not dispute about it, for arguing about it is blasphemy or the verse of blasphemy

ع T الأحرف السبعة

The seven letters

ع T اختلاف الصحابة فى قراءاتهم

The Companions differed in their readings

ع T جمع القرآن أيام النبوة

The collection of the Qur'an in the days of prophecy

نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّقَاعِ

We compose the Qur’an from parchments

ع T جمع القرآن أيام الصديق رضي الله تعالى عنه

The collection of the Qur’an in the days of As-Siddiq, may Allah Almighty be pleased with him

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِقُرَّاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَبَّعْ الْقُرْآنَ فَاجْمَعْهُ قَالَ زَيْدٌ فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنْ الْجِبَالِ مَا كَانَ بِأَثْقَلَ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيَا فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنْ الْعُسُبِ وَالرِّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ فَوَجَدْتُ فِي آخِرِ سُورَةِ التَّوْبَةِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ} إِلَى آخِرِهَا مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ فَأَلْحَقْتُهَا فِي سُورَتِهَا وَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ اللِّخَافُ يَعْنِي الْخَزَفَ

On the authority of Zayd bin Thabit, he said: Abu Bakr was sent to me for the killing of the people of Al-Yamama, and Omar was with him. Abu Bakr said that Omar came to me and said that the killing was enchanted by the reciters of the Qur’an on the day of Al-Yamama, and I am afraid that the killing will engulf the people of Al-Yamamah in all the places, so that a lot of the Qur’an will be lost, and I see that you order the collection of the Qur’an. Do something that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not do. Then Umar said, “By Allah, it is good.” Umar kept asking me about that until Allah opened my chest to the one who opened Umar’s chest to him, and I saw in that what Umar saw. The revelation is to the Messenger of Allah, may Allah’s prayers and peace be upon him, so follow the Qur’an and collect it. Zaid said, “By Allah, if he had commissioned me to move one of the mountains, it would not have been heavier for me than what he entrusted me with collecting the Qur’an.” I said, “How do you two do something that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not do?” Abu Bakr said, “By Allah, it is good.” Until Allah expanded my chest to whom Allah explained the chest of Abu Bakr and Umar, and I saw in that what he saw, so I traced the Qur’an collecting it from the branches, the patches, the fear, and the chests of men, and I found at the end of Surat al-Tawbah {A messenger has come to you from yourselves} to its

end with Khuzaymah or Abu Khuzaymah, so I joined it in its surah, and the sheets were With Abu Bakr his life until Allah Almighty took him, then with Omar lived his life until Allah took him, then with Hafsa bint Omar, Muhammad bin Obaidullah said: Al-Khaf means pottery

ع T جمع القرآن أيام عثمان رضي الله تعالى عنه

The collection of the Qur'an in the days of Othman, may Allah Almighty be pleased with him

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

Among the believers are men who have been true to what they promised Allah, so among them is he who has fulfilled his vow, and among them is he who is waiting, and they have not altered anything.

إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ وَلَا أُرَاهُ إِلَّا حَضَرَ أَجَلِيْ

Gabriel used to show me the Qur'an once every year, and he would show me twice a year, and I only see him coming to me

ع T قراء الصحابة الذين جمعوا القرآن أيام النبوة

T Reciters of the Companions who collected the Qur'an during the days of prophecy

روي أن أَنَسًا يَقُولُ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ كُلُّهُمْ مِنْ الْأَنْصَارِ مُعَاذُ بْنُ جَبَلٍ وَأُبَيُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ قَالَ قَتَادَةُ قُلْتُ لِأَنَسٍ مَنْ أَبُو زَيْدٍ قَالَ أَحَدُ عُمُومَتِيْ

It was narrated that Anas says: The Qur'an was compiled during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, four, all of them were Ansar, Moaz bin Jabal, Ubi bin Ka'b, Zaid bin Thabit and Abu Zaid. He said Qatada. I said to Anas: From Abu Zaid.

خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ أُمِّ عَبْدٍ فَبَدَأَ بِهِ وَمُعَاذِ بْنِ جَبَلٍ وَأُبَيِّ بْنِ كَعْبٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ

Take the Qur'an from four from Ibn Umm Abd, so he started with it, Muadh bin Jabal, Ubi bin Ka'b, and Salim, the freed slave of Abi Hudhaifa.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُوْدٍ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا مِنْ كِتَابِ اللَّهِ سُورَةٌ إِلَّا أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ وَمَا مِنْ آيَةٍ إِلَّا أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي تَبْلُغُهُ الْإِبِلُ لَرَكِبْتُ إِلَيْهِ

On the authority of Abdullah bin Masoud, he said: By Him there is no deity other than Him, there is no surah in the Book of Allah except that I know where it was revealed, and there is no verse except that I know best in what it was revealed.

ع T من اشتهر من الصحابة والتابعين لإقراء القرآن

is one of the most famous companions and followers of the Qur'an readers

ع T القراء السبعة والعشرة

T seven and ten readers

ع T نموذج من القراءات الواردة المنصوص عليها

T form of readings received provided

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَءُونَ {مَالِكِ يَوْمِ الدِّينِ}

The Prophet, may Allah's prayers and peace be upon him, and Abu Bakr and Umar used to recite {Malik Yom Judgment}

- وإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِّلنَّاسِ وأَمْنًا واتَّخِذُوا مِن مَّقَامِ إبْرَاهِيمَ مُصَلًّى وعَهِدْنَا إلَى إبْرَاهِيمَ وإسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ والْعَاكِفِينَ والرُّكَّعِ السُّجُودِ

And when We made the House a place of residence for the people and a place of safety, and they took Abraham's station as a place of prayer, and We entrusted Abraham and Ishmael to purify My House for those who circumambulate and those who worship and those who bow and prostrate.

- قَالَ اللَّهُ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} قَالَ الْوَلِيدُ فَقُلْتُ لِمَالِكٍ أَهَكَذَا قَرَأَ وَاتَّخِذُوا قَالَ نَعَمْ

- Allah said {And take a place of prayer from Abraham} Al-Walid said, so I said to Malik, "Is this how he recited, and they took it?" He said, "Yes."

- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَرَأْتُ عَلَى أُبَيِّ بْنِ كَعْبٍ: "وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا" بالتاء، "وَلَا تُقْبَلُ مِنْهَا شَفَاعَةٌ" بالتاء قَالَ أُبَيٌّ: أَقْرَأَنِيْ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالَى عَل

- On the authority of Abdullah bin Abbas, he said: I read on Ubayy bin Ka'b: "Beware of a day when one soul will not suffice anything for another" at the Ta'a, "and no intercession will be accepted from it" at the Ta'a.

- عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أَنَّهُ قَالَ أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا وَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَآذِنِّيحَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى } فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَ

- On the authority of Abu Yunus, the mawla of Aisha, that he said, Aisha commanded me to write a Qur'an for her, and she said, "If I reach this verse, then give me permission to preserve the prayers and the middle prayer."

- عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ "حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ" فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ ثُمَّ نَسَخَهَا اللَّهُ فَنَزَلَتْ {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى}

On the authority of Al-Bara bin Azib, he said: This verse was revealed: “Keep regular prayers and the Asr prayer.”

- |إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا|

| Allah commands you to repay the trusts to their owners, and when you judge between people, to judge with justice.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Allah commands you to return the trusts to their owners, and when you judge between people, to judge with justice.

- |لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ والْمُجَاهِدُونَ فى سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وأَنفُسِهِمْ فَضَّلَ اللَّهُ المُجَاهِدِينَ بِأَمْوَالِهِمْ وأَنفُسِهِمْ عَلَى القَاعِدِينَ دَرَجَةً وكُلاًّ وعَدَ اللَّهُ الحُسْن

Those who remain behind are not equal among the believers, except for those who suffer harm, and those who strive in the cause of Allah with their wealth and their lives.

- عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ {غَيْرَ أُولِي الضَّرَرِ}

- On the authority of Zaid bin Thabit, that the Prophet, may Allah’s prayers and peace be upon him, used to recite {Those who do not bear harm}

- |وكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ والْعَيْنَ بِالْعَيْنِ والأَنفَ بِالأَنفِ والأُذُنَ بِالأُذُنِ والسِّنَّ بِالسِّنِّ والْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ومَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُو

And We wrote for them in it that life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds are retaliation.

- عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ

On the authority of Anas bin Malik, that the Prophet, may Allah’s prayers and peace be upon him, recited {A life for a life, and an eye for an eye

- |وكَذَلِكَ نُصَرِّفُ الآيَاتِ ولِيَقُولُوا دَرَسْتَ ولِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ|

And thus do we explain the verses, and that they may say, I have studied, and that we may make it clear to a people who know

- |قُلْ بِفَضْلِ اللَّهِ وبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ|

- |Say, by the grace and mercy of Allah, then let them rejoice, for it is better than what they collect

- قَالَ أُبَيُّ بْنُ كَعْبٍبِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفْرَحُوا } قَالَ أَبُو دَاوُد بِالتَّاءِ

- Ubayy bin Ka'b said, "By Allah's grace and mercy, then rejoice in that." Abu Dawud said in Ta'a

- أثر عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَؤُهَاإِنَّهُ عَمِلَ غَيْرَ صَالِحٍ }

- It was reported on the authority of Umm Salamah that the Prophet, may Allah’s prayers and peace be upon him, used to recite it as an unrighteous deed.

- أثر عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَهَيْتَ لَكَ }

- Traced on the authority of Abdullah bin Masoud, he said to you}

- عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَرَأَهَيْتَ لَكَ } فَقَالَ شَقِيقٌ إِنَّا نَقْرَؤُهَاهِئْتُ لَكَ } يَعْنِي فَقَالَ ابْنُ مَسْعُودٍ أَقْرَؤُهَا كَمَا عُلِّمْتُ أَحَبُّ إِلَيَّ

- On the authority of Ibn Masoud that he recited it to you} Shaqiq said, “I recite it, and I will recite it to you.” I mean, Ibn Masoud said: Recite it as you know it is dearer to me

- |يَمْحُو اللَّهُ مَا يَشَاءُ ويُثْبِتُ وعِندَهُ أُمُّ الكِتَابِ|

Allah erases and confirms whatever He wills, and with Him is the Mother of the Book

- |الَـر تِلْكَ آيَاتُ الكِتَابِ وقُرْآنٍ مُّبِينٍ، رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ|

-|These are the verses of the Book and a clear Quran, perhaps those who disbelieve would like if they were Muslims|

- |فَانطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْرًا|

So they set out until, when they came to the people of a village, they asked its people for food, but they refused to host them, and they found therein a wall that wanted to fall down, so he erected it.

- |تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وتَنشَقُّ الأَرْضُ وتَخِرُّ الجِبَالُ هَدًا، أَن دَعَوْا لِلرَّحْمَنِ ولَدًا، ومَا يَنبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ ولَدًا|

- | The heavens almost break their fast from it, the earth splits open, and the mountains collapse in calmness.

- أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْنَاسُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا } قَالَ أَبُو دَاوُد يَعْنِي مُخَفَّفَةً حَتَّى أَتَى عَلَى هَذِهِ الْآيَاتِ

- That Aisha, may Allah be pleased with her, said: The revelation was revealed to the Messenger of Allah, may Allah’s prayers and peace be upon him, so he recited upon us a surah that We sent down and made obligatory.

- عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَى الْمِنْبَرِوَنَادَوْا يَا مَالِكُ } قَالَ سُفْيَانُ فِي قِرَاءَةِ عَبْدِ اللَّهِ وَنَادَوْا يَا مَالِ

- On the authority of Ya’la bin Umayyah, may Allah be pleased with him, he said: I heard the Prophet, may Allah’s prayers and peace be upon him, reciting on the minbar. Call out, “O Malik.” Sufyan said about Abdullah’s reading and call out, “O money.”
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
On the authority of Abdullah bin Masoud, he said: The Messenger of Allah, may Allah bless him and grant him peace, told me that I am the Provider of strong strength. Abu Issa said: This is a good and authentic hadith.

- |وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ|
And those who believe and whose offspring follow them in faith, We will join them to their offspring, and we will not give them anything of their work.

- عَبْدِ اللَّهِ بن مسعود قَالَ قَرَأْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَلْ مِنْ مُذَّكِرٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَفَهَلْ مِنْ مُدَّكِرٍ }
- Abdullah bin Masoud said: I read about the Prophet, may Allah’s prayers and peace be upon him, so is there any one who remembers?

- عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُفَرُوحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ }
- On the authority of Aisha, that the Prophet, may Allah’s prayers and peace be upon him, used to read Rawh, Rayhan, and Paradise of Bliss.

- |وَالرُّجْزَ فَاهْجُرْ|

- |

- |وَالرُّجْزَ فَاهْجُرْ|

- |

- |الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ|

- He who created you, fashioned you and equalized you

- |فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ، لَسْتَ عَلَيْهِم بِمُسَيْطِرٍ|
So remember, you are only reminding, you are not in control of them

- |كَلاَّ بَل لاَّ تُكْرِمُونَ الْيَتِيمَ، ولا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ، وتَأْكُلُونَ التُّرَاثَ أَكْلاً لَّمًّا، وتُحِبُّونَ الْمَالَ حُبًّا جَمًّا|
- | No, but you do not honor the orphan, and you do not encourage the food of the poor, and you eat heritage as a meal, and you love money with great love |

- عَنْ أَبِي قِلَابَةَ عَمَّنْ أَقْرَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {فَيَوْمَئِذٍ لَا يُعَذَّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثَقُ وَثَاقَهُ أَحَدٌ}
- On the authority of Abu Qilabah, on the authority of the one who was read by the Messenger of Allah, may Allah’s prayers and peace be upon him:

- عَنْ إِبْرَاهِيمَ قَالَ قَدِمَ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فَقَالَ أَيُّكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ قَالَ كُلُّنَا قَالَ فَأَيُّكُمْ أَحْفَظُ فَأَشَارُوا إِلَى عَلْقَمَةَ قَالَ كَيْفَ سَمِ
On the authority of Ibrahim, he said: Abdullah's companions came to Abu Darda', so he asked for them and found them, and he said: Which of you can recite more than Abdullah's recitation?
قَالَ أَنْتَ سَمِعْتَهَا مِنْ فِي صَاحِبِكَ قُلْتُ نَعَمْ قَالَ وَأَنَا سَمِعْتُهَا مِنْ فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَؤُلَاءِ يَأْبَوْنَ عَلَيْنَا
He said, "You heard it from among your friend." I said, "Yes." He said, "And I heard it from among the Prophet, may Allah bless him and grant him peace."

- عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ فَقَرَأَ عَلَيْهِلَمْ يَكُنْ الَّذِينَ كَفَرُوا } وَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ ا

- On the authority of Abi Bin Kaab that the Messenger of Allah, may Allah’s prayers and peace be upon him, said to him: “Allah commanded me to recite the Qur’an to you, so recite it to it. Those who disbelieved were not.”

ع T قسم التفسير للقران الكريم

T section of interpretation of the Holy Quran

ع T فاتحة الكتاب

T book opener

قَالَ الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضُلَّالٌ

He said the Jews are angry with them and the Christians are misguided

سورة البقرة

souret elbakara

- عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ، ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ، ثُمَّ أَنْ تُزَ
On the authority of Abdullah, he said: I asked the Messenger of Allah, may Allah’s prayers and peace be upon him, which sin is the greatest in the sight of Allah.
إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ

Allah created Adam from a fist that He grabbed from all the earth, so the sons of Adam came according to the extent of the earth. From them came red, white, and black, and between that, the easy, the sad, the bad, and the good.

يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا

The believers will gather on the Day of Resurrection, and they will say, "If we seek intercession with our Lord." Then they will come to Adam and say, "You are the father of people."

إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلَهُ وَفِي رِوَايَةِ أَبِي كُرَيْبٍ يَا وَيْلِي أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِي النَّارُ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ فَعَصَيْتُ فَلِي النَّارُ

If the son of Adam recites the prostration and then prostrates, Satan secludes himself weeping, saying, "Oh, woe." And in the narration of Abi Kuraib, "Oh, woe." He commanded the son of Adam to prostrate, so he prostrated to him, so he is rewarded with Paradise.

- احتج آدم وموسي عليهما السلام، فقال له موسي يا آدم! خلقك الله بيده ثم نفخ فيك من روحه ثم قال لك كن فكنت، ثم أمر الملائكة فسجدوا لك، ثم قال |اسْكُنْ أَنتَ وَزَوْجُكَ الجَنَّةَ وَكُلا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَك

- Adam and Moses, peace be upon them both, protested, and Moses said to him, O Adam! Allah created you with His hand, then He breathed into you from His Spirit, then He said to you, Be, and you were, then He commanded the angels, so they prostrated to you, then He said, "Dwell, you and your wife, in Paradise, and eat from it as much as you like, and do not approach this tree, for you will perish."

خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted to Paradise, on it he was expelled from it, and the Hour will not be established except on Friday.

يَقُولُ يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ أَيْ فُلَانُ مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنْ الْمُنْكَرِ قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنْ الْمُنْكَرِ وَآتِيهِ رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ

He says, "A man will be brought on the Day of Resurrection, and he will be thrown into the Fire, and his intestines will spill out into the Fire, and he will go around like a donkey goes around a millstone, then the people of Hell will gather around him and say, 'So-and-so, what is wrong with you?

الْكَمْأَةُ مِنْ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى بَنِي إِسْرَائِيلَ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Truffles are from the manna that Allah, Blessed and Exalted be He, sent down to the Children of Israel, and what it contains is a cure for the eye

- قِيلَ لِبَنِي إِسْرَائِيلَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ } فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ وَقَالُوا حَبَّةٌ فِي شَعَرَةٍ

It was said to the Children of Israel, "Enter the door prostrating themselves and say, 'Repentance, we will forgive you your sins.

إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَى مَنْ كَانَ قَبْلَكُمْ أَوْ عَلَى بَنِي إِسْرَائِيلَ فَإِذَا كَانَ بِأَرْضٍ فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ وَإِذَا كَانَ بِأَرْضٍ فَلَا تَدْخُلُوهَا

This plague is an abomination that was imposed on those who were before you or on the children of Israel, so if it is in a land, do not leave it, fleeing from it, and if it is in a land, do not enter it

- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ فِيهَا سُمٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْمَعُوا إِلَيَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُو

On the authority of Abu Hurairah, may Allah be pleased with him, he said: When Khaybar was conquered, a sheep was presented to the Prophet, may Allah's prayers and peace be upon him, in which there was poison.

وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ فِي النَّارِ وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا

And if the Jews had wished for death, they would have died, and they would have seen their seats in the Fire.

- أَخْبَرَنِي بِهِنَّ جِبْرِيلُ آنِفًا قَالَ جِبْرِيلُ قَالَ نَعَمْ قَالَ ذَاكَ عَدُوُّ الْيَهُودِ مِنْ الْمَلَائِكَةِ فَقَرَأَ هَذِهِ الْآيَةَمَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ }

Jibril told me about them above. Jibril said, "Yes." He said, "That is the enemy of the Jews among the angels." So read this verse.

- فَإِنَّهُ لَيْسَ مِنْ نَبِيٍّ إِلَّا لَهُ مَلَكٌ يَأْتِيهِ بِالْخَبَرِ فَأَخْبِرْنَا مَنْ صَاحِبُكَ قَالَ جِبْرِيلُ عَلَيْهِ السَّلَام قَالُوا جِبْرِيلُ ذَاكَ الَّذِي يَنْزِلُ بِالْحَرْبِ وَالْقِتَالِ وَالْعَذَابِ عَدُوُّنَا لَوْ قُلْتَ مِيكَائِيلَ الَّذ

- For there is no prophet but he has an angel who brings him the news, so tell us who your friend is. Gabriel, peace be upon him, said: Gabriel, the one who sends down war, fighting and torment is our enemy.

- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَقْرَؤُنَا أُبَيٌّ وَأَقْضَانَا عَلِيٌّ وَإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ وَذَاكَ أَنَّ أُبَيًّا يَقُولُ لَا أَدَعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّ
On the authority of Ibn Abbas, he said, Umar, may Allah be pleased with him, said: Confirm my father with us and make us judge over me, and we will abandon what my father said.
- إودَّ كَثِيرٌ مِّنْ أَهْلِ الكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الحَقُّ فَاعْفُوا واصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ ق
Many of the People of the Book wish they could turn you back to disbelief after your belief, out of envy from themselves after the truth has become clear to them, so pardon and forgive until Allah brings His command. Indeed, Allah is over all things.
- عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى دَابَّتِهِ وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَفِيهِ أُنْزِلَتْفَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ }
- On the authority of Ibn Omar, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to pray on his mount while he was coming from Mecca to Medina, and on it it was revealed, wherever they turned, then the face of Allah}
- عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِل
- Aamer bin Rabia on the authority of his father who said: We were with the Prophet, may Allah’s prayers and peace be upon him, on a journey on a dark night, and we did not know where the qiblah was.
- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا
On the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Allah, the son of Adam lied to me, and he did not have that.
- عَنْ أَنَسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَنَزَلَتْ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى}
- On the authority of Anas, he said: Umar bin Al-Khattab, may Allah be pleased with him, said: I said to the Messenger of Allah, may Allah’s prayers and peace be upon him, “If you take a place of worship from Ibrahim, then it was revealed: {And take from the place of Abraham a prayer place.”
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَمْ تَرَيْ أَنْ قَوْمَكِ بَنَوْا الْكَعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ قَالَ لَوْلَا حِدْثَانُ قَوْمِكِ بِالْكُفْرِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ
On the authority of Aisha, may Allah be pleased with her, the wife of the Prophet, may Allah’s prayers and peace be upon him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Didn’t you see that your people built the Kaaba and limited themselves to the foundations of Abraham? So I said, O Messenger of Allah, don’t you return it to the foundations of Abraham. Aisha heard this from the Messenger of Allah, may Allah’s prayers and peace be upon him. I do not see that the Messenger of Allah, may Allah’s prayers and peace be upon him, neglected touching the two pillars that are next to the Stone, except that the House was not completed on the foundations of Abraham.
- اني عند الله لخاتم النبيين وإن آدم لمنجدل فى طينته، وسأخبركم عن ذلك دعوة أبى إبراهيم، وبشارة عيسى، ورؤيا أمي التي رأت، وكذلك أمهات النبيين يرين، وغن أم رسول الله صلى الله تعالى عليه وآلة وسلم رأت حين وضعته نوراً أضاءت له قصور الشام
am with Allah the Seal of the Prophets, and that Adam is braided in his clay, and I will tell you about that the supplication of my father Ibrahim, the glad tidings of Jesus, and the narration of my mother who saw, and likewise the mothers of the prophets see, and the mother of the Messenger of Allah, may Allah Almighty bless him and his family and grant them peace, saw when I put him in a light that lit up the palaces of the Levant
إِنِّي عَبْدُ اللَّهِ لَخَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ عَلَيْهِ السَّلَام لَمُنْجَدِلٌ فِي طِينَتِهِ وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبِشَارَةُ عِيسَى بِي وَرُؤْيَا أُمِّي الَّتِي رَأَتْ وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ تَرَيْنَ إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ فَذَكَرَ مِثْلَهُ وَزَادَ فِيهِ إِنَّ أُمَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَتْ حِينَ وَضَعَتْهُ نُورًا أَضَاءَتْ مِنْهُ قُصُورُ الشَّامِ
am the worshipper of Allah to the Seal of the Prophets, and that Adam, peace be upon him, will be braided in his clay, and I will tell you first of that the call of my father Abraham and the glad tidings of Jesus in me and the narration of my mother who saw, and likewise the mothers of the prophets, you see that I am the worshipper of Allah and the Seal of the Prophets, so he mentioned the same and added to it that the mother of the Messenger of Allah, may Allah’s prayers and peace be upon him, saw when she delivered him a light The palaces of the Levant were lit from it

- لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ } الْآيَةَ

Do not believe the People of the Book and do not disbelieve them, but say: We believe in Allah and what He has revealed

- أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ فِي الْأُولَى مِنْهُمَا {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا} الْآيَةَ |البقرة: | الَّتِي فِي الْبَقَرَةِ وَفِ

That Ibn Abbas told him that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to recite in the first two rak’ahs of Fajr: “Say: We believe in Allah and what has been revealed to us.” which in the cow f

- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا} |البقرة: | وَالَّتِي فِي آلِ عِمْرَانَ {تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا

- On the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to recite in the two rak’ahs of Fajr {Say: We believe in Allah and what has been revealed to us} | Al-Baqara: | Which is in Al-Imran {Come to a common word between us

- يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ فَيَقُولُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ فَيَقُولُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّ

- Noah will be called on the Day of Resurrection, and he will say, “We are at your service, and we will bless you, O Lord.” He will say, “Did you convey it?” He will say, “Yes.” Then it will be said to his nation, “Did he convey to you?” They say, “No warner came to us.” He will say, “Who will bear witness to you?” He will say, “Muhammad and Umm.”

- يَجِيءُ النَّبِيُّ وَمَعَهُ الرَّجُلَانِ وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلَاثَةُ وَأَكْثَرُ مِنْ ذَلِكَ وَأَقَلُّ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ قَوْمَكَ فَيَقُولُ نَعَمْ فَيُدْعَى قَوْمُهُ فَيُقَالُ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لَا فَيُقَالُ مَنْ يَ

- The Prophet comes with the two men, and the Prophet comes with the three, and more or less than that, and it is said to him: Have you conveyed to your people?

- كَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ فَأَنْزَلَ اللَّهُوَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ }

- The one who died on the qiblah before turning towards the Ka’bah were men who were killed. We did not know what to say about them, so Allah revealed, and Allah would not have made your faith go astray. Indeed, Allah is Kind to people, Merciful.

- عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ

On the authority of Al-Bara bin Azib, he said: When the Messenger of Allah, may Allah’s prayers and peace be upon him, came to Medina, he prayed towards Jerusalem for six or seventeen months, and the Messenger of Allah, may Allah’s prayers and peace be upon him, liked to

- أثر عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَنَزَلَتْقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

- It was reported on the authority of Anas that the Messenger of Allah, may Allah’s prayers and peace be upon him, was praying towards Bayt al-Maqdis, so you came down.

يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

Allah Almighty says, I am as My worshipper thinks of Me, and I am with him. If he remembers Me, if he remembers Me to himself, I remind him to myself, and if he remembers Me in an assembly, I mention him in an assembly better than them.

- مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ {إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ} اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا

No Muslim who is afflicted by a calamity says what Allah has commanded: {We belong to Allah and to Him we shall return} O Allah, reward me for my calamity and replace it for me with something better than it.

- أثر عَنْ عُرْوَةَ أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ أَرَأَيْتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ ا

It was reported on the authority of Urwah that he said: I said to Aisha, the wife of the Prophet, may Allah’s prayers and peace be upon him, and I was young today: Do you see the words of Allah, the Blessed and Exalted:

- إِنَّ الصَّفَا والْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ومَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ| أبدأ بما بدأ الله به

Al-Safa and Al-Marwah are among the symbols of Allah, so whoever performs the pilgrimage to the House or performs the Umrah, there is no blame on him for circumambulating them both. Never what Allah seemed to do

- عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ وَلَوْلَا آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا ثُمَّ يَتْلُوإِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ الْبَيِّنَاتِ وَالْهُدَى إِلَى قَوْلِهِ الرَّحِيم

On the authority of Abu Hurairah, he said that people say most of Abu Hurairah, and had it not been for two verses in the Book of Allah, I would not have narrated a hadith, then those who conceal what We have sent down of the proofs and the guidance recited to what the Most Merciful said.

عَنْ عَبْدِ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقُلْتُ أُخْرَى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهْوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ وَقُلْتُ أَنَا مَنْ مَاتَ وَهْوَ لَا يَدْعُو لِلَّهِ نِدًّا دَخَلَ الْجَنَّةَ

On the authority of Abdullah, the Prophet, may Allah's prayers and peace be upon him, said one word, and I said another.

- أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنْ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ}

people, Allah is good and does not accept anything but good, and Allah commanded the believers to do what He commanded the messengers.

- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَتْ فِي بَنِي إِسْرَائِيلَ قِصَاصٌ وَلَمْ تَكُنْ فِيهِمْ الدِّيَةُ فَقَالَ اللَّهُ لِهَذِهِ الْأُمَّةِ {كُتِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلَى} إِلَى هَذِهِ الْآيَةِ {فَمَنْ عُفِيَ لَهُ مِنْ أَ

On the authority of Ibn Abbas, may Allah be pleased with them both, he said: There was retaliation among the children of Israel, but there was no blood-money among them.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَسَرَتْ الرُّبَيِّعُ وَهْيَ عَمَّةُ أَنَسِ بْنِ مَالِكٍ ثَنِيَّةَ جَارِيَةٍ مِنْ الْأَنْصَارِ فَطَلَبَ الْقَوْمُ الْقِصَاصَ فَأَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقِصَاصِ فَقَالَ أَنَسُ بْنُ النَّضْرِ عَمُّ أَنَسِ بْنِ مَالِكٍ لَا وَاللَّهِ لَا تُكْسَرُ سِنُّهَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْشَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ

On the authority of Anas, may Allah be pleased with him, he said, "Al-Rabi', who is the aunt of Anas bin Malik, broke a slave girl from the Ansar, so the people asked for retaliation, so they came to the Prophet, may Allah's prayers and peace be upon him, so the Prophet, may Allah's prayers and peace be upon him, ordered retaliation. The Messenger of Allah, may Allah's prayers and peace be upon him, O Anas, the Book of Allah is retribution.

إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ وَلَا وَصِيَّةَ لِوَارِثٍ وَالْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ رَغْبَةً عَنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا

Allah has given everyone who has a right his right, and there is no bequest to the heir, and the child is for the bed, and the adulterer is the stone, and whoever claims to be someone other than his father, or belongs to other than his masters, desiring them, then the curse of Allah is upon him, and Allah does not accept from him a reward or justice

عَنْ عَائِشَةَ قَالَتْ كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَقَيْسِ بْنِ سَعْدٍ وَجَابِرِ بْنِ سَمُرَةَ وَابْنِ عُمَرَ وَمُعَاوِيَةَ قَالَ أَبُو عِيسَى وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ عَلَى حَدِيثِ عَائِشَةَ وَهُوَ حَدِيثٌ صَحِيحٌ لَا يَرَوْنَ صِيَامَ يَوْمِ عَاشُورَاءَ وَاجِبًا إِلَّا مَنْ رَغِبَ فِي صِيَامِهِ لِمَا ذُكِرَ فِيهِ مِنْ الْفَضْلِ

On the authority of Aisha, she said: Ashura was a day that Quraysh used to fast during the Jahiliyyah, and the Messenger of Allah, may Allah's prayers and peace be upon him, used to fast on it. Samra, Ibn Omar and Muawiya said Abu Issa and the people of knowledge acted upon the hadith of Aisha, which is an authentic hadith.

- عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُوَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ } كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا

On the authority of Salamah bin Al-Akwa', may Allah be pleased with him, he said, "When this verse was revealed, and those who are able to bear it must pay a ransom by feeding a poor person.

يَا أَيُّهَا النَّاسُ!ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا تَدْعُونَ سَمِيعًا بَصِيرًا

O people! Be careful of yourselves, for you do not claim to be deaf or absent. You call upon the hearing, the seeing.

إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ

You call upon He who hears soon, and He is with you

إِنَّ الَّذِيْ تَدْعُوْنَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ

What you call upon is nearer to one of you than the neck of his camel

- عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ وَإِنَّ قَي

On the authority of Al-Bara', may Allah be pleased with him, he said: The companions of Muhammad, may Allah's prayers and peace be upon him, if a man was fasting and he attended breakfast, then he slept before he broke his fast, he did not eat his night or day until evening, even if he vomited

- عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْحَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ } عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَإِلَى عِقَالٍ أَبْيَضَ فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِي فَجَعَلْتُ أَنْظ

On the authority of Uday bin Hatim, may Allah be pleased with him, he said: When it was revealed until the white thread becomes clear to you from the black thread,

- إِنَّ وِسَادَكَ لَعَرِيْضٌ؛ إِنَّكَ لَعَرِيْضُ الْقَفَا، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ

- Your pillow is wide. You have a wide back, but it is the blackness of the night and the whiteness of the day

- جَعَلَ اللهُ الْأَهِلَّةَ مَوَاقِيْتَ لِلنَّاسِ فَصُوْمُوْا لِرُؤْيَتِهِ، وَأَفْطِرُوْا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَعَدُّوْا ثَلَاثِيْنَ

- Allah made the new moons times for people, so fast to see it, and break the fast to see it, and if it is cloudy for you, then count thirty

- أثر |الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ| يَقُولُ نَزَلَتْ هَذِهِ الْآيَةُ فِينَا كَانَتْ الْأَنْصَارُ إِذَا حَجُّوا فَجَاءُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ ظُهُورِهَا فَجَاءَ رَجُلٌ مِنْ الْأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ

- Impact | Al-Bara, may Allah be pleased with him | He says this verse was revealed about us: When the Ansar went on pilgrimage, they came, they did not enter from the doors of their houses, but from their backs, then a man from the Ansar came and entered from before.

إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيُبَلِّغْ الشَّاهِدُ الْغَائِبَ

Mecca has been forbidden by Allah, and people have not forbidden it, so it is not permissible for my command to believe in Allah and the Last Day to shed blood in it, nor to cut down a tree in it, for someone made a concession to fight the Messenger of Allah, may Allah's prayers and peace be upon him, in it. Today, her sanctity has returned to the same sanctity as yesterday, and the absent witness must be informed

- |وقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ ويَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلا عُدْوَانَ إلاَّ عَلَى الظَّالِمِينَ|

-|And fight them until there is no sedition and the religion is for Allah

- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَتَاهُ رَجُلَانِ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالَا إِنَّ النَّاسَ صَنَعُوا وَأَنْتَ ابْنُ عُمَرَ وَصَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ فَقَالَ يَمْنَعُنِي

On the authority of Ibn Omar, may Allah be pleased with him, two men came to him in the trial of Ibn al-Zubayr, and they said that the people have done so, and you are the son of Omar and the companion of the Prophet, may Allah bless him and grant him peace, so what prevents you from going out?

عَنْ سَعِيْدِ بْنِ جُبَيْرٍ أَنَّ ابْنَ عُمَرَ قَالَ هَلْ تَدْرِي مَا الْفِتْنَةُ ثَكِلَتْكَ أُمُّكَ إِنَّمَا كَانَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ

On the authority of Saeed bin Jubair, that Ibn Omar said, "Do you know what sedition is, may your mother be bereaved of you? Muhammad, may Allah's prayers and peace be upon him, was fighting the polytheists, and entering into their religion was a sedition, not like your fighting over the king."

- عن نافع أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا حَمَلَكَ عَلَى أَنْ تَحُجَّ عَامًا وَتَعْتَمِرَ عَامًا وَتَتْرُكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَقَدْ عَلِمْتَ مَا رَغَّبَ اللَّهُ فِيهِ قَالَ يَا ابْنَ أ

On the authority of Nafeh, that a man came to Ibn Omar and said, "O Abu Abd al-Rahman, what made you perform Hajj for a year, perform Umrah for a year, and abandon jihad for the sake of Allah Almighty, and you know what Allah desires." He said, "O son of a

عَنْ جَابِرٍ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو فِي الشَّهْرِ الْحَرَامِ إِلَّا أَنْ يُغْزَى أَوْ يُغْزَوْا فَإِذَا حَضَرَ ذَلِكَ أَقَامَ حَتَّى يَنْسَلِخَ

On the authority of Jabir, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, did not go on a raid during the sacred month, except when he went on a raid or they fought.

- عَنْ أَسْلَمَ أَبِي عِمْرَانَ التُّجِيبِيِّ قَالَ كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنْ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنْ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ وَعَلَى الْجَ

On the authority of Aslam Abi Imran al-Tujibi, he said: We were in the city of the Romans, so they came out to us a great detachment of the Romans, so Muslims came out to them like them or more.

حُجِّي وَاشْتَرِطِيْ أَنَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ

Hajji and stipulate that my shop is where you locked me up

قَالَ عِمْرَانُ بْنُ حُصَيْنٍ نَزَلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ يَعْنِي مُتْعَةَ الْحَجِّ وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتْعَةِ الْحَجِّ وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَاتَ قَالَ رَجُلٌ بِرَأْيِهِ بَعْدُ مَا شَاءَ

Imran bin Husayn said, "A verse of mut'ah was revealed in the Book of Allah, meaning the mut'ah of Hajj, and the Messenger of Allah, may Allah's prayers and peace be upon him, commanded us to do it.

- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ أَهْلُ الْيَمَنِ يَحُجُّونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ فَأَنْزَلَ اللَّهُ تَعَالَى {وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ

- On the authority of Ibn Abbas, may Allah be pleased with them both, he said: The people of Yemen used to go on pilgrimage and not take supplies and say, "We are the ones who trust." Then when they came to Mecca, they asked the people, so Allah Almighty revealed {And take provisions, for the best provision is

- قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ ذُو الْمَجَازِ وَعُكَاظٌ مَتْجَرَ النَّاسِ فِي الْجَاهِلِيَّةِ فَلَمَّا جَاءَ الْإِسْلَامُ كَأَنَّهُمْ كَرِهُوا ذَلِكَ حَتَّى نَزَلَتْلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ }

- Ibn Abbas, may Allah be pleased with them both, said Dhul-Majaz and Ukaz were people's traffickers in the Jahiliyyah, so when Islam came it was as if they hated that until it was revealed.

- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ وَكَانُوا يُسَمَّوْنَ الْحُمْسَ وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَاتٍ فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ

On the authority of Aisha, may Allah be pleased with her, the Quraysh and those who followed her religion would stand in Muzdalifah, and they were called Al-Hums, and the rest of the Arabs would stand in Arafat, so when Islam came, Allah commanded his Prophet, may Allah bless him and grant him peace

- أنس قَالَ كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ اللَّهُمَّ {آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}

- Anas said he used to supplicate most often saying, O Allah {Give us good in this world and in the Hereafter good and protect us from the punishment of the Fire}

أَبْغَضُ الرِّجَالِ إِلَى اللهِ الْأَلَدُّ الْخَصِمُ

The most hated of men to Allah is the adversary

- إفَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الحَقِّ بِإِذْنِهِإ نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْد

So Allah guided those who believed to the truth about what they differed by His permission We are the last, the first on the Day of Resurrection, and we are the first to enter Paradise, but they were given the Book before us, and we were given it after

اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنْ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Oh Allah, Lord of Gabriel, Mikael, and Israfil, Originator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your worshippers in that over which they differ.

- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا فَنَزَلَتْ الْآيَةُ الَّتِي فِي الْبَقَرَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ عُمَرُ اللَّهُمَّ بَي

On the authority of Umar, may Allah be pleased with him, he said, when the prohibition of wine was revealed, Umar said, "O Allah, give us a satisfactory explanation about wine." Then the verse in Al-Baqara was revealed.

ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ فَإِنْ فَضَلَ مِنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ مِنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا وَهَكَذَا وَهَكَذَا يَقُولُ بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ

Start with yourself, then give it in charity. If something is left over, then it is for your family. If something is left over from your family, it is for your relatives. If something is left over from your relatives, then it is like this, and so on, and so on. He says in your hands, on your right and on your left.

يَا ابْنَ آدَمَ إِنَّكَ إِنْ تَبْذُلْ الْفَضْلَ خَيْرٌ لَكَ وَإِنْ تُمْسِكْهُ شَرٌّ لَكَ وَلَا تُلَامُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى

O son of Adam, it is good for you to spend the surplus and to retain it is bad for you, and you are not blamed for subsistence, and start with whom you depend on, and the upper hand is better than the lower hand

- عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ} وَ {إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا} الْآيَةَ انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ فَعَزَلَ طَع

- On the authority of Ibn Abbas, he said, when Allah Almighty revealed the verse {And do not approach the orphan's wealth except in a way that is best} and {Indeed, those who unjustly devour the orphan's wealth} the verse, he who had an orphan should go and isolate himself.

- عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتْ الْمَرْأَةُ فِيهِمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّ

On the authority of Anas that the Jews, if a woman menstruated among them, did not eat with her, nor did they have sex with them in the houses.

- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَتْ الْيَهُودُ تَقُولُ إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ فَنَزَلَتْ {نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ}

On the authority of Jabir, may Allah be pleased with him, he said that the Jews used to say that if he had intercourse with her behind her, the child came cross-legged, so it was revealed:

- عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا أَهْلَكَكَ قَالَ حَوَّلْتُ رَحْلِي اللَّيْلَةَ قَالَ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ ع

On the authority of Ibn Abbas.

- عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ ابْنَ عُمَرَ وَاللَّهُ يَغْفِرُ لَهُ أَوْهَمَ إِنَّمَا كَانَ هَذَا الْحَيُّ مِنْ الْأَنْصَارِ وَهُمْ أَهْلُ وَثَنٍ مَعَ هَذَا الْحَيِّ مِنْ يَهُودَ وَهُمْ أَهْلُ كِتَابٍ وَكَانُوا يَرَوْنَ لَهُمْ فَضْلًا عَلَيْهِمْ فِي ال

- On the authority of Ibn Abbas, he said that Ibn Omar, and Allah forgives him, was delusional, but this neighborhood was from the Ansar, and they were pagans with this neighborhood from the Jews, and they were the People of the Book, and they used to see that they were superior to them in the world

أَيْنَ الْمُتَأَلِّي عَلَى اللهِ لَا يَفْعَلُ الْمَعْرُوْفَ؟

Where is the follower of Allah does not do favor?

مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ

Whoever among you swears and says in his oath by al-Lat, then let him say, “There is no god but Allah.” And whoever says to his companion, “Come with your money,” let him give charity.

إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُوْنَ

The month is twenty-nine

- عَنِ ابْنِ عَبَّاسٍ قَالَ {وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِلَى قَوْلِهِ إِنْ أَرَادُوا إِصْلَاحًا } وَذَلِكَ بِأَنَّ الرَّجُلَ كَانَ إِذَا طَ

- On the authority of Ibn Abbas, he said: “And divorced women wait for themselves for three menstrual cycles, and it is not permissible for them to conceal what Allah has created in their wombs, until He said, “If they want to reconcile,” and that is because the man was

- عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثُمَّ ارْتَجَعَهَا قَبْلَ أَنْ تَنْقَضِيَ عِدَّتُهَا كَانَ ذَلِكَ لَهُ وَإِنْ طَلَّقَهَا أَلْفَ مَرَّةٍ فَعَمَدَ رَجُلٌ إِلَى امْرَأَتِهِ فَطَلَّ

On the authority of Malik, on the authority of Hisham bin Urwa, on the authority of his father, that he said: If a man divorced his wife and then took her back before her waiting period expired, that was for him.

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

So fear Allah with regard to women, for you have taken them by the trust of Allah, and you have made their intimacy lawful by the word of Allah, and it is upon them that they do not let anyone live in your bed with whom you dislike.

أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبْ الْوَجْهَ وَلَا تُقَبِّحْ وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ قَالَ أَبُو دَاوُد وَلَا تُقَبِّحْ أَنْ تَقُولَ قَبَّحَكِ اللَّهُ

To feed her when you are fed, and to clothe her when you clothe yourself or acquire clothing, and not to strike her in the face, nor to revile her, nor to desert her except in the house.

عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟ قَالَتْ نَعَمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً

On the authority of Ibn Abbas that the wife of Thabit bin Qais came to the Prophet, may Allah’s prayers and peace be upon him, and said, “O Messenger of Allah, Thabit bin Qais, I do not blame him for his morals or religion, but I hate infidelity in Islam.” So the Messenger of Allah, may Allah bless him and grant him peace, said, “Will you return his garden to him?” She said yes. The Messenger of Allah, may Allah bless him and grant him peace, said: Accept the garden and divorce her once

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ فَيُطَلِّقُهَا فَتَتَزَوَّجُ رَجُلًا فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَتَحِلُّ لِزَوْجِهَا الْأَوَّلِ قَالَ لَا حَتَّى يَذُوقَ عُسَيْلَتَهَا

On the authority of Aisha, that the Messenger of Allah, may Allah’s prayers and peace be upon him, was asked about a woman whom a man marries and then divorces her, then she marries a man who divorces her before consummating the marriage with her.

- عَنْ مَعْقِلُ بْنُ يَسَارٍ قَالَ كَانَتْ لِي أُخْتٌ تُخْطَبُ إِلَيَّ فَأَتَانِي ابْنُ عَمٍّ لِي فَأَنْكَحْتُهَا إِيَّاهُ ثُمَّ طَلَّقَهَا طَلَاقًا لَهُ رَجْعَةٌ ثُمَّ تَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا فَلَمَّا خُطِبَتْ إِلَيَّ أَتَانِي يَخْطُبُهَا ف

- On the authority of Maqil bin Yasar, he said: I had a sister who was betrothed to me, and a cousin of mine came to me, so I married her to him, then he divorced her with a divorce for him to take back, then he left her until her waiting period expired.

- عَنِ ابْنِ الزُّبَيْرِ قَالَ: قُلْتُ لِعُثْمَانَ هَذِهِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا إِلَى قَوْلِهِ غَيْرَ إِخْرَاجٍ} قَدْ نَسَخَتْهَا الْأُخْرَى فَلِمَ تَكْتُبُهَا قَالَ تَدَعُهَا يَا ابْنَ

On the authority of Ibn al-Zubayr, he said: I said to Othman this verse in al-Baqarah {And those of you who die and leave wives to his saying other than expulsion} I copied it and did not write it down. He said leave it, son.

- لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا لَا تَكْتَحِلُ وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصْبٍ، وَلَا تَمَسَّ طِيبًا إِلَّا أَدْنَى طُهْرِهَا إِذَا طَهُرَت

- It is not permissible for a woman who believes in Allah and the Last Day to mourn more than three times except for a husband, for she does not wear kohl and does not wear dyed clothes except for a bandage dress, and she does not touch perfume except for the minimum of her purification when she is purified.

عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أُتِيَ النبي ﷺ بِالْجَوْنِيَّةِ فَأُنْزِلَتْ فِي بَيْتٍ فِي نَخْلٍ فِي بَيْتِ أُمَيْمَةَ بِنْتِ النُّعْمَانِ بْنِ شَرَاحِيلَ وَمَعَهَا دَايَتُهَا حَاضِنَةٌ لَهَا وقَالَ هَبِي نَفْسَكِ لِي قَالَتْ وَهَلْ تَهَبُ الْمَلِكَةُ نَفْسَهَا لِلسُّوقَةِ قَالَ فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِتَسْكُنَ فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ فَقَالَ قَدْ عُذْتِ بِمَعَاذٍ يَا أَبَا أُسَيْدٍ اكْسُهَا رَازِقِيَّتَيْنِ وَأَلْحِقْهَا بِأَهْلِهَا

On the authority of Abu Usayd, may Allah be pleased with him, he said: The Prophet, may Allah's prayers and peace be upon him, brought Al-Juniyyah, and she stayed in a house in palm trees in the house of Umaima bint Al-Nu'man bin Sharahil, and with her was her maidworshipper, and he said, “Give yourself to me.” She said, “Will the queen give herself to the driver?” He said, "I have sought refuge in Mu'adh, O Abu Usayd. Give her two garments of clothing and take her to her family."

شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ مَلَأَ اللَّهُ عَلَيْهِمْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا

They distracted us from the middle prayer, the afternoon prayer, may Allah fill their homes and graves with fire

عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ قَالَ يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ مِنْ النَّاسِ فَيُصَلِّي بِهِمْ الْإِمَامُ رَكْعَةً وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا فَإِذَا صَلَّى الَّذِينَ مَعَهُ رَكْعَةً اسْتَأْخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا وَلَا يُسَلِّمُونَ وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً ثُمَّ يَنْصَرِفُ الْإِمَامُ وَقَدْ صَلَّى رَكْعَتَيْنِ فَيَقُومُ كُلُّ وَاحِدٍ مِنْ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ فَيَكُونُ كُلُّ وَاحِدٍ مِنْ الطَّائِفَتَيْنِ قَدْ صَلَّى رَكْعَتَيْنِ فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدَّ مِنْ ذَلِكَ صَلَّوْا رِجَالًا قِيَامًا عَلَى أَقْدَامِهِمْ أَوْ رُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا

On the authority of Nafeh that Abdullah bin Omar, may Allah be pleased with them both, when he was asked about the prayer of fear, he said, “The imam and a group of people will come forward, and the imam will lead them in one rak'ah, and a group of them will be between them and the enemy. Then they pray one rak'ah with him, then the imam departs and he has prayed two rak'ahs, so each of the two parties stands up and prays for themselves a rak'ah after the imam has finished, so that each of the two groups has prayed two rak'ahs.

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَوْمَ بَدْرٍ ثَلَاثَ مِائَةٍ وَبِضْعَةَ عَشَرَ عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ مَنْ جَازَ مَعَهُ النَّهَرَ وَمَا جَازَ مَعَهُ إِلَّا مُؤْمِنٌ

On the authority of Al-Bara bin Azib, he said: We used to talk that the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, were on the day of Badr three hundred and a few tenths according to the number of the companions of Talut.

- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَكَّلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى

On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, entrusted me with keeping the zakat of Ramadan, so when I came, he made an urge for food, so I took it and said, “I will raise you up to the Messenger of Allah, may Allah bless him and grant him peace.”

إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

Allah does not sleep, nor should He sleep.

- عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ الْمَرْأَةُ تَكُونُ مِقْلَاتًا فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ فَقَالُوا لَا نَدَعُ أَبْنَاءَنَا فَأَنْز

On the authority of Ibn Abbas, he said that the woman used to be a tyrant, so she would make it upon herself that if she had a son, she would make him a Jew, so when I evacuated Banu Nadir, there were among them the sons of the Ansar, so they said, “We will not leave our sons, so they will perish.”

- عن عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ إِنَّمَا رَأَيْتُ كَأَنَّ عَمُودًا وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ فَنُصِبَ فِيهَا وَفِي رَأْسِهَا عُرْوَةٌ وَفِي أَسْفَلِهَا مِنْصَفٌ وَالْمِنْصَفُ الْوَصِيفُ فَقِيلَ لِيَ ارْقَهْ فَرَقِيتُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ

On the authority of Abdullah bin Salam, he said: I only saw it was a pillar that was placed in a green meadow, so I erected it, and at its top was a loop, and at the bottom of it was Munsif, and Munsif was the runner-up.

نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي وَيَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ

We are more deserving of doubt than Abraham, when he said, "My Lord, show me how you revive the dead." He said, "Didn't you believe?" He said, "Yes, but to reassure my heart, and may Allah have mercy on Lot.

رُوِيَ أَنَّهُ جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ هَذِهِ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُ مِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ

It was narrated that a man came with a saddled camel, and he said, This is for the sake of Allah, so the Messenger of Allah, peace and blessings of Allah be upon him, said to you on the Day of Resurrection, seven hundred camels, all of them immobilized.

- كُلُّ عَمَلِ بَنِيْ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى مَا شَاءَ اللهُ

- Every deed of the sons of Adam is multiplied, a good deed is tenfold, up to seven hundred times as much as Allah wills

- ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ؛ الْمَنَّانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ – اَلْمَنَّانُ الَّذِيْ لَا يُعْطِيْ شَيْئًا إِلَّا مِنْهُ

- There are three whom Allah will not look at on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. The benefactor, the one who wears his garment, and the one who spends his goods with false oaths - the benefactor who does not give anything except from himself

- عَنْ الْبَرَاءِ {وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ} قَالَ نَزَلَتْ فِينَا مَعْشَرَ الْأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوِ وَالْ

- On the authority of Al-Bara': {And do not perform tayammum the filth of it, expending.

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

There is no envy except in two cases: a man to whom Allah gave wealth, so he gave it power to destroy it in righteousness, and a man to whom Allah gave wisdom, so he judges by it and teaches it.

الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ

Speaking out loud about the Qur'an is like speaking openly about charity, and enjoying reading the Quran is like enjoying giving charity

- عَنِ ابْنِ عَبَّاسٍ قَالَ كَانُوْا يَكْرَهُوْنَ أَنْ يَرْضَخُوْا لِأَنْسِبَائِهِمْ مِنَ الْمُشْرِكِيْنَ فَسَأَلُوْا فَرَخَّصَ لَهُمْ فَنَزَلَتْ: {لَيْسَ عَلَيْكَ هُدَاهُمْ} إِلَى : {لَا تَظْلِمُوْنَ} |البقرة: |

- On the authority of Ibn Abbas, he said: They hated to submit to their ancestors among the polytheists, so they asked, and He granted them permission, so it was revealed: {You do not have to guide them} to: {Do not be wronged} | Al-Baqara: |

- لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلَا اللُّقْمَةُ وَلَا اللُّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ وَاقْرَءُوا إِنْ شِئْتُمْ يَعْنِي قَوْلَهُ {لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا}

- It is not the poor person who is given a date and two dates, nor a bite, nor two bites, but rather the poor person who abstains.

- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، قَالَ: آخِرُ مَا نَزَلَ على رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الرِّبَا

On the authority of Abdullah bin Abbas, he said: The last thing that was revealed to the Messenger of Allah, may Allah's prayers and peace be upon him, was the verse on usury

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِنَّ آخِرَ مَا نَزَلَتْ آيَةُ الرِّبَا وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا فَدَعُوا الرِّبَا وَالرِّيبَةَ

On the authority of Umar ibn al-Khattab, he said that the last verse of usury was revealed, and that the Messenger of Allah, may Allah's prayers and peace be upon him, was arrested and did not explain it to us, so they called usury and suspiciousness.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَمَّا نَزَلَتْ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ

On the authority of Aisha, may Allah be pleased with her, she said: When the verses from the end of Surat Al-Baqarah were revealed regarding usury, the Messenger of Allah, may Allah's prayers and peace be upon him, came out and forbade trading in alcohol.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَشَاهِدِيهِ وَكَاتِبَهُ

On the authority of Abdullah bin Masoud, that the Messenger of Allah, may Allah's prayers and peace be upon him, cursed the one who consumes usury, the one who pays it, the two witnesses and the one who writes it.

إِنَّ الرِّبَا وَإِنْ كَثُرَ فَإِنَّ عَاقِبَتَهُ تَصِيْرُ إِلَى قِلٍّ – مَا أَحَدٌ أَكْثَرَ مِنْ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ

That usury, even if it is a lot, its consequence becomes to a few - no one is more than usury, except that the consequence of his affair is to a few

- عَنِ ابْنِ عَبَّاسٍ: قَوْلُهُ تَعَالَى: {يَأَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوا اللهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبَاالخ} قَالَ: فَمَنْ كَانَ مُقِيْمًا عَلَى الرِّبَا لَا يَنْزِعُ، فَحَقٌّ عَلَى إِمَامِ الْمُسْلِمِيْنَ أَنْ يَسْتَتِيْبَهُ، فَإِنْ نَز

On the authority of Ibn Abbas: The Almighty said: {O you who have believed, fear Allah and give up what remains of the usury, etc.} He said: Whoever resides on usury does not withdraw, then the imam of the Muslims has the right to ask him for repentance.

- عَنِ ابْنِ عَبَّاسٍ، قَالَ: يُقَالُ يَوْمَ الْقِيَامَةِ لِآكِلِ الرِّبَا: خُذْ سِلَاحَكَ لِلْحَرْبِ، قَالَ: {فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللهِ وَرَسُولِهِ}

- On the authority of Ibn Abbas, he said: It will be said on the Day of Resurrection to usury: Take your weapons for war, he said: {If you do not do so, then be informed of a war from Allah and His Messenger}

أَلَا إِنَّ كُلَّ رِبًا مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ لَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Except that every usury of the pre-Islamic usury is laid down for you with your capital. You shall not be wronged, nor shall you be wronged

مَنْ أَنْظَرَ مُعْسِرًا كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ وَمَنْ أَنْظَرَهُ بَعْدَ حِلِّهِ كَانَ لَهُ مِثْلُهُ فِي كُلِّ يَوْمٍ صَدَقَةٌ

Whoever looks after someone insolvent will have charity for him every day, and whoever looks after him after his solution will have charity equal to him every day

عَنِ ابْنِ عَبَّاسٍ قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَتَيْنِ وَالثَّلَاثَ فَنَهَاهُمْ وَقَالَ مَنْ أَسْلَفَ سَلَفًا فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ

On the authority of Ibn Abbas, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, came to Medina, and they were lending dates for two and three years, so he forbade them and said: Whoever gives in advance, let him advance in a known measure and weight for a known time.

لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهَ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أُولَئِكَ الْمَلَائِكَةِ إِلَى مَلَإٍ مِنْهُمْ جُلُوسٍ فَقُلْ السَّلَامُ عَلَيْكُمْ قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيكَ بَيْنَهُمْ فَقَالَ اللَّهُ لَهُ وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرْ أَيَّهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينَ رَبِّي وَكِلْتَا يَدَيْ رَبِّي يَمِينٌ مُبَارَكَةٌ ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ فَقَالَ أَيْ رَبِّ مَا هَؤُلَاءِ فَقَالَ هَؤُلَاءِ ذُرِّيَّتُكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمْرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَؤُهُمْ أَوْ مِنْ أَضْوَئِهِمْ قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمْرَ أَرْبَعِينَ سَنَةً قَالَ يَا رَبِّ زِدْهُ فِي عُمْرِهِ قَالَ ذَاكَ الَّذِي كَتَبْتُ لَهُ قَالَ أَيْ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً قَالَ أَنْتَ وَذَاكَ قَالَ ثُمَّ أُسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أُهْبِطَ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ قَالَ فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجَّلْتَ قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ قَالَ بَلَى وَلَكِنَّكَ جَعَلْتَ لِابْنِكِ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُهُ قَالَ فَمِنْ يَوْمِئِذٍ أُمِرَ بِالْكِتَابِ وَالشُّهُودِ

When Allah created Adam and breathed the soul into him, he sneezed, and he said, “Praise be to Allah.” He thanked Allah by His permission. His Lord, may Allah have mercy on you, said to him, “O Adam, go to your angels to a group of them sitting, and say, “Peace be upon you.” They said, “And upon you be peace and Allah’s mercy.” He has two hands clasped, choose which one you want. He said, “I chose the oath of my Lord, and both hands of my Lord are blessed right.” Then he stretched it out, and behold, there was Adam and his offspring in it, and he said, “O Lord, what are they?” He said, “These are your offspring.” Then, behold, every human being had his age written between his eyes. Your son David, I have written for him a life of forty years. He said, “O Lord, increase his life.” He said that is what I wrote for him. He said, “O Lord, I have made for him sixty years of my life.” He said, “You and that.” He said, “Then I will live in Paradise as Allah wills, then I will go down from it.” Adam was preparing for himself, and he said, “An angel came to him.” Death, and Adam said to him: You hastened, a thousand years have been written for me.

إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ السَّلَام أَوْ أَوَّلُ مَنْ جَحَدَ آدَمُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ مَسَحَ ظَهْرَهُ فَأَخْرَجَ مِنْهُ مَا هُوَ مِنْ ذَرَارِيَّ إِلَى يَوْمِ الْقِيَامَةِ فَجَعَلَ يَعْرِضُ ذُرِّيَّتَهُ عَلَيْهِ فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ فَقَالَ أَيْ رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَالَ أَيْ رَبِّ كَمْ عُمْرُهُ قَالَ سِتُّونَ عَامًا قَالَ رَبِّ زِدْ فِي عُمْرِهِ قَالَ لَا إِلَّا أَنْ أَزِيدَهُ مِنْ عُمْرِكَ وَكَانَ عُمْرُ آدَمَ أَلْفَ عَامٍ فَزَادَهُ أَرْبَعِينَ عَامًا فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِذَلِكَ كِتَابًا وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ فَلَمَّا احْتُضِرَ آدَمُ وَأَتَتْهُ الْمَلَائِكَةُ لِتَقْبِضَهُ قَالَ إِنَّهُ قَدْ بَقِيَ مِنْ عُمْرِي أَرْبَعُونَ عَامًا فَقِيلَ إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ دَاوُدَ قَالَ مَا فَعَلْتُ وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ وَشَهِدَتْ عَلَيْهِ الْمَلَائِكَةُ

The first to deny Adam, peace be upon him, or the first to deny Adam, is that Allah Almighty, when He created Adam, wiped his back, so He removed from him what is from my offspring until the Day of Resurrection, so he made his offspring present to him, and he saw a man blooming among them, and he said, “O Lord, who is this?” He said, “This is your son David.” He said, “O Lord.” How old is his life? He said sixty years. He said, “My Lord, increase his life.” He said, “No, except that I increase your life.” Adam’s life span was a thousand years, and he increased it forty years. So Allah Almighty wrote a book about it, and the angels testified about it. When Adam died, the angels came to him to take him. You have given it to your son David. He said what you did, and Allah Almighty showed him the book, and the angels witnessed it

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنْ الِاسْتِغْفَارِ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ جَزْلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ قَالَ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ قَالَ أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا مِنْ نُقْصَانِ الْعَقْلِ وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ فَهَذَا مِنْ نُقْصَانِ الدِّينِ

O group of women, give alms and seek forgiveness a great deal, for I saw you most of the people of Hell. A woman among them said: “And what do we, O Messenger of Allah, have most of the people of Hell?” He said: “You curse a lot and disbelieve in kindred. Intellect, so the testimony of two women is equal to the testimony of a man, so this is from the deficiency of the mind, and the nights remain without praying and breaking the fast in Ramadan, so this is from the deficiency of religion.

أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا

Shall I not inform you of the best of martyrs, who brings his testimony before he asks for it?

عَنْ ابْنِ عَبَّاسٍ قَالَ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ لِأَهْلِهِ

On the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, died while his armor was pledged to a Jew for thirty saa’ of barley for his family.

عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَهُ

On the hand did not take until Todih

- عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ

- On the authority of Abu Hurairah, he said, when it was revealed to the Messenger of Allah, may Allah’s prayers and peace be upon him, to Allah belongs whatever is in the heavens and whatever is in the earth.

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ

Allah forgave me on behalf of my ummah what their breasts whispered to me as long as they did not act or speak

ع T سورة آل عمران

T Surah Al-Imran

اسم الله الأعظم فى هاتين الآيتين |وإِلَهُكُمْ إِلَهٌ واحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ| |الـم |*| اللَّهُ لا إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ|

The name of Allah the Greatest in these two verses is “Your Allah is One Allah, there is no god but He, the Compassionate, the Merciful.” |the |*| Allah, there is no god but He, the Living, the Eternal

هذا حديث حسن صحيح

This is a good hadith

- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمُ اللَّهِ الْأَعْظَ

- Ali bin Khashram told us, Issa bin Yunus told us, on the authority of Obaidullah bin Abi Ziyad Al-Qaddah, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, that the Prophet, may Allah’s prayers and peace be upon him, said: The name of Allah is the preacher

- |هُوَ الَّذِي أَنزَلَ عَلَيْكَ الكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الفِتْنَةِ وابْتِغَاءَ تَأْوِيلِهِ ومَا يَعْلَمُ تَأَ

He is the one who sent down the Book to you, some of which are decisive verses that are the mother of the Book, and others that are allegorical. As for those in whose hearts there is perversity, they follow that which is allegorical in it, seeking sedition and seeking its interpretation.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَ

- Abd bin Hamid told us, Abu Al-Waleed Al-Tayalisi told us, Yazid bin Ibrahim told us, Ibn Abi Malika told us, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said:

- يا معشر يهود! أسلموا قبل أن يصيبكم مثل ما أصاب قريشا |قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وتُحْشَرُونَ إِلَى جَهَنَّمَ وبِئْسَ المِهَادُ|

- Oh, Jews! Convert to Islam before the like of what afflicted Quraysh befalls you.

- حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْأَيَامِيُّ حَدَّثَنَا يُونُسُ يَعْنِي ابْنَ بُكَيْرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ مَوْلَى زَيْدِ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ عَنْ ابْنِ ع

Narrated to us Masraf bin Amr al-Ayyami told us Yunus, meaning Ibn Bukayr, told us Muhammad bin Ishaq told me Muhammad bin Abi Muhammad Mawla Zaid bin Thabit told me on the authority of Saeed bin Jubair and Ikrimah on the authority of Ibn A

حبب إلى من دنياكم النساء والطيب وجعلت قرة عيني فى الصلاة

I have endeared women and perfume to me in this world, and I have made prayer the comfort of my eye

حُبِّبَ إِلَيَّ مِنْ الدُّنْيَا النِّسَاءُ وَالطِّيبُ وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ
He endeared me from this world to women and perfume, and made prayer the comfort of my eye
ـ القنطار اثنا عشر ألف أوقية، كل أوقية خير مما بين السماء والأرض
A quintal is twelve thousand ounces, and each ounce is better than what is between heaven and earth
الْقِنْطَارُ اثْنَا عَشَرَ أَلْف أُوقِيَّةٍ كُلُّ أُوقِيَّةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ
A quintal is twelve thousand ounces. Each ounce is better than what is between the heavens and the earth

ما من مولود يولد إلا والشيطان يمسه حين يولد فيستهل صارخا من مس الشيطان إياه إلا مريم وابنها
No child is born but that the devil touches him when he is born, so he begins crying out that the devil has touched him, except for Mary and her son.
ـ مَا مِنْ مَوْلُودٍ إِلَّا الشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ صَارِخًا مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ إِلَّا مَرْيَمَ وَابْنَهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْوَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنْ الشَّ
- There is no newborn but the devil touches him when he is born, so he starts crying out from the touch of the devil, except for Mary and her son, then Abu Hurairah says, “Read, if they curse me, I seek refuge in you and her offspring from evil.”
خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ
The best of her women is Maryam bint Imran, and the best of her women is Khadija
لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ وكانت مْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَتْ اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ فَقَالَ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ قَالَ أَبُو هُرَيْرَةَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَصُّ إِصْبَعَهُ ثُمَّ مُرَّ بِأَمَةٍ فَقَالَتْ اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَ هَذِهِ فَتَرَكَ ثَدْيَهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا فَقَالَتْ لِمَ ذَاكَ فَقَالَ الرَّاكِبُ جَبَّارٌ مِنْ الْجَبَابِرَةِ وَهَذِهِ الْأَمَةُ يَقُولُونَ سَرَقْتِ زَنَيْتِ وَلَمْ تَفْعَلْ
Only three Jesus spoke in the cradle, and among the children of Israel there was a man called Jurayj, and a woman was breastfeeding a son of hers from the children of Israel, and a man riding a badge passed by her, and she said, “O Allah, make my son like him.” Abu Hurairah I used to see the Prophet, may Allah bless him and grant him peace, sucking his finger, then he passed a mother who said, “O Allah, do not make my son like this.” He left her breast and said, “O Allah, make me like her.” She said, “Why is that?”
إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ
Every prophet has a disciple, and my disciple is Al-Zubair bin Al-Awam
ـ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُفَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ } دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ هَؤُلَاءِ
On the authority of Saad bin Abi Waqqas, he said: When this verse was revealed, say, “Come, let us call our sons and your sons.” The Messenger of Allah, may Allah’s prayers and peace be upon him, called Ali, Fatima, Hasan, and Husayn
عَنْ حُذَيْفَةَ قَالَ جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يُلَاعِنَاهُ قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَا تَفْعَلْ فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَاعَنَّا لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا قَالَا إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا
On the authority of Hudhayfah, he said, “The leader and the master, the companions of Najran, came to the Messenger of Allah, may Allah’s prayers and peace be upon him, wanting to curse him.” One of them said to his companion, “Do not do that.
يَزِيدَ حَدَّثَنَا فُرَاتٌ عَنْ عَبْدِ الْكَرِيمِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عِنْدَ الْكَعْبَةِ لَآتِيَنَّهُ حَتَّى أَطَأَ عَلَى عُنُقِهِ قَالَ فَقَالَ لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ فِي النَّارِ وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو جَهْلٍ فَذَكَرَ مَعْنَاهُ
Yazid told us Furat on the authority of Abd al-Karim on the authority of Ikrimah on the authority of Ibn Abbas who said Abu Jahl said that if you saw the Messenger of Allah, may Allah’s prayers and peace be upon him, praying at the Kaaba, you would come to him until he fell on his neck. Those who humiliate the Messenger of Allah, may Allah’s prayers and peace be upon him, would return without finding money or family. Ahmad bin Abd al-Malik told us, Abd Allah told us, on the authority of Abd al-Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Abu Jahl said, so he mentioned its meaning
حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى عَنْ هِشَامٍ عَنْ مَعْمَرٍ ح و حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ حَدَّثَنِي أَبُو سُفْيَانَ مِنْ فِيهِ إِلَى فِيَّ قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَبَيْنَا أَنَا بِالشَّأْمِ إِذْ جِيءَ بِكِتَابٍ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هِرَقْلَ قَالَ وَكَانَ دَحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرَقْلَ قَالَ فَقَالَ هِرَقْلُ هَلْ هَا هُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالُوا نَعَمْ قَالَ فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَقْلَ فَأُجْلِسْنَا بَيْنَ يَدَيْهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا فَأَجْلَسُونِي بَيْنَ يَدَيْهِ وَأَجْلَسُوا أَصْحَابِي خَلْفِي ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَإِنْ

كَذَبَنِي فَكَذِّبُوهُ قَالَ أَبُو سُفْيَانَ وَايْمُ اللَّهِ لَوْلَا أَنْ يُؤْثِرُوا عَلَيَّ الْكَذِبَ لَكَذَبْتُ ثُمَّ قَالَ لِتَرْجُمَانِهِ سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ قَالَ قُلْتُ هُوَ فِينَا ذُو حَسَبٍ قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ قَالَ قُلْتُ لَا قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لَا قَالَ أَيَتَّبِعُهُ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ قَالَ قُلْتُ بَلْ ضُعَفَاؤُهُمْ قَالَ يَزِيدُونَ أَوْ يَنْقُصُونَ قَالَ قُلْتُ لَا بَلْ يَزِيدُونَ قَالَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ قَالَ قُلْتُ لَا قَالَ فَهَلْ قَاتَلْتُمُوهُ قَالَ قُلْتُ نَعَمْ قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قَالَ قُلْتُ تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ قَالَ فَهَلْ يَغْدِرُ قَالَ قُلْتُ لَا وَنَحْنُ مِنْهُ فِي هَذِهِ الْمُدَّةِ لَا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا قَالَ وَاللَّهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ لَا ثُمَّ قَالَ لِتُرْجُمَانِهِ قُلْ لَهُ إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لَا فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ فَقُلْتَ بَلْ ضُعَفَاؤُهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَزَعَمْتَ أَنْ لَا فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ فَزَعَمْتَ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ فَزَعَمْتَ أَنَّهُمْ يُزِيدُونَ وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ فَزَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالًا يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ وَكَذَلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمْ الْعَاقِبَةُ وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنَّهُ لَا يَغْدِرُ وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لَا فَقُلْتُ لَوْ كَانَ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ قَالَ ثُمَّ قَالَ بِمَ يَأْمُرُكُمْ قَالَ قُلْتُ يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ قَالَ إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَلَمْ أَكُ أَظُنُّهُ مِنْكُمْ وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَأَحْبَبْتُ لِقَاءَهُ وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ

Ibrahim bin Musa told me on the authority of Hisham on the authority of Muammar H and Abdullah bin Muhammad told me Abd al-Razzaq told us Muammar told us on the authority of Al-Zuhri he said Ubaidullah bin Abdullah bin Utbah told me he said Ibn Abbas told me he said Abu Sufyan told me from in it to in he said I set out in the period that was between me And between the Messenger of Allah, may Allah's prayers and peace be upon him, he said, "While I was in Syria, a letter was brought from the Prophet, may Allah's prayers and peace be upon him, to Heraclius. He is a prophet, and they said yes. He said: So I was summoned among a group of Quraysh, so we entered upon Heraclius, so we sat in front of him, and he said: Which of you is closer in lineage than this man who claims to be a prophet? He who claims to be a prophet, if he lied to me, then they lied to him. Abu Sufyan said, "By Allah, had it not been for them to prefer the lie to me, I would have lied." Then he said to his interpreter, "Ask him how did he count it among you?" I said, "He among us is of sufficient rank." He said, "Was there a king among his fathers?" I said, "No." He said. So, were you accusing him of lying before he said what he said? I said: No. He said: Will the most noble of people follow him, or the weak of them? He said: I said: Rather, the weak of them He said: Do they increase or decrease? He said: No. Rather, they increase. He said: Does any of them turn away from his religion after he enters into it to displease him? He said: No. He said: So did you fight him? He said: Yes. He said: How was your fight with him? He said, I said, No, and we from him during this period do not know what he is making of it. The Messengers are sent in the account of her people, and I asked you whether there was a king among his fathers, and you claimed that no, so you said, "If there was a king among his fathers," you said, "A man seeks the king of his fathers." And I asked you about his followers, did they weaken them or their nobles? So I knew that he would not give up lying to people and then go away and lie about Allah. I asked you, "Does any of them turn away from his religion after entering into it out of displeasure with him?" You claimed that "No." So is faith if it mixes with defective hearts. So you claimed that you fought him, so the war between you and him will be an argument that will harm you And you obtain from him, and likewise the messengers are afflicted, then they will have the end. He said, I said, "Order us to prayer, zakat, uprightness, and chastity." He said, "If what you say about him is true, then he is a prophet, and I knew that he would appear, and I did not think he was one of you.

- وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَل

Then he called for the book of the Messenger of Allah, may Allah's prayers and peace be upon him, and he read it, and there it was: In the name of Allah, the Compassionate, the Merciful. From Muhammad, the Messenger of Allah, to Heraclius, the great of the Romans, ask.

- إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنْ النَّبِيِّينَ وَإِنَّ وَلِيِّي أَبِي وَخَلِيلُ رَبِّي ثُمَّ قَرَأَإِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ }

"For every prophet there are guardians from among the prophets, and my guardian is my father and the friend of my Lord." Then the Qur'an is the first of people to be Abraham for those who follow him, and this prophet and those who believe, and Allah is the protector of the believers.

- و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَاللَّفْظُ لَهُ أَخْبَرَنَا وَكِيعٌ حَدَّثَنَا الْأَعْمَشُ عَ

And Abu Bakr bin Abi Shaybah narrated to us, Waki` told us, and Ibn Numayr narrated to us, Abu Muawiyah and Waki` told us, and Ishaq bin Ibrahim Al-Hanzali narrated to us, and the wording is for him, Waki` told us, Al-Amash, peace be upon him, told us

- عن ابن مسعود أيضا قال نزلت هذه الآية }إن الذين يشترون بعهد الله الخ ثم لم ينسخها شيء فمن اقتطع مال امرئ مسلم يمينه فهو من أهل هذه الآية

On the authority of Ibn Masoud also, he said: This verse was revealed: “Those who buy with Allah’s covenant, etc., and then nothing abrogates it. So whoever takes the property of a Muslim’s Muslim as his oath, then he is one of the people of this verse.”

- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ حَدَّثَنَا الْحَسَنُ حَدَّثَنَا أَبُو هُرَيْرَةَ إِذْ ذَاكَ وَنَحْنُ بِالْمَدِينَةِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجِيءُ الْأَعْمَالُ يَوْمَ

- Abu Saeed, the mawla of Bani Hashim, told us, Abbad bin Rashid told us, Al-Hassan told us, Abu Hurairah told us that while we were in Medina, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said deeds come on the day of

- أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ أَنْبَأَنَا دَاوُدُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَجُلٌ مِنْ الْأَنْصَارِ أَسْلَمَ ثُمَّ ارْتَدَّ وَلَحِقَ بِالشِّرْكِ ثُمَّ ت

- Muhammad bin Abdullah bin Bazie told us, he said: Yazid told us, and he is Ibn Zurai`, he said: We told Dawood, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: A man from the Ansar embraced Islam, then he apostatized and joined polytheism, then he converted

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا أَكُنْتَ مُفْتَدِيًا بِهَا فَيَقُولُ نَعَمْ فَيَقُولُ قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ أَحْسِبُهُ قَالَ وَلَا أُدْخِلَكَ النَّارَ فَأَبَيْتَ إِلَّا الشِّرْكَ حَدَّثَنَاه مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ إِلَّا قَوْلَهُ وَلَا أُدْخِلَكَ النَّارَ فَإِنَّهُ لَمْ يَذْكُرْهُ

Ubayd Allah ibn Mu’adh al-Anbari told us, my father told us, Shu’bah told us on the authority of Abu Imran al-Juni on the authority of Anas ibn Malik on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Allah, the Blessed and Exalted, says, ‘The punishment of the people of Hell is less severe. This, while you are in the loins of Adam, that you do not associate partners with Allah, consider it. reminds him

- عن أَنَس بنَ مَالِكٍ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَى وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَ

On the authority of Anas bin Malik, they say: Abu Talha was the most wealthy of my supporters in Medina, and the most beloved of his possessions to him was Barhi, and it was facing the mosque, and the Messenger of Allah, may Allah’s prayers and peace be upon him, used to enter it and

- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عَبْدُ الْحَمِيدِ حَدَّثَنَا شَهْرٌ قَالَ ابْنُ عَبَّاسٍ حَضَرَتْ عِصَابَةٌ مِنْ الْيَهُودِ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالُوا يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنْ خِلَالٍ نَ

- Hashim bin Al-Qasim told us, Abd Al-Hamid told us, Shahr told us, Ibn Abbas said, “One day a group of Jews came to the Prophet of Allah, may Allah’s prayers and peace be upon him, and they said, O Aba Al-Qasim, tell us through a

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا أَبُو ضَمْرَةَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَيَا فَقَالَ لَهُمْ كَيْفَ تَفْعَلُونَ بِمَنْ زَنَى مِنْكُمْ قَالُوا نُحَمِّمُهُمَا وَنَضْرِبُهُمَا فَقَالَ لَا تَجِدُونَ فِي التَّوْرَاةِ الرَّجْمَ فَقَالُوا لَا نَجِدُ فِيهَا شَيْئًا فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَذَبْتُمْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ فَطَفِقَ يَقْرَأُ مَا دُونَ يَدِهِ وَمَا وَرَاءَهَا وَلَا يَقْرَأُ آيَةَ الرَّجْمِ فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ مَا هَذِهِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا هِيَ آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ حَيْثُ مَوْضِعُ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ فَرَأَيْتُ صَاحِبَهَا يَحْنِي عَلَيْهَا يَقِيهَا الْحِجَارَةَ

Ibrahim ibn al-Mundhir told us Abu Damra told us Musa ibn Uqbah told us on the authority of Nafi’ on the authority of Abdullah ibn Umar, may Allah be pleased with them both, that the Jews came to the Prophet, may Allah’s prayers and peace be upon him, with a man and a woman who had committed adultery, and he said to them, “How do you do with those of you who committed adultery?” Stoning, and they said, “We do not find anything in it.” Abdullah bin Salam said to them, “You lied. So bring the Torah and recite it if you are truthful.” So the one who taught it from them placed his palm on the verse of stoning, so he began to read what was below and behind his hand, but did not read the verse of stoning, so he removed his hand from the verse of stoning and said, “What is this?” They said, "It is the sign of stoning," so he commanded them to be stoned, and they were stoned close to where the funeral procession was located at the mosque.

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ الْمَسْجِدُ الْحَرَامُ قُلْتُ ثُمَّ أَيٌّ قَالَ الْمَسْجِدُ الْأَقْصَى قُلْتُ كَمْ بَيْنَهُمَا قَالَ أَرْبَعُونَ سَنَةً وَأَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ وَفِي حَدِيثِ أَبِي كَامِلٍ ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّهْ فَإِنَّهُ مَسْجِدٌ

On the authority of Abu Dharr, he said: I said, O Messenger of Allah, which mosque was placed on earth first? He said: The Sacred Mosque.

عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمْ الْحَجَّ فَحُجُّوا فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ

On the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, addressed us, and he said, "O people, Allah has imposed Hajj on you, so perform it." A man said, "Oh, Messenger of Allah, I have eaten for a year." He remained silent until he said it three times. Those who were before you perished with their many questions and their differences over their prophets, so if I command you to do something, do as much of it as you can, and if I forbid you to do something, then pray to it.

عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ عَنْ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا مَلَكَ زَادًا وَرَاحِلَةً وَجَبَ عَلَيْهِ الْحَجُّ وَإِبْرَاهِيمُ هُوَ ابْنُ يَزِيدَ الْخُوزِيُّ الْمَكِّيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ

On the authority of Muhammad bin Abbad bin Jaafar on the authority of Ibn Omar, he said a man came to the Prophet, may Allah's prayers and peace be upon him, and he said, O Messenger of Allah, what makes Hajj obligatory? Ibn Yazid al-Khuzi al-Makki, and some scholars spoke about it before memorizing it

إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةِ الْمَالِ

Allah is pleased with three things for you, and He dislikes three things for you, so He is pleased for you that you worship Him and do not associate anything with Him, and that you hold fast to the rope of Allah all together and do not become divided.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Whoever among you sees an evil and is able to change it with his hand, then let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest of faith.

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنْ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

By the One in Whose hand is my soul, you will surely enjoin good and forbid evil, or Allah will soon send a punishment upon you from Him, then you will call on Him and He will not answer you.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ الْأَفْرِيقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مُفَسَّرٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ

Mahmoud bin Ghaylan told us, Abu Dawud Al-Hafry told us, on the authority of Sufyan Al-Thawry, on the authority of Abd al-Rahman bin Ziyad al-Afriqi, on the authority of Abdullah bin Yazid, on the authority of Abdullah bin Amr, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Let what befell my nation come upon the Children of Israel, shoe after shoe, even if it was one of them." Whoever openly slanders his mother, there would be someone in my nation who would do that, and that Bani Israel was divided into seventy-two sects, and my nation was divided into seventy-three sects, all of them are in Hell except one sect. We know him like this only from this face

- قَالَ رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلَى دَرَجِ مَسْجِدِ دِمَشْقَ فَقَالَ أَبُو أُمَامَةَ كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ ثُمَّ قَرَأَيَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ } إل

- Abu Umamah said he saw heads erected on the stairs of the Damascus Mosque, so Abu Umamah said: The dogs of fire are the worst of the dead under the surface of the sky. The best of the dead are those who killed him.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي قَوْلِهِ تَعَالَىكُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِ

- Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, that he heard the Prophet, may Allah's prayers and peace be upon him, say in his saying, the Most High, you were the best of a nation brought forth for

- عنِ ابْنِ مَسْعُودٍ قَالَ أَخَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِشَاءِ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ يَنْتَظِرُونَ الصَّلَاةَ قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ أَهْلِ هَذِهِ الْأَدْيَانِ أَحَدٌ يَذْكُرُ ال

On the authority of Ibn Masoud, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, lasted the evening prayer, then he went out to the mosque, and behold, people were waiting for the prayer.

- |لَيْسُوا سَوَاءً مِّنْ أَهْلِ الكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وهُمْ يَسْجُدُونَ |*| يُؤْمِنُونَ بِاللَّهِ والْيَوْمِ الآخِرِ ويَأْمُرُونَ بِالْمَعْرُوفِ ويَنْهَوْنَ عَنِ المُنكَرِ ويُسَارِعُونَ فى الخَيْرَاتِ وأُوْ

They are not equal among the People of the Book, an upright nation. They recite Allah’s verses throughout the night while prostrating themselves. They believe in Allah and the Last Day, enjoin what is right and forbid what is wrong, and hasten to do good

- عن جَابِرِ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ فِينَا نَزَلَتْإِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا } قَالَ نَحْنُ الطَّائِفَتَانِ بَنُو حَارِثَةَ وَبَنُو سَلِمَةَ وَمَا نُحِبُّ وَقَالَ سُفْيَانُ مَرَّةً

- On the authority of Jabir bin Abdullah, may Allah be pleased with them both, he says about us, two factions of you were destined to fail, and Allah is their guardian.

- حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ سَلْمٍ الْكُوفِيُّ حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عُمَرَ بْنِ حَمْزَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

- Abu al-Sayeb Salim bin Janada bin Salm al-Kufi told us, Ahmad bin Bashir told us, on the authority of Umar bin Hamzah, on the authority of Salem bin Abdullah bin Umar, on the authority of his father, he said that the Messenger of Allah, may Allah bless him and grant him peace, said

- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ كُسِرَتْ رَبَاعِيَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشُجَّ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ كَيْفَ يُفْلِحُ قَوْمٌ خَضَ

On the authority of Anas bin Malik, he said: On the day of Uhud, the quadriceps of the Messenger of Allah, may Allah’s prayers and peace be upon him, was broken and splintered, so the blood began to flow on his face, and he began to wipe the blood from his face and say, “How can a green people succeed?”

عن أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ يَدْعُو لِرِجَالٍ فَيُسَمِّيهِمْ بِأَسْمَائِهِمْ فَيَقُولُ اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنْ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ وَأَهْلُ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ

On the authority of Abu Hurairah, may Allah be pleased with him, he said, when the Messenger of Allah, may Allah’s prayers and peace be upon him, raised his head, he would say, “Allah hears those who praise Him, our Lord, and to You is praise.” He calls for men and calls them by their names, saying, “O Allah, save Al-Waleed bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi’ah, and the weak among the believers, O Allah, strengthen your power over Mudar.” And make it for them years like the years of Joseph, and the people of the East on the day of Mudar who oppose him

- |وسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وجَنَّةٍ عَرْضُهَا السَّمَوَاتُ والأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ| أرأيت الليل إذا جاء لبس كل شيء، فأين النهار؟ وكذلك النار تكون حيث شاء الله عز وجل

And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the righteous Have you seen the night when it comes to wear everything, so where is the day? Likewise, the fire will be wherever Allah Almighty wills

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُسَيْسَةَ عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَدْرِي مَا اسْتَثْنَى بَعْضَ نِسَائِهِ قَالَ فَحَدَّثَهُ الْحَدِيثَ قَالَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ فَقَالَ إِنَّ لَنَا طَلِبَةً فَمَنْ كَانَ ظَهْرُهُ حَاضِرًا فَلْيَرْكَبْ مَعَنَا فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهْرَانِهِمْ فِي عُلْوِ الْمَدِينَةِ فَقَالَ لَا إِلَّا مَنْ كَانَ ظَهْرُهُ حَاضِرًا فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ وَجَاءَ الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ فَدَنَا الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ قَالَ يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ جَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ قَالَ نَعَمْ قَالَ بَخٍ بَخٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِلَّا رَجَاءَةَ أَنْ أَكُونَ مِنْ أَهْلِهَا قَالَ فَإِنَّكَ مِنْ أَهْلِهَا فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ فَجَعَلَ يَأْكُلُ مِنْهُنَّ ثُمَّ قَالَ لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هَذِهِ إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ قَالَ فَرَمَى بِمَا كَانَ مَعَهُ مِنْ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ

On the authority of Anas bin Malik, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent Basisah with an eye to see what Abu Sufyan’s caravan had done, so he came and there was no one in the house except me and the Messenger of Allah, may Allah’s prayers and peace be upon him. He greeted, and he spoke, and he said, "We have students, so whoever has his back present, let him ride with us." Then men began to ask permission for him in their backs at the height of Medina, and he said, "No, except for those whose back was present." One of you will submit to something so that I am less than him. So the polytheists came near, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Arise to a paradise as wide as the heavens and the earth. He makes you say, "Bakhin, Bakhn." He said, "No, by Allah, O Messenger of Allah, except with hope that I will be among its people." He said, "You are among its people." Then he took out some dates from his horn and began to eat from them. killing

مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Whoever suppresses his anger while he is able to vent it, Allah will call him on the Day of Resurrection over the heads of all creatures, so that he may give him the choice of which of the poplars he wishes.

- مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَوَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّ

There is no worshipper who commits a sin and then purifies himself well, then gets up and prays two rak'ahs, then seeks forgiveness from Allah but that Allah forgives him, then he recites this verse, and those who, if they commit an indecency or wrong themselves, remember Allah

يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ تَعَالَى الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ ثُمَّ قَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ

people, do not wish to meet the enemy, and ask Allah Almighty for well-being, so if you meet them, then be patient and know that Paradise is under the shadows of swords.

- عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ مَا نَصَرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي مَوْطِنٍ كَمَا نَصَرَ يَوْمَ أُحُدٍ قَالَ فَأَنْكَرْنَا ذَلِكَ فَقَالَ ابْنُ عَبَّاسٍ بَيْنِي وَبَيْنَ مَنْ أَنْكَرَ ذَلِكَ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّ اللَّهَ

On the authority of Ibn Abbas that he said, "Allah, Blessed and Exalted is He, did not give victory in a place like He did on Uhud." He said, "So we denied that." Ibn Abbas said, "Between me and whoever denies that is the Book of Allah, Blessed and Exalted is He.

حَدَّثَنَا حَسَنُ بْنُ مُوسَى حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا أَبُو إِسْحَاقَ أَنَّ الْبَرَاءَ بْنَ عَازِبٍ قَالَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الرُّمَاةِ يَوْمَ أُحُدٍ وَكَانُوا خَمْسِينَ رَجُلًا عَبْدَ اللَّهِ بْنَ جُبَيْرٍ قَالَ وَوَضَعَهُمْ مَوْضِعًا وَقَالَ إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَى الْعَدُوِّ وَأَوْطَأْنَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ قَالَ فَهَزَمُوهُمْ قَالَ فَأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ عَلَى الْجَبَلِ وَقَدْ بَدَتْ أَسْوُقُهُنَّ وَخَلَاخِلُهُنَّ رَافِعَاتٍ ثِيَابَهُنَّ فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ الْغَنِيمَةَ أَيْ قَوْمُ الْغَنِيمَةَ ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْظُرُونَ قَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنَسِيتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا إِنَّا وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ فَذَلِكَ الَّذِي يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ فَلَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا فَأَصَابُوا مِنَّا سَبْعِينَ رَجُلًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ أَصَابَ مِنْ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا فَقَالَ أَبُو سُفْيَانَ أَفِي الْقَوْمِ مُحَمَّدٌ أَفِي الْقَوْمِ مُحَمَّدٌ أَفِي الْقَوْمِ مُحَمَّدٌ ثَلَاثًا فَنَهَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجِيبُوهُ ثُمَّ قَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ أَمَّا هَؤُلَاءِ فَقَدْ قُتِلُوا وَقَدْ كُفِيتُمُوهُمْ فَمَا مَلَكَ عُمَرُ نَفْسَهُ أَنْ قَالَ كَذَبْتَ وَاللَّهِ يَا عَدُوَّ اللَّهِ إِنَّ الَّذِينَ عَدَدْتَ لَأَحْيَاءٌ كُلُّهُمْ وَقَدْ بَقِيَ لَكَ مَا يَسُوءُكَ فَقَالَ يَوْمٌ بِيَوْمِ بَدْرٍ وَالْحَرْبُ سِجَالٌ إِنَّكُمْ سَتَجِدُونَ فِي الْقَوْمِ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي ثُمَّ أَخَذَ يَرْتَجِزُ اعْلُ هُبَلُ اعْلُ هُبَلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تُجِيبُونَهُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا نَقُولُ قَالَ قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ قَالَ إِنَّ الْعُزَّى لَنَا وَلَا عُزَّى لَكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تُجِيبُونَهُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا نَقُولُ قَالَ قُولُوا اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ

Hassan bin Musa told us, Zuhair told us, Abu Ishaq told us that Al-Bara bin Azib said that the Messenger of Allah, may Allah's prayers and peace be upon him, appointed Abdullah bin Jubair over the archers on the day of Uhud, and they were fifty men. And their homelands, do not leave until I am sent to you. He said: Defeat them. He said: By Allah, I saw women swarming on the mountain, and their chains and anklets appeared, raising their clothes. So the companions of Abdullah bin Jubair said, "The booty, what a people from the booty! They said, "By Allah, we will come to the people, so we will get some of the booty." When they came to them, their faces turned away, so they accepted in defeat, and that is what the Messenger calls them to the last of them. Only twelve men remained with the Messenger of Allah, may Allah bless him and grant him peace, and they killed seventy of us. Badr had forty and seventy prisoners and seventy dead. Abu Sufyan said, "Is Muhammad among the people, Muhammad is among the people, Muhammad is among the people?" Three times, the Messenger of Allah, may Allah bless him and grant him peace, forbade them to answer him. Then he said, "Is Ibn Abi Quhafah among the people? Is Ibn Abi Qahf among the people?" Ibn al-Khattab is among the people Ibn al-Khattab is among the people Then he turned to his companions and said: As for these people, they have been killed and you have sufficed them, so Omar did not control himself if he said: I lied, by Allah, O enemy of Allah. The people are like I did not order it, and you did not correct me. Then he began to tremble. He said, "Ill Hubal." The Messenger of Allah, may Allah's prayers and peace be upon him, said, "Will you answer him?" They said, "O Messenger of Allah, and what do we say?" He said, "Say, Allah is higher and more majestic." They said, O Messenger of Allah, and what do we say? He said: Say, Allah is our Lord, and you have no Master

عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعَاسُ يَوْمَ أُحُدٍ حَتَّى سَقَطَ سَيْفِي مِنْ يَدِي مِرَارًا يَسْقُطُ وَآخُذُهُ وَيَسْقُطُ فَآخُذُهُ

On the authority of Abu Talhah, may Allah be pleased with them both, he said: I was among those who fell asleep on the day of Uhud until my sword fell from my hand several times.

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ يَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ

نَفْسٌ لَهَا صِيَاحٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَيَّانَ ح و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ أَبِي حَيَّانَ وَعُمَارَةَ بْنِ الْقَعْقَاعِ جَمِيعًا عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ إِسْمَعِيلَ عَنْ أَبِي حَيَّانَ و حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُّوبَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلُولَ فَعَظَّمَهُ وَاقْتَصَّ الْحَدِيثَ قَالَ حَمَّادٌ ثُمَّ سَمِعْتُ يَحْيَى بَعْدَ ذَلِكَ يُحَدِّثُهُ فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ و حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَيُّوبُ عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ حَدِيثِهِمْ

No, two thousand one of you will come on the Day of Resurrection with a camel on his neck saying, “O Messenger of Allah, help me.” I say, “I do not have anything for you. On the Day of Resurrection a sheep will have a bleating on his neck, he will say, O Messenger of Allah, help me, so I will say, I do not possess anything for you. Patches flapping, and he says, O Messenger of Allah, help me, so I say, I do not have anything for you, I have informed you, no, two thousand one of you will come on the Day of Resurrection on his neck silent, and he will say, O Messenger of Allah, help me, so I say, I do not have anything for you, I have informed you. H And Zuhair bin Harb told me Jarir told us on the authority of Abi Hayyan and Amarah bin Al-Qaqaa all together on the authority of Abi Zara’a on the authority of Abi Huraira with the same hadith of Ismael on the authority of Abi Hayyan and Ahmad bin Saeed bin Sakhr Al-Darimi told us Suleiman bin Harb told us Hammad, meaning Ibn Zaid on the authority of Ayoub on the authority of Yahya bin Saeed On the authority of Abu Zara’a bin Amr bin Jarir, on the authority of Abu Hurairah, he said that The Messenger of Allah, may Allah’s prayers and peace be upon him, saw al-Ghulul, so he exalted him and summed up the hadith. Hammad said, “Then I heard Yahya narrating to him, so he narrated to us in the same way as Ayyub narrated to us, and Ahmad bin Al-Hassan bin Kharash told us, Abu Muammar told us, Abd al-Warith told us, Ayyub told us, on the authority of Yahya bin Saeed bin Hayan, on the authority of Abi Zara’a, on the authority of Abu Hurairah on the authority of the Prophet, may Allah bless him and grant him peace, according to their hadith

مَنْ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَكَتَمْنَا مِخْيَطًا فَمَا فَوْقَهُ كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ

Whoever of you we appointed him for a job, but we concealed a thread and what is above it, it is a mistake that he will bring on the Day of Resurrection

- وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ } أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنْ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى

Do not think of those killed in the cause of Allah as dead, but rather they are alive with their Lord, being provided for.} Their souls are in the hollows of green birds with lamps attached to the throne.

- أثر عَنِ ابْنِ عَبّاسٍ قالَ: «لَمّا رَجَعَ المُشْرِكُونَ عَنْ أُحُدٍ قالُوا: لا مُحَمَّدًا قَتَلْتُمْ ولا الكَواعِبَ أرْدَفْتُمْ، بِئْسَما صَنَعْتُمُ ارْجِعُوا فَسَمِعَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَنَدَبَ المُسْلِمِينَ فانْتَدَبُوا، حَتّى بَلَغَ حَمْراء

It was reported on the authority of Ibn Abbas that he said: “When the polytheists turned away from Uhud, they said: You have not killed Muhammad, and you have not returned to Al-Kawa’ib. With what you have done, go back.” Then the Messenger of Allah, may Allah’s prayers and peace be upon him, heard of this, so he delegated the Muslims, so they delegated, until he reached Hamra.

- عَنْ ابْنِ عَبَّاسٍحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ } قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَام حِينَ أُلْقِيَ فِي النَّارِ وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالُوا إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَ

On the authority of Ibn Abbas, Allah suffices us, and He is the best disposer of affairs} Abraham, peace be upon him, said it when he was thrown into the fire, and Muhammad, may Allah bless him and grant him peace, said it when they said, “The people have gathered for you, so fear them.” He added

- وعن أَبِي سعيدٍ الْخُدْرِيِّ τ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَاسْتَمَعَ الإِذْنَ حَتَّى يُؤْمَرَ بِالنَّفْخِ فَيَنْفُخ، فَكَأَنَّ ذلِكَ ثَقُلَ عَلى أَصْحَابِ رسولِ اللَّه ﷺ، فقالَ لَهُمْ: قُو

- On the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: How can he be blessed when the owner of the horn has latched on to the horn, and listened to the ear until he is commanded to blow and then blow, and that was a burden on the companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, so he said to them: Be strong

- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ سَمِعَ أَبَا النَّضْرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَار مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يُطَوَّقُهُ ي

Abdullah bin Munir told me, he heard Aba al-Nadr tell us, Abd al-Rahman was the son of Abdullah bin Dinar. He who was given money by Allah and did not want to pay zakat for him.

- لَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَاقْرَءُوا إِنْ شِئْتُمْفَمَنْ زُحْزِحَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ } الْآيَةَ

The position of a whip in Paradise is better than the world and what is in it, and recite if you wish, so whoever is removed from the Fire and admitted to Paradise, he has won} the verse

فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنْ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

Whoever loves to budge from the Fire and enter Paradise, then let his wish overtake him, and he believes in Allah and the Last Day, and he does to people what he likes to be given to him.

- أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِ

- Osama bin Zaid, may Allah be pleased with them both, told him that the Messenger of Allah, may Allah’s prayers and peace be upon him, rode on a donkey on a saddlebag and Osama bin Zaid followed behind him as Saad bin Ubadah returned in Bani al-Har.

- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رِجَالًا مِنْ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْغَزْوِ تَخَلَّفُوا عَن

- On the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, that during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, some of the hypocrites, when the Messenger of Allah, may Allah’s prayers and peace be upon him, went out to battle, left behind.

عَنْ عَبْدِ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ خَالَتُهُ قَالَ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ فِي طُولِهَا فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ ثُمَّ قَامَ يُصَلِّي فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي بِيَدِهِ الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

On the authority of Abdullah bin Abbas, he told him that he spent the night with Maymouna, the wife of the Prophet, may Allah’s prayers and peace be upon him, and she was his maternal aunt. The Messenger of Allah, may Allah’s prayers and peace be upon him, woke up and began to wipe the sleep from his face with his hands, then he recited the final ten verses of Surat Al-Imran, then he got up to hang a pendant and performed ablution from it, so he performed his ablution well, then he prayed. His right hand was on my head and he took hold of my ear with his right hand and twisted it, so he prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then Witr, then he lay down until the muezzin came to him, so he got up and prayed two light rak'ahs, then he went out and prayed the morning prayer.

- دخَلْتُ أنا وعُبيدُ بنُ عُميرٍ على عائشةَ فقالت لِعُبيدِ بنِ عُميرٍ : قد آن لك أنْ تزورَنا فقال : أقولُ يا أمَّهْ كما قال الأوَّلُ : زُرْ غِبًّا تزدَدْ حُبًّا قال : فقالت : دعُونا مِن رَطانتِكم هذه قال ابنُ عُميرٍ : أخبِرينا بأعجَبِ شيءٍ رأَيْتِه مِن رس

Ubaid bin Umair and I entered upon Aisha, and she said to Ubaid bin Umair: It is time for you to visit us.

- عَنْ أُمِّ سَلَمَةَ قَالَتْ يَا رَسُولَ اللَّهِ لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ فَأَنْزَلَ اللَّهُ تَعَالَىأَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ }

On the authority of Umm Salama, she said, O Messenger of Allah, I do not let Allah mention the women in emigration, so Allah Almighty revealed, “I will not waste the work of a worker among you, whether male or female, you are from the other.”

- مَرْدُوَيْهِ، عَنْ أنَسٍ قالَ: «لَمّا ماتَ النَّجاشِيُّ قالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا عَلَيْهِ» قالُوا: يا رَسُولَ اللَّهِ، نُصَلِّي عَلى عَبْدٍ حَبَشِيٍّ! فَأنْزَلَ اللَّهُ: ﴿وإنَّ مِن أهْلِ الكِتابِ لَمَن يُؤْمِنُ بِاللَّهِ وما أُنْزِلَ إلَيْكُمْ﴾

- Mardawayh, on the authority of Anas, who said: “When the Negus died, the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Pray for him.” They said: O Messenger of Allah, let us pray for an Abyssinian slave! Then Allah revealed:

ع T سورة النساء

T Surat Al-Nisa

عن عبدِ اللهِ يعني ابنَ مسعودٍ رضِيَ اللهُ عنه قال إنَّ في النساءِ لخَمْسُ آياتٍ ما يَسُرُّنِي بها الدنيا وما فيها وقدْ علِمْتُ أنَّ العلماءَ إذا مرُّوا بها يعرِفُونَها إِن تَجْتَنِبُواْ كَبَآئِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا وقولُه إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضاعِفْها وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا و إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ ما دُونَ ذَلِكَ لِمَن يَشاءُ الآيةَ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ فاسْتَغْفَرُواْ اللَّهَ واسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللَّهَ تَوَّابًا رَّحِيمًا وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا

On the authority of Abdullah, meaning Ibn Masoud, may Allah be pleased with him, he said that in women there are five signs that make me happy in the world and what is in it, and I knew that if the scholars pass through them, they know them. A good deed He multiplies it and receives from Himself a great reward, and that Allah does not forgive that associating partners with Him, and He forgives what is less than that for whomever He wills. Verse And if, when they wronged themselves, they had

come to you and asked forgiveness of Allah and the Messenger asked forgiveness for them, they would have found Allah Forgiving, Merciful. merciful

عن ابنِ مسعودٍ رَضِيَ اللهُ عنه قال إنَّ في كتابِ اللهِ لآيَتَيْنِ ما أذنب عبدٌ ذنبًا فقرأهما واستغفرَ اللهَ إلا غَفَرَ لَهُ والَّذِينَ إذا فَعَلُواْ فاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُورًا رَّحِيمًا

On the authority of Ibn Masoud, may Allah be pleased with him, he said: There are two verses in the Book of Allah: if a worshipper commits a sin, he recites them and asks Allah for forgiveness, but He will forgive him, and those who, when they commit an indecency or wrong themselves, remember Allah and seek forgiveness for their sins. merciful

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ فَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا

The woman was created from a rib, and she will not be straightened for you in any way.

- عن عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللهِ تَعَالَىوَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَى } فَقَالَتْ يَا ابْنَ أُخْتِي هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا تَشْرَكُهُ فِي مَالِهِ وَيُعْجِبُهُ مَا

- On the authority of Urwah bin Al-Zubayr that he asked Aisha about the words of Allah Almighty, “And if you fear that you will not be just with regard to orphans,” she said, “O son of my sister, this orphan will be in the custody of her guardian, and she will share his wealth with him, and he will like what she does.”

- أثر و حَدَّثَنَاه أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ فِي قَوْله تَعَالَىوَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ } قَالَتْ أُنْزِلَتْ فِي وَلِيِّ الْيَ

- Athar, and we were told by Abu Kuraib, Abu Osama told us, Hisham told us, on the authority of his father, on the authority of Aisha, in the words of the Most High, whoever is rich, let him abstain, and whoever is poor, let him eat according to what is reasonable.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ إِنَّ نَاسًا يَزْعُمُونَ أَنَّ هَذِهِ الْآيَةَ نُسِخَتْ وَلَا وَاللَّهِ مَا نُسِخَتْ وَلَكِنَّهَا مِمَّا تَهَاوَنَ النَّاسُ هُمَا وَالِيَانِ وَالٍ يَرِثُ وَذَاكَ الَّذِي يَرْزُقُ وَوَالٍ لَا يَرِثُ فَذَاكَ الَّذِي يَقُولُ بِالْمَعْرُوفِ يَقُولُ لَا أَمْلِكُ لَكَ أَنْ أُعْطِيَكَ

On the authority of Ibn Abbas, may Allah be pleased with them both, he said that people claim that this verse was abrogated, and by Allah it was not abrogated, but it is from what people neglect.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ

On the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Avoid the seven deadly sins.” They said, “Oh, Messenger of Allah, what are they?” He said: associating partners with Allah, witchcraft, killing a soul that Allah has forbidden except by right, consuming usury, consuming an orphan’s money, running away on the day of battle, and slandering chaste women, believing women who are heedless.

- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَ

- Ibrahim bin Musa told us Hisham told us that Ibn Jurayj told them he said Ibn al-Munkadir told me on the authority of Jabir, may Allah be pleased with him, he said the Prophet, may Allah’s prayers and peace be upon him, and Abu Bakr visited me in Bani Salam

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ قَالَ يَقْضِي اللَّهُ فِي ذَلِكَ فَنَزَلَتْ آيَةُ الْمِيرَاثِ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَمِّهِمَا فَقَالَ أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ وَقَدْ رَوَاهُ شَرِيكٌ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ

On the authority of Jabir bin Abdullah, he said the wife of Saad bin Al-Rabee came with her two daughters from Saad to the Messenger of Allah, may Allah’s prayers and peace be upon him, and she said, “O Messenger of Allah, these are the two daughters of Saad bin Al-Rabi’. Allah decides in that, so the verse of inheritance was revealed, so the Messenger of Allah, may Allah’s prayers and peace be upon him, sent to their uncle, and he said, “Give my daughter Saad two-thirds, and give their mother an eighth, and what remains is yours.” Abu Issa said, “This is a good and authentic hadith. We do not know it except from the hadith of Abdullah bin Muhammad bin Aqil. On the authority of Abdullah bin Muhammad bin Aqeel

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا وَرْقَاءُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتْ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنْثَيَيْنِ وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ

Muhammad bin Yusuf narrated to us, Warqaa narrated to us, on the authority of Ibn Abi Najih, on the authority of Ataa, on the authority of Ibn Abbas, he said that the money was for the child, and the

bequest was for the parents and the next of kin, so Allah abrogated what he liked, so He made for the male the like of the share of two females, and made for the parents to each of them a sixth and a third, and made for the woman an eighth and a quarter, and for the husband the half and a quarter

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَضَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الدَّيْنَ قَبْلَ الْوَصِيَّةِ وَأَنْتُمْ تَقْرَءُونَ الْوَصِيَّةَ قَبْلَ الدَّيْنِ وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ

On the authority of Ali, may Allah be pleased with him, Muhammad, may Allah’s prayers and peace be upon him, judged that the debt precedes the will, and you read the will before the debt, and that the notables of the mother’s children inherit without the children of the family.

- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا الْأَشْعَثُ بْنُ جَابِرٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ صَ

Nasr Bin Ali Al Jahdami told us, Abdul Samad Bin Abdul Warith told us, Nasr Bin Ali told us, Al Ash’ath Bin Jaber told us, on the authority of Shahr Bin Hawshab, on the authority of Abu Hurairah, that he told him on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him.

قُتَيْبَةُ حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنْ الْحَسَنِ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا الثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ ثُمَّ الرَّجْمُ وَالْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَأُبَيُّ بْنُ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَغَيْرُهُمْ قَالُوا الثَّيِّبُ تُجْلَدُ وَتُرْجَمُ وَإِلَى هَذَا ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ إِسْحَقَ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَغَيْرُهُمَا الثَّيِّبُ إِنَّمَا عَلَيْهِ الرَّجْمُ وَلَا يُجْلَدُ وَقَدْ رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ هَذَا فِي غَيْرِ حَدِيثٍ فِي قِصَّةِ مَاعِزٍ وَغَيْرِهِ أَنَّهُ أَمَرَ بِالرَّجْمِ وَلَمْ يَأْمُرْ أَنْ يُجْلَدَ قَبْلَ أَنْ يُرْجَمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ

Qutayba told us Hashim on the authority of Mansoor bin Zazan on the authority of Al-Hassan on the authority of Hattan bin Abdullah on the authority of Ubadah Ibn Al-Samit who said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Take it from me, for Allah has made a way for them. Well, it is true, and this was acted upon according to some of the people of knowledge among the companions of the Prophet, may Allah bless him and grant him peace, including Ali bin Abi Talib, Ubi bin Ka’b, Abdullah bin Masoud, and others. Peace and blessings of Allah be upon him, including Abu Bakr, Umar, and others who have been previously married, but he must be stoned and not flogged. A similar hadith has been narrated from the Prophet, may Allah’s prayers and peace be upon him, in more than one hadith, in the story of Ma’iz and others, that he ordered stoning and did not order that he be flogged before being stoned. The words of Sufyan Ath-Thawri, Ibn Al-Mubarak, Al-Shafi’i and Ahmad

إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمْصِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ

Ibrahim bin Yaqoub told us Ali bin Ayash al-Homsi told us Abd al-Rahman bin Thabit bin Thawban told us on the authority of his father on the authority of Makhoul on the authority of Jubair bin Nafir on the authority of Ibn Omar on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said that Allah accepts the repentance of a worshipper as long as he does not purr. Bin Bashar told us Abu Aamer Al-Aqdi on the authority of Abd Al-Rahman with this chain of narration similar to it in its meaning

- أثر مُحَمَّدُ بْنُ مُقَاتِلٍ حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ الشَّيْبَانِيُّ وَذَكَرَهُ أَبُو الْحَسَنِ السُّوَائِيُّ وَلَا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنْ ابْنِ عَبَّاسٍيا أَيُّهَ

The impact of Muhammad bin Muqatil told us Asbat bin Muhammad told us Al-Shaibani told us on the authority of Ikrimah on the authority of Ibn Abbas Al-Shaibani said and Abu Al-Hasan Al-Sawayi mentioned it, and I do not think he mentioned it except on the authority of Ibn Abbasia.

- عن أبي أمامة بن سهل بن حنيف عن أبيهالَ لَمَّا تُوُفِّيَ أَبُو قَيْسِ بْنُ الأَسْلَتِ أَرَادَ ابْنُهُ أَنْ يَتَزَوَّجَ امْرَأَتَهُ مِنْ بَعْدِهِ وَكَانَ ذَلِكَ لَهُمْ فِي الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ تَعَالَى {لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّ

- On the authority of Abi Umamah bin Sahl bin Hanif, on the authority of Abihal, when Abu Qais bin Al-Aslat died, his son wanted to marry his wife after him, and that was for them during the Jahiliyyah, so Allah Almighty revealed: “It is not permissible for you to inherit now.”

و بِشْرٍ بَكْرُ بْنُ خَلَفٍ وَمُحَمَّدُ بْنُ يَحْيَى قَالَا حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

And Bishr Bakr bin Khalaf and Muhammad bin Yahya said: Abu Asim told us, on the authority of Jaafar bin Yahya bin Thawban, on the authority of his uncle Ammara bin Thawban, on the authority of Ata, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah’s prayers and peace be

upon him, he said: The best of you is the best of you to his family, and I am the best of you to my family

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Ibrahim bin Musa al-Razi told us, Jesus, meaning Ibn Yunus, told us Abd al-Hamid bin Ja'far told us on the authority of Imran bin Abi Anas on the authority of Umar bin al-Hakam on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "A believing man should not be discouraged if he dislikes one character from her, he accepts another from her, or he says something else, and Muhammad bin Al-Muthanna told us, Abu Asim told us, Abd Al-Hamid bin Jaafar told us, Imran bin Abi Anas told us, on the authority of Umar bin Al-Hakam, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, with the same

جُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ

Jaafi, on the authority of Zaida, on the authority of Shabib bin Gharqada, on the authority of Suleiman bin Amr bin Al-Ahwas, he said that my father told me that he witnessed the farewell pilgrimage with the Messenger of Allah, may Allah's prayers and peace be upon him, so he thanked Allah and praised him and mentioned and preached. Other than that, unless they come with a clear indecency, and if they do, then leave them in the beds and beat them without severe beatings. If they obey you, then do not oppress them, except that you have a right over your women, and your women have a right over you. Be good to them in their clothing and food. Abu Issa said, This is a good and authentic hadith, and the meaning of his saying "Awan with you" means prisoners in your hands

عنْ أَشْعَثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ قَالَ مَرَّ بِي خَالِي أَبُو بُرْدَةَ بْنُ نِيَارٍ وَمَعَهُ لِوَاءٌ فَقُلْتُ أَيْنَ تُرِيدُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ أَنْ آتِيَهُ بِرَأْسِهِ قَالَ وَفِي الْبَاب عَنْ قُرَّةَ الْمُزَنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى مُحَمَّدُ بْنُ إِسْحَقَ هَذَا الْحَدِيثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ الْبَرَاءِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَشْعَثَ عَنْ عَدِيٍّ عَنْ يَزِيدَ بْنِ الْبَرَاءِ عَنْ أَبِيهِ وَرُوِيَ عَنْ أَشْعَثَ عَنْ عَدِيٍّ عَنْ يَزِيدَ بْنِ الْبَرَاءِ عَنْ خَالِهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

On the authority of Ash'ath, on the authority of Uday bin Thabit, on the authority of Al-Bara'. Strange, and Muhammad bin Ishaq narrated this hadith on the authority of Uday bin Thabit on the authority of Abdullah bin Yazid on the authority of Al-Bara', and this hadith was narrated on the authority of Ash'ath on the authority of Uday on the authority of Yazid bin Al-Bara' on the authority of his father, and it was narrated on the authority of Ash'ath on the authority of Uday on the authority of Yazid bin Al-Bara' on the authority of his maternal uncle on the authority of the Prophet, may Allah's prayers and peace be upon him

نَا إِسْحَقُ حَدَّثَنَا رَوْحٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ حَفْصَةَ فَسَمِعَتْ صَوْتَ إِنْسَانٍ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ سَمِعْتُ صَوْتَ إِنْسَانٍ فِي بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرَاهُ فُلَانًا لِعَمِّ حَفْصَةَ مِنْ الرَّضَاعَةِ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ وَلَوْ كَانَ فُلَانٌ حَيًّا لِعَمِّهَا مِنْ الرَّضَاعَةِ دَخَلَ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ يَحْرُمُ مِنْ الرَّضَاعَةِ مَا يَحْرُمُ مِنْ الْوِلَادَةِ

Na Ishaq told us Ruh told us Malik told us on the authority of Abdullah bin Abi Bakr bin Amr bin Hazm on the authority of Amra on the authority of Aisha that she was with the Prophet, may Allah's prayers and peace be upon him, in the house of Hafsa, and she heard a human voice. Peace be upon him, I see him as so-and-so for the uncle of Hafsa through breastfeeding.

يَحْيَى بْنُ مَعِينٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ عَنْ الضَّحَّاكِ بْنِ فَيْرُوزَ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ قَالَ طَلِّقْ أَيَّتَهُمَا شِئْتَ

Yahya bin Maeen narrated to us Wahb bin Jarir on the authority of his father, he said I heard Yahya bin Ayyub narrating on the authority of Yazid bin Abi Habib on the authority of Abi Wahb al-Jishani on the authority of Ad-Dahhak bin Fayrouz on the authority of his father he said I said, O Messenger of Allah, I converted to Islam and I have two sisters.

ـ ثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ لَمَّا كَانَ يَوْمُ أَوْطَاسٍ أَصَبْنَا نِ

Narrated by Abd bin Hameed, told us by Haban bin Hilal, narrated by Hammam bin Yahya, narrated by Qatada, on the authority of Abi Al-Khalil, on the authority of Abi Alqama Al-Hashemi, on the authority of Abi Saeed Al-Khudri.

ا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ حَدَّثَنَا زَائِدَةُ عَنْ السُّدِّيِّ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ خَطَبَ عَلِيٌّ فَقَالَ يَا أَيُّهَا النَّاسُ أَقِيمُوا عَلَى أَرِقَّائِكُمْ الْحَدَّ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَنَتْ فَأَمَرَنِي أَنْ أَجْلِدَهَا فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحْسَنْتَ و حَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا إِسْرَائِيلُ عَنْ السُّدِّيِّ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ وَزَادَ فِي الْحَدِيثِ اتْرُكْهَا حَتَّى تَمَاثَلَ

Muhammad ibn Abi Bakr al-Muqaddami told us Sulayman Abu Dawud told us Zaida on the authority of al-Suddi on the authority of Sa’d ibn Ubaidah on the authority of Abi Abd al-Rahman said Ali addressed and said, “O people, uphold the hadd on your incantations who are more chaste among them and who is not chaste, for the slave of the Messenger of Allah, may Allah’s prayers and peace be upon him, has committed adultery, so he commanded me to I flog her, so if she is a recent covenant with nifaas, then I was afraid that I would flog her if I killed her, so I mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he said: Well done, and we told him Ishaq bin Ibrahim. Yahya bin Adam told us.

نَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْأَمَةِ تَزْنِي وَلَمْ تُحْصَنْ فَقَالَ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا قَالَ مَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ

Na Khalid bin Mukhalled told us Malik on the authority of Ibn Shihab on the authority of Obaidullah bin Abdullah bin Utbah on the authority of Zaid bin Khalid al-Juhani and Abu Huraira that the Prophet, may Allah’s prayers and peace be upon him, was asked about a female slave who committed adultery and was not married, so he said: If she commits adultery, flog her, then if she commits adultery, flog her, then if she commits adultery, flog her. I know in the third or in the fourth, so they sold it, even if it was for a braid

ـ ا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ عَنْ يَزِيدَ النَّحْوِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً

Ahmad bin Muhammad Al-Marwazi told me Ali bin Al-Hussein bin Waqid, on the authority of his father, on the authority of Yazid Al-Nahawi, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Do not consume your wealth among yourselves unjustly, unless it is trade

ـ الْمُثَنَّى أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ أَخْبَرَنَا أَبِي قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ الْمِصْرِيِّ عَنْ عَمْرِو بْنِ الْعَاصِ ق

Al-Muthanna told us, Wahb bin Jarir told us, my father said: I heard Yahya bin Ayyub narrate on the authority of Yazid bin Abi Habib, on the authority of Imran bin Abi Anas, on the authority of Abd al-Rahman bin Jubair al-Masri, on the authority of Amr bin al-Aas

ثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ قَالَ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ

Thani Yahya bin Habib Al-Harith narrated to us Khalid who is Ibn Al-Harith told us Shu’bah told us Obaidullah bin Abi Bakr told us on the authority of Anas on the authority of the Prophet, may Allah’s prayers and peace be upon him, about major sins, he said: associating partners with Allah, disobeying one’s parents, killing oneself, and speaking falsely

ـ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ يَغْزُو الرِّجَالُ وَلَا تَغْزُو النِّسَاءُ وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَىوَلَا تَتَمَنَّوْ

Ibn Abi Umar told us Sufyan on the authority of Ibn Abi Najih on the authority of Mujahid on the authority of Umm Salamah that she said that men fight but women do not fight and we only have half of the inheritance so Allah revealed the Blessed and Exalted be He and do not wish

الْعَقَدِيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ وَاقِدٍ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ قَالَ أَبُو عِيسَى هَكَذَا رَوَى حَمَّادُ بْنُ وَاقِدٍ هَذَا الْحَدِيثَ وَقَدْ خُولِفَ فِي رِوَايَتِهِ وَحَمَّادُ بْنُ وَاقِدٍ هَذَا هُوَ الصَّفَّارُ لَيْسَ بِالْحَافِظِ وَهُوَ عِنْدَنَا شَيْخٌ بَصْرِيٌّ وَرَوَى أَبُو نُعَيْمٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ رَجُلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَحَدِيثُ أَبِي نُعَيْمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ

Al-Aqdi Al-Basri told us Hammad bin Waqid, on the authority of Israil, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah. And he was contradicted in his narration, and Hammad bin Waqid, this is Al-Saffar, not Al-Hafiz, and he is with us a sheikh of Basri.

ـ مُحَمَّدٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ إِدْرِيسَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاوَلِكُلٍّ جَعَلْنَا مَوَالِيَ } قَالَ وَرَثَةًوَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ } كَانَ الْمُهَاجِر

- Muhammad told us Abu Osama on the authority of Idris on the authority of Talha bin Musarraf on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may Allah be pleased with him

حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ حَدَّثَنَا عَاصِمٌ قَالَ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ أَبَلَغَكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا حِلْفَ فِي الْإِسْلَامِ فَقَالَ قَدْ حَالَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي

Muhammad bin Sabah told us, Ismail bin Zakaria told us, Asim told us, he said, I said to Anas bin Malik, he told you that the Prophet, may Allah's prayers and peace be upon him, said, "There is no oath in Islam." He said, "The Prophet, may Allah's prayers and peace be upon him, swore an oath between the Quraysh and the Ansar in my house."

لا حلف فى الإسلام

There is no swearing in Islam

- القصاص |الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ واللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ واهْ

Retribution | Men are in charge of women because Allah has favored some of them over others and because they spend from their wealth.

- خير النساء النى إذا نظرت إليها سرتك، وإذا أمرتها أطاعتك، وإذا غبت عنها حفظتك فى مالك ونفسها |الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ

The best of women is the one who makes you happy if you look at her, obeys you when she commands her, and if you are away from her, she protects you with her money and herself

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ أَخْبَرَنَا أَبُو قَزَعَةَ الْبَاهِلِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبْ الْوَجْهَ وَلَا تُقَبِّحْ وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ قَالَ أَبُو دَاوُد وَلَا تُقَبِّحْ أَنْ تَقُولَ قَبَّحَكِ اللَّهُ

Musa bin Ismael told us, Hammad told us, Abu Qaza'a Al-Bahili told us, on the authority of Hakim bin Muawiya Al-Qushayri, on the authority of his father, he said, I said, O Messenger of Allah, what is the right of the wife of one of us over him? And do not be disgraceful to say that Allah is disgraceful to you

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى حِمَارٍ فَقَالَ يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ أَنْ لَا يُعَذِّبَهُمْ

Muhammad bin Abd al-Malik bin Abi al-Shawareb told us, Abu Awana told us, Abd al-Malik bin Umair told us, on the authority of Ibn Abi Laila, on the authority of Moaz bin Jabal, he said the Messenger of Allah, may Allah's prayers and peace be upon him, passed me while I was on a donkey, and he said, "O Muadh, do you know what Allah's right is on His worshippers and what is the right of His worshippers on Allah, I said, Allah and His Messenger know best. He said, "The right of Allah over His worshippers is that they worship Him and not associate anything with Him, and the right of His worshippers over Allah when they do that is that He does not punish them."

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَّجَ بَيْنَهُمَا شَيْئًا

Amr bin Zarara told us, Abd al-Aziz bin Abi Hazim told us, on the authority of his father, on the authority of Sahl.

يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ

Yahya bin Qaza'a told us Malik on the authority of Thawr bin Zaid on the authority of Abi Al-Ghaith on the authority of Abu Huraira that he said the Prophet, may Allah's prayers and peace be upon him, said: The one who seeks help for the widow and the needy is like the one who strives in the cause of Allah or the one who stays up at night and fasts during the day

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ

Muhammad bin Minhal told us, Yazid bin Zare' told us, Umar bin Muhammad told us, on the authority of his father, on the authority of Ibn Umar, may Allah be pleased with him, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, said, Gabriel kept advising me about the neighbor until I thought that he would inherit it

أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ صَالِحٍ أَبِي الْخَلِيلِ عَنْ سَفِينَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ فَمَا زَالَ يَقُولُهَا حَتَّى مَا يَفِيضُ بِهَا لِسَانُهُ

Abu Shaybah told us Yazid bin Harun told us Hammam told us on the authority of Qatada on the authority of Salih Abi Al Khalil on the authority of Safinah on the authority of Umm Salamah that the Messenger of Allah, may Allah's prayers and peace be upon him, used to say during his illness in

which he died, prayer and what your faith possesses, and he kept on saying it until his tongue overflowed with it

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لِزُهَيْرٍ قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا

Abu Bakr bin Abi Shaybah and Zuhair bin Harb told us, and the pronunciation is Zuhair, they said: Yazid bin Harun told us, Hammam bin Yahya told us, on the authority of Qatada, on the authority of Anas bin Malik, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Allah does not wrong our believer with a good that is given in this world and rewarded in the hereafter. So he is fed with the good deeds that he did for Allah in this world, until when he leads to the Hereafter, there is no good for him to be rewarded with

- مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ عَلَيَّ فَقُلْ

- Mahmoud bin Ghailan told us Muawiyah bin Hisham told us Sufyan Al-Thawry told us on the authority of Al-Amash on the authority of Ibrahim on the authority of Ubaidah on the authority of Abdullah who said the Messenger of Allah, may Allah's prayers and peace be upon him, said to me: "Recite to me, so say

- أثر حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ ب

After Abd bin Hamid told us, Abd al-Rahman bin Saad told us, on the authority of Abi Jaafar al-Razi, on the authority of Ata bin al-Sayeb, on the authority of Abi Abd al-Rahman al-Salami, on the authority of Ali bin Abi Talib, he said: Abd al-Rahman was made for us by

أثر مُحَمَّدٌ أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ هَلَكَتْ قِلَادَةٌ لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَلَبِهَا رِجَالًا فَحَضَرَتْ الصَّلَاةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ فَأَنْزَلَ اللَّهُ يَعْنِي آيَةَ التَّيَمُّمِ

Trace Muhammad told us Abda on the authority of Hisham on the authority of his father on the authority of Aisha, may Allah be pleased with her.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ ثَوْرٍ عَنْ أَبِي عَوْنٍ عَنْ أَبِي إِدْرِيسَ قَالَ سَمِعْتُ مُعَاوِيَةَ يَخْطُبُ وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُهُ يَخْطُبُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَقْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا أَوْ الرَّجُلُ يَمُوتُ كَافِرًا

Muhammad ibn al-Muthanna told us, he said Safwan ibn Isa told us on the authority of Thawr on the authority of Abi Awn on the authority of Abi Idris he said I heard Mu'awiya giving a sermon and he had little hadeeth on the Messenger of Allah, may Allah's prayers and peace be upon him. A man deliberately kills a believer, or a man dies as an infidel

الطَّوِيلَ عَنْ يُوسُفَ بْنِ مَاهَكَ الْمَكِّيِّ قَالَ كُنْتُ أَكْتُبُ لِفُلَانٍ نَفَقَةَ أَيْتَامٍ كَانَ وَلِيَّهُمْ فَغَالَطُوهُ بِأَلْفِ دِرْهَمٍ فَأَدَّاهَا إِلَيْهِمْ فَأَدْرَكْتُ لَهُمْ مِنْ مَالِهِمْ مِثْلَيْهَا قَالَ قُلْتُ أَقْبِضُ الْأَلْفَ الَّذِي ذَهَبُوا بِهِ مِنْكَ قَالَ لَا حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ

Al-Taweel on the authority of Yusuf bin Mahik Al-Makki, he said: I was writing for so-and-so the maintenance of orphans who was their guardian, but they deceived him by a thousand dirhams, so he gave it to them, so I realized for them twice as much from their money. And do not betray those who betrayed you

- نَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ يَعْلَى بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ }

Narrated Sadaqa bin Al-Fadl, told us Hajjaj bin Muhammad, on the authority of Ibn Juraij, on the authority of Ya'la bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them.

- عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ قَالَ خَاصَمَ الزُّبَيْرُ رَجُلًا مِنْ الْأَنْصَارِ فِي شَرِيجٍ مِنْ الْحَرَّةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْق

- Ali bin Abdullah told us Muhammad bin Jaafar told us Muammar told us on the authority of Al-Zuhri on the authority of Urwah he said Al-Zubayr quarreled with a man from the Ansar in a port of Al-Harrah, so the Prophet, may Allah's prayers and peace be upon him, said: "Wait."

- مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ نَبِيٍّ يَمْرَضُ إِلَّا

- Muhammad bin Abdullah bin Hawshab told us Ibrahim bin Saad on the authority of his father on the authority of Urwah on the authority of Aisha, may Allah be pleased with her, she said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "There is no prophet who gets sick without

عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ كُنْتُ أَنَاوَأُمِّي مِنْ الْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ
Abdullah bin Muhammad, Sufyan told us, on the authority of Ubaid Allah, he said: I heard Ibn Abbas, he said: I used to sleep among the weak, both men and women.
- رَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ أَنْبَأَنَا أَبِي قَالَ أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَأَصْحَابًا لَهُ أَتَوْا الن
Rana Muhammad bin Ali bin Al-Hassan bin Shaqiq said that our father informed us, he said that Al-Hussein bin Waqid informed us on the authority of Amr bin Dinar on the authority of Ikrimah on the authority of Ibn Abbas that Abd al-Rahman bin Awf and his companions came now
يُوسُفُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ أَنَّ زِيَادَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي
Yusuf bin Saeed said Hajjaj told us on the authority of Ibn Juraij that Ziyad bin Saad told him that Ibn Shihab told him that Abu Salamah told him that he heard Abu Huraira say that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah, and whoever obeys my ruler obeys me, and whoever obeys me obeys me. Disobeyed my prince has disobeyed me
- وَسَلَّمَ بِضَرْبِ عُنُقِهَا لَأَضْرِبَنَّ عُنُقَهَا وَرَفَعْتُ صَوْتِي فَأَوْمَأَ إِلَيَّ أَنْ ارْقَهْ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى حَصِيرٍ فَجَلَسْتُ فَأَدْنَى عَلَيْهِ إِزَارَهُ وَلَيْسَ ع
- He greeted me by striking her neck, I would strike her neck, and I raised my voice, so he nodded until I calmed him down, so I entered upon the Messenger of Allah, may Allah’s prayers and peace be upon him, while he was lying on a mat.
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَهُ السَّائِلُ أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ
Musa bin Ismail told us Abdul Wahid told us Abu Burdah bin Abdullah bin Abi Burdah told us Abu Burdah bin Abi Musa told us on the authority of his father, may Allah be pleased with him, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, when a beggar came to him or a need was asked for him, he said intercede, be rewarded, and Allah decrees on the tongue of His Prophet May Allah bless him and grant him peace whatever he wants
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ الْبَلْخِيُّ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِشْرُونَ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَسَهْلِ بْنِ حُنَيْفٍ
Abdullah bin Abd al-Rahman and al-Husayn bin Muhammad al-Hariri al-Balkhi told us, they said Muhammad bin Katheer narrated to us on the authority of Jaafar bin Suleiman al-Daba’i on the authority of Awf on the authority of Abi Raja’ on the authority of Imran bin Husayn that a man came to the Prophet, may Allah’s prayers and peace be upon him, and said, “Peace be upon you.” He said the Prophet, may Allah’s prayers and peace be upon him, said ten Then another came and said, “Peace be upon you and Allah’s mercy.” The Prophet, may Allah’s prayers and peace be upon him, said, “Twenty.” Then another came and said, “May Allah’s peace, mercy, and blessings be upon you.” The Prophet, may Allah’s prayers and peace be upon him, said, “Thirty.” Hanif
دَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا ثُمَّ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنْ الْمَلَائِكَةِ فَاسْتَمِعْ مَا يُحَيُّونَكَ تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ فَزَادُوهُ وَرَحْمَةُ اللَّهِ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ
Abdullah bin Muhammad narrated to me, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said Allah created Adam and his height was sixty cubits, then he said, “Go and greet your first among the angels, and listen to what they greet you with your greeting and the greeting of your descendants.” He said Peace be upon you, and they said peace May Allah’s mercy be upon you, so they increased him and Allah’s mercy, for everyone who enters Paradise is in the form of Adam, and creation has been decreasing until now.
- دَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ وَعَبْدُ الرَّحْمَنِ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ } رَجَعَ نَاسٌ م

Muhammad bin Bashar told me, Ghandar and Abd al-Rahman told us, they said Shu'bah told us, on the authority of Uday, on the authority of Abdullah bin Yazid, on the authority of Zaid bin Thabit, may Allah be pleased with him, so what do you have about the hypocrites in two cases?

- أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ قَ

Amr bin Ali told us, he said Yahya told us, he said Ibn Jurayj told us, he said Al-Qasim bin Abi Bazza told me on the authority of Saeed bin Jubair, he said I said to Ibn Abbas, does anyone who deliberately kills a believer repent?

عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَقَالَ ابْنُ عَبَّاسٍ وَأَنَّى لَهُ التَّوْبَةُ سَمِعْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَجِيءُ مُتَعَلِّقًا بِالْقَاتِلِ تَشْخَبُ أَوْدَاجُهُ دَمًا يَقُولُ سَلْ هَذَا فِيمَ قَتَلَنِي ثُمَّ قَالَ وَاللَّهِ لَقَدْ أَنْزَلَهَا وَمَا نَسَخَهَا

About someone who deliberately killed a believer, then repented and believed and did righteous deeds, then he was guided. Ibn Abbas said, "And how can repentance be for him?"

- حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاوَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا } قَالَ قَالَ ابْنُ عَبَّاسٍ كَانَ رَجُلٌ فِي غُنَيْم

- Ali bin Abdullah told me, Sufyan told us, on the authority of Amr, on the authority of Ata, on the authority of Ibn Abbas, may Allah be pleased with them both, and do not say to the one who gives you peace, I am not a believer.} He said Ibn Abbas was a man in booty

- إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ ح و حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْكَرِيمِ أَنَّ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخْبَرَهُ أَ

Ibrahim bin Musa told us Hisham told us that Ibn Jurayj told them h and Isaac told me that Al-Razzaq told us that Ibn Jurayj told me Abd al-Karim told me that Muqsim Mawla Abdullah bin Al-Harith told him

- أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ قَالَ أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنْ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فَجِئ

- Muhammad bin Abdullah bin Bazie told us, he said: Bishr, meaning Ibn Al-Mufaddal, told us, he said: We told us Abd Al-Rahman bin Ishaq, on the authority of Al-Zuhri, on the authority of Sahl bin Saad, he said: I saw Marwan bin Al-Hakam sitting in a crowd

- عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ حَدَّثَنَا حَيْوَةُ وَغَيْرُهُ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ قَالَ قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعْثٌ فَاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَ

- Abdullah bin Yazid al-Maqri told us Haywa and others said that Muhammad bin Abd al-Rahman Abu al-Aswad told us that he was interrupted by a dispatch to the people of Medina, so I signed up for it, and I met Ikrimah, the freed slave of Ibn Abbas.

- ﴿ومَن يُهَاجِرْ فى سَبِيلِ اللَّهِ يَجِدْ فى الأَرْضِ مُرَاغَمًا كَثِيرًا وسَعَةً ومَن يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ ورَسُولِهِ ثُمَّ يُدْرِكْهُ المَوْتُ فَقَدْ وقَعَ أَجْرُهُ عَلَى اللَّهِ وكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

And whoever emigrates for the sake of Allah will find hardship and abundance on earth, and whoever leaves his house emigrating to Allah and His Messenger, then death overtakes him, his reward has fallen on Allah, and Allah is Forgiving, Merciful.

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَقُ أَخْبَرَنَا وَقَالَ الْآخَرُونَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي عَمَّارٍ عَنْ ع

Abu Bakr bin Abi Shaybah, Abu Kurayb, Zuhair bin Harb and Ishaq bin Ibrahim told us.

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعُسْفَانَ فَصَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الظُّهْرِ وَعَلَى الْمُشْرِكِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ الْمُشْرِكُونَ لَقَدْ أَصَبْنَا مِنْهُمْ غِرَّةً وَلَقَدْ أَصَبْنَا مِنْهُمْ غَفْلَةً فَنَزَلَتْ يَعْنِي صَلَاةَ الْخَوْفِ بَيْنَ الظُّهْرِ وَالْعَصْرِ فَصَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعَصْرِ فَفَرَّقَنَا فِرْقَتَيْنِ فِرْقَةً تُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِرْقَةً يَحْرُسُونَهُ فَكَبَّرَ بِالَّذِينَ يَلُونَهُ وَالَّذِينَ يَحْرُسُونَهُمْ ثُمَّ رَكَعَ فَرَكَعَ هَؤُلَاءِ وَأُولَئِكَ جَمِيعًا ثُمَّ سَجَدَ الَّذِينَ يَلُونَهُ وَتَأَخَّرَ هَؤُلَاءِ وَالَّذِينَ يَلُونَهُ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا ثُمَّ قَامَ فَرَكَعَ بِهِمْ جَمِيعًا الثَّانِيَةَ بِالَّذِينَ يَلُونَهُ وَبِالَّذِينَ يَحْرُسُونَهُ ثُمَّ سَجَدَ بِالَّذِينَ يَلُونَهُ ثُمَّ تَأَخَّرُوا فَقَامُوا فِي مَصَافِّ أَصْحَابِهِمْ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا ثُمَّ سَلَّمَ عَلَيْهِمْ فَكَانَتْ لِكُلِّهِمْ رَكْعَتَانِ رَكْعَتَانِ مَعَ إِمَامِهِمْ وَصَلَّى مَرَّةً بِأَرْضِ بَنِي سُلَيْمٍ

Amr bin Ali told us, he said Abd al-Aziz bin Abd al-Samad told us, he said, Mansour told us, on the authority of Mujahid, on the authority of Abi Ayyash al-Zarqi, he said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, in Usfan, so the Messenger of Allah, may Allah's prayers and peace be upon him, led us in the noon prayer and over the polytheists on the day of Khaled Ibn Al-Walid. We were caught by surprise from them, and we were caught off guard by them, so the prayer of fear was revealed between noon and afternoon, so the Messenger of Allah, may Allah's prayers and peace be upon him, led us in the afternoon prayer, so we separated into two teams, one that prays with the Prophet, may Allah's prayers and peace be upon him, and one that guards him. Those and those following him fell behind, and the others came forward and prostrated, then he rose, and he

bowed with them all the second time with those following him and those guarding him, then he prostrated with those following him, then they fell behind, so they stood in the ranks of their companions, and the others came forward and prostrated, then he greeted them.

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ حَدَّثَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُهُ بِهِ قِطْعَةً مِنْ النَّارِ

Amr bin Ali told us, he said Yahya told us, he said Hisham bin Urwah told us, he said my father told me on the authority of Zainab bint Abi Salamah on the authority of Umm Salamah that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that you are litigating against me, but I am only human, and perhaps some of you are sympathetic to his argument from others. So he did not take it, but I cut him with a piece of fire

- حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ كُنْتُ رَجُلًا إِذَا

Musaddad told us, Abu Awana told us, on the authority of Othman bin Al-Mughirah Al-Thaqafi, on the authority of Ali bin Rabia Al-Asadi, on the authority of Asma bin Al-Hakam Al-Fazari, he said: I heard Ali, may Allah be pleased with him, say: I was a man if

كل معروف صدقة

Every favor is charity

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ

Muhammad bin Al-Ala told us, Abu Muawiyah told us, on the authority of Al-A’mash, on the authority of Amr bin Murrah, on the authority of Salem, on the authority of Umm Al-Darda, on the authority of Abi Al-Darda, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Should I tell you something better than the degree of fasting, prayer, and charity?” They said, “Yes, O Messenger of Allah.” He said.

- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ وَاللَّفْظُ لِقُتَيْبَةَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ مُحَيْصِنٍ شَيْخٍ مِنْ قُرَيْشٍ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يُحَدِّثُ عَنْ أَ

- Qutayba bin Saeed and Abu Bakr bin Abi Shaybah told us, both of them on the authority of Ibn Uyaynah, and the pronunciation is for Qutayba.

- إلَيْسَ بِأَمَانِيِّكُمْ ولا أَمَانِيِّ أَهْلِ الكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ ولا يَجِدْ لَهُ مِن دُونِ اللَّهِ وليًّا ولا نَصِيرًا إ نعم يجزي به المؤمن فى الدنيا فى مصيبته فى جسده فيما يؤذيه

It is not your desires nor the desires of the People of the Book. He who does evil will be requited for it, and he will not find for himself besides Allah a protector or a helper. Yes, the believer will be rewarded with it in this world for his affliction in his body and for what hurts him

أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَ إِسْحَقُ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ قَالَ حَدَّثَنِي جُنْدَبٌ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ

Abu Bakr bin Abi Shaybah and Isaac bin Ibrahim, and the wording is for Abu Bakr. He greeted five before he died, and he says, “I absolve Allah that I have a friend among you, for Allah Almighty has taken me as a friend as He took Abraham as a friend. Graves are mosques that I forbid you to do

- دَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ فِي قَوْلهيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلْ اللَّهُ يُفْتِيكُمْ فِيهِنَّ } الْآيَةَ قَالَتْ هِيَ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَ

Abu Kuraib narrated to us, Abu Osama told us, Hisham told us, on the authority of his father, on the authority of Aisha, in his saying, “They will ask you about women.” Say, “May Allah give you legal advice about them.” The verse said, “She is the orphan who is with the man, perhaps

- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّوَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } قَالَتْ نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ فَ

- Abu Kuraib told us, Abu Osama told us, Hisham told us, on the authority of his father, on the authority of Aisha, in the saying of the Glory and Glory of a woman who fears from her husband disobedience or turning away} She said: It was revealed about a woman being with a man, so

- أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي الزِّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ قَالَتْ عَائِشَةُ يَا ابْنَ أُخْتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُفَضِّلُ بَعْضَنَا عَلَى بَ

Ahmad bin Yunus told us Abd al-Rahman, meaning Ibn Abi al-Zinad, on the authority of Hisham bin Urwa, on the authority of his father, he said, Aisha said, O son of my sister, the Messenger of Allah, may Allah’s prayers and peace be upon him, did not prefer some of us over others.

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ قَالَ أَبُو دَاوُد يَعْنِي الْقَلْبَ

Musa bin Ismael told us, Hammad told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Abdullah bin Yazid Al-Khatmi, on the authority of Aisha, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to take an oath and then say justly and say, “O Allah, this is my division in what I possess, so do not blame me for what you possess and I do not possess.” Abu Dawud said, meaning the heart.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي ح و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ ح و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ إِلَى هَذِهِ مَرَّةً وَإِلَى هَذِهِ مَرَّةً حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ تَكِرُّ فِي هَذِهِ مَرَّةً وَفِي هَذِهِ مَرَّةً

Muhammad bin Abdullah bin Numayr told us, Abu H told us, and Abu Bakr bin Abi Shaybah told us, Abu Osama told us, they said, Ubaid Allah H told us, and Muhammad bin Al Muthanna told us, and the pronunciation is for him, Abdul Wahhab told us, meaning Al Thaqafi, Ubayd Allah told us, on the authority of Nafi, on the authority of Ibn Omar, on the authority of the Prophet, may Allah bless him and grant him peace He said, “The example of a hypocrite is like the example of a sheep that is loaned between two sheep. It is lent to this one time, and to this time. We were told by Qutayba bin Saeed. Ya’qub, meaning Ibn Abd al-Rahman al-Qari, narrated to us, on the authority of Musa bin Uqbah, on the authority of Nafi’, on the authority of Ibn Umar, on the authority of the Prophet, may Allah bless him and grant him peace, with the same except that he said, It was repeated this time. And this time

- حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَا

- Isaac told us, Yaqoub bin Ibrahim told us, my father told us, on the authority of Salih, on the authority of Ibn Shihab, that Saeed bin Al-Musayyib heard Abu Hurayrah, may Allah be pleased with him, saying that the Messenger of Allah, may Allah’s prayers and peace be upon him, said:

حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ حَدَّثَنَا أَبِي عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنْ الْجَنَّةِ قَالَ فَقَالَ آدَمُ وَأَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ قَالَ فَحَجَّ آدَمُ مُوسَى قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَجُنْدَبٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنْ الْأَعْمَشِ وَقَدْ رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ و قَالَ بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Yahya bin Habib bin Arabi told us, Al-Mu’tamar bin Suleiman told us, my father told us, according to Suleiman Al-A’mash, according to Abu Salih, according to Abu Hurairah, according to the Prophet, may Allah bless him and grant him peace. So Adam said, and you are Moses, whom Allah chose you for his words. Do you blame me for a deed that I did, which Allah wrote for me before He created the heavens and the earth? Al-A’mash on the authority of Al-A’mash on the authority of Abi Salih on the authority of Abi Huraira on the authority of the Prophet, may Allah’s prayers and peace be upon him, similar to it, and some of them said on the authority of Al-A’mash on the authority of Abi Salih on the authority of Abu Sa’id on the authority of the Prophet, may Allah’s prayers and peace be upon him.

أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُطْرُونِي كَمَا تُطْرِي النَّصَارَى عِيسَى ابْنَ مَرْيَمَ وَلَكِنْ قُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ

Othman bin Omar told us, Malik told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah, on the authority of Ibn Abbas, on the authority of Umar that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Do not praise me as the Christians praise Jesus the son of Mary, but say, ‘Abdullah and His Messenger.”

- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ آخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةَ وَآخِرُ آيَةٍ نَزَلَتْيَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }

- Suleiman bin Harb told us, Shu’bah told us, on the authority of Abu Ishaq, I heard Al-Bara’, may Allah be pleased with him, he said, “The last surah that was revealed is Bara’ah, and the last verse that was revealed.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي كَيْفَ أَقْضِي فِي مَالِي فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمَوَارِيثِ

We were told by Qutayba bin Saeed, Sufyan told us, on the authority of Muhammad bin Al-Munkadir, he heard Jaber bin Abdullah, may Allah be pleased with him, say: I fell ill, so the Messenger of Allah, may Allah's prayers and peace be upon him, and Abu Bakr visited me while they were walking. How do I do with my money, how do I spend with my money, and he did not answer me anything until the verse of inheritance was revealed

ع T سورة المائدة

T Surah Al-Maida

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ حَدَّثَنَا مُعَاوِيَةُ عَنْ أَبِي الزَّاهِرِيَّةِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقَالَتْ هَلْ تَقْرَأُ سُورَةَ الْمَائِدَةِ قَالَ قُلْتُ نَعَمْ قَالَتْ فَإِنَّهَا آخِرُ سُورَةٍ نَزَلَتْ فَمَا وَجَدْتُمْ فِيهَا مِنْ حَلَالٍ فَاسْتَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهَا مِنْ حَرَامٍ فَحَرِّمُوهُ وَسَأَلْتُهَا عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ الْقُرْآنُ

Abd al-Rahman bin Mahdi told us, he said Muawiyah told us on the authority of Abu al-Zahriyyah on the authority of Jubair bin Nafir, he said: I entered upon Aisha and she said: Do you read Surat al-Maida? He said: Yes, she said: It is the last surah that was revealed. Allah bless him and grant him peace, she said the Qur'an

- بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ، هذا كتاب من الله ورسوله، يا أيها الذين آمنو أوفوا بالعقود، عهد من محمد رسول الله صلي الله فى أمره كله، فإن الله مع الذين اتقوا والذين هم محسنون

- In the name of Allah, the Compassionate, the Merciful. This is a book from Allah and His Messenger. O you who believe, fulfill contracts. It is a covenant from Muhammad, the Messenger of Allah, may Allah bless him in all his affairs. Indeed, Allah is with those who fear Allah and those who do good.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنْ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ

Muhammad bin Abdul Rahim told us Saeed bin Suleiman told us Hashim told us Obaidullah bin Abi Bakr bin Anas told us on the authority of Anas, may Allah be pleased with him, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: Help your brother, whether he is unjust or oppressed. How can I help him? He said, "Do you restrain him or prevent him from oppression, for that is his victory."

حَدَّثَنَا أَبُو مُصْعَبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُحِلَّتْ لَنَا مَيْتَتَانِ الْحُوتُ وَالْجَرَادُ

Abu Musab told us, Abd al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Abdullah bin Omar, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "The two deaths of the whale and the locust have been made lawful for us."

حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الْأَنْصَارِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ عَنْ جَدِّهِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلًا وَغَنَمًا قَالَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُخْرَيَاتِ الْقَوْمِ فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقُدُورِ فَأُكْفِئَتْ ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنْ الْغَنَمِ بِبَعِيرٍ فَنَدَّ مِنْهَا بَعِيرٌ فَطَلَبُوهُ فَأَعْيَاهُمْ وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ ثُمَّ قَالَ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا فَقَالَ جَدِّي إِنَّا نَرْجُو أَوْ نَخَافُ الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ قَالَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

Ali ibn al-Hakam al-Ansari told us, Abu Awana told us, on the authority of Saeed ibn Masruq, on the authority of Abaya ibn Rifa'a ibn Rafi' ibn Khadij, on the authority of his grandfather. And they set the pots, so the Prophet, may Allah's prayers and peace be upon him, commanded the pots, so they were sufficient, then he divided ten of the sheep into a camel, so one camel ran out of them, so they asked for it, so it exhausted them. There were few horses among the people, and one of them fell with an arrow, so Allah imprisoned him. We hope or fear the enemy tomorrow, and we don't have a sword. Should we slaughter with canes? He said, "As long as blood gushes and Allah's name is mentioned over it, eat it, not the tooth and the nail, and I will tell you about that. As for the tooth, it is bone, and as for the nail, it is the extent of Abyssinia."

- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَتْ الْيَهُودُ لِعُمَرَ إِنَّكُمْ تَقْرَءُونَ آيَةً لَوْ نَزَلَتْ فِينَا لَاتَّخَذْنَاهَا عِيدًا فَقَالَ عُمَرُ إِنِّي لَأَعْ

Muhammad bin Bashar told us, Abd al-Rahman told us, Sufyan told us, on the authority of Qais, on the authority of Tariq bin Shihab.

حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ عَنِ الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ تُصِيبُنَا بِهَا مَخْمَصَةٌ فَمَا يَحِلُّ لَنَا مِنْ الْمَيْتَةِ قَالَ إِذَا لَمْ تَصْطَبِحُوا وَلَمْ تَغْتَبِقُوا وَلَمْ تَحْتَفِئُوا بَقْلًا فَشَأْنُكُمْ بِهَا

Muhammad ibn al-Qasim told us on the authority of al-Awza'i on the authority of Hassan ibn Attia on the authority of Abi Waqid al-Laithi who said: I said, O Messenger of Allah, I am in a land where we are afflicted with stagnation, so what is lawful for us from dead meat?

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَجُلًا نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ إِنَّ نَاقَةً لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا فَمَرِضَتْ فَقَالَتْ امْرَأَتُهُ انْحَرْهَا فَأَبَى فَنَفَقَتْ فَقَالَتْ اسْلُخْهَا حَتَّى نُقَدِّدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلَهُ فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ فَسَأَلَهُ فَقَالَ هَلْ عِنْدَكَ غِنًى يُغْنِيكَ قَالَ لَا قَالَ فَكُلُوهَا قَالَ فَجَاءَ صَاحِبُهَا فَأَخْبَرَهُ الْخَبَرَ فَقَالَ هَلَّا كُنْتَ نَحَرْتَهَا قَالَ اسْتَحْيَيْتُ مِنْكَ

Musa bin Ismael told us, Hammad told us, on the authority of Sammak bin Harb, on the authority of Jabir bin Samra, that a man went down to Harrah with his family and his son, and a man said, "My camel has gone astray, so if I find it, then he caught it and found it, but he did not find its owner, so it fell ill, so his wife said, 'Slaughter her. The Messenger of Allah, may Allah's prayers and peace be upon him, came to him and asked him, and he said, "Do you have anything that will suffice you?" He said, "No." He said, "Eat it." Then the owner of it came and told him the news.

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ فَيُمْسِكْنَ عَلَيَّ وَأَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ فَقَالَ إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ قُلْتُ وَإِنْ قَتَلْنَ قَالَ وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا قُلْتُ لَهُ فَإِنِّي أَرْمِي بِالْمِعْرَاضِ الصَّيْدَ فَأُصِيبُ فَقَالَ إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ وَإِنْ أَصَابَهُ بِعَرْضِهِ فَلَا تَأْكُلْهُ

Ishaq bin Ibrahim al-Handhali told us, Jarir told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam bin Al-Harith, on the authority of Uday bin Hatim, he said: I said, O Messenger of Allah, I send the taught dogs, so they dwell on Ali and mention the name of Allah on him. Unless a dog that is not with her joins her. I said to him, "I shoot with a sharpshooter and it hits." So he said, "If I shoot with a sharpshooter and it pierces, then eat it, and if it hits it with its broadside, do not eat it."

- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرٌو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا سَقَطَتْ قِلَادَةٌ لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ ا

Yahya bin Suleiman told us, he said Ibn Wahb told me, he said Amr told me that Abd al-Rahman bin al-Qasim narrated to him on the authority of his father on the authority of Aisha, may Allah be pleased with her, a necklace fell to me in al-Baida as we entered

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ الْخَلَاءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَقَالُوا أَلَا نَأْتِيكَ بِوَضُوءٍ قَالَ إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ عَنْ ابْنِ عَبَّاسٍ و قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى بْنُ سَعِيدٍ كَانَ سُفْيَانُ الثَّوْرِيُّ يَكْرَهُ غَسْلَ الْيَدِ قَبْلَ الطَّعَامِ وَكَانَ يَكْرَهُ أَنْ يُوضَعَ الرَّغِيفُ تَحْتَ الْقَصْعَةِ

Ahmad bin Manea told us, Ismael bin Ibrahim told us, on the authority of Ayoub, on the authority of Ibn Abi Malika, on the authority of Ibn Abbas, that the Messenger of Allah, may Allah's prayers and peace be upon him, came out of the toilet, and food was brought to him, and they said, "Shall we not bring you ablution?" He said, "I have only been commanded to perform ablution when you stand up to prayer." Abu Issa said, "This is a good and authentic hadith." Narrated by Amr bin Dinar, on the authority of Saeed bin Al-Huwayrith, on the authority of Ibn Abbas.

أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قُلْتُ أَرَأَيْتَ تَوَضُّؤَ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا أَوْ غَيْرَ طَاهِرٍ عَمَّ ذَلِكَ قَالَ حَدَّثَتْهُ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ أَنَّ عَبْدَ اللَّهِ بْنَ حَنْظَلَةَ بْنِ أَبِي عَامِرٍ حَدَّثَهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ طَاهِرًا أَوْ غَيْرَ طَاهِرٍ فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بِالسِّوَاكِ لِكُلِّ صَلَاةٍ وَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ عَلَى ذَلِكَ قُوَّةً فَكَانَ لَا يَدَعُ الْوُضُوءَ لِكُلِّ صَلَاةٍ

Ahmad bin Khalid told us, Muhammad told us, he is Ibn Ishaq, on the authority of Muhammad bin Yahya bin Hibban, on the authority of Abdullah bin Abdullah bin Omar, he said, "I said, 'Do you think Ibn Omar performs ablution for every prayer, pure or impure? Abu Amir told her that the Messenger of Allah, may Allah's prayers and peace be upon him, commanded ablution for every prayer, whether pure or not, so when that became difficult for him, he ordered the siwak for every prayer, and Ibn Omar saw that he had power over that, so he did not leave ablution for every prayer

قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ

Both said: Wakee told us on the authority of Sufyan on the authority of Muharib bin Dithar on the authority of Suleiman bin Buraidah on the authority of his father that the Prophet, may Allah's prayers and peace be upon him, used to perform ablution for every prayer, so when it was the day of the conquest of Mecca, he performed all prayers with one ablution

مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَلَمَّا كَانَ عَامُ الْفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ فَقَالَ عُمَرُ إِنَّكَ فَعَلْتَ شَيْئًا لَمْ تَكُنْ فَعَلْتَهُ قَالَ عَمْدًا فَعَلْتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى هَذَا الْحَدِيثَ عَلِيُّ بْنُ قَادِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَزَادَ فِيهِ تَوَضَّأَ مَرَّةً مَرَّةً قَالَ وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ أَيْضًا عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَرَوَاهُ وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُحَارِبٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَكِيعٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ مَا لَمْ يُحْدِثْ وَكَانَ بَعْضُهُمْ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ اسْتِحْبَابًا وَإِرَادَةَ الْفَضْلِ وَيُرْوَى عَنْ الْأَفْرِيقِيِّ عَنْ أَبِي غُطَيْفٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ عَلَى

Mahdi on the authority of Sufyan on the authority of Alqamah bin Murthad on the authority of Sulaiman bin Buraida on the authority of his father who said that the Prophet, may Allah’s prayers and peace be upon him, used to perform ablution for every prayer, so when it was the year of the conquest, he performed all the prayers with one ablution and wiped on his socks. A good and authentic hadith, and this hadith was narrated by Ali bin Qadim on the authority of Sufyan Al-Thawri, and he added one more ablution in it. Bin Buraidah on the authority of his father, he said: And it was narrated by Abd al-Rahman bin Mahdi and others on the authority of Sufyan on the authority of Muharib bin Dithar on the authority of Suleiman bin Buraidah on the authority of the Prophet, may Allah’s prayers and peace be upon him, in a chain of transmission, and this is more correct than the hadith of Wakee’, and this is acted upon according to the people of knowledge. For every prayer, it is desirable and preferred, and it is narrated on the authority of the African, on the authority of Abu Ghatif, on the authority of Ibn Omar, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ حَدَّثَنَا خَالِدٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ عَنْ أَنَسٍ أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِإِنَاءٍ صَغِيرٍ فَتَوَضَّأَ قُلْتُ أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ قَالَ نَعَمْ قَالَ فَأَنْتُمْ قَالَ كُنَّا نُصَلِّي الصَّلَوَاتِ مَا لَمْ نُحْدِثْ قَالَ وَقَدْ كُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ

Muhammad ibn Abd al-A’la told us, he said Khalid told us, he said Shu’bah told us on the authority of Amr ibn Aamer on the authority of Anas that he mentioned that the Prophet, may Allah’s prayers and peace be upon him, was brought a small vessel and performed ablution. He said, and we used to pray the prayers with ablution

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ حَدَّثَنَا سِنَانُ بْنُ أَبِي سِنَانٍ وَأَبُو سَلَمَةَ أَنَّ جَابِرًا أَخْبَرَهُ ح و حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَزَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَدْرَكَتْهُمْ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ فَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ شَجَرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ ثُمَّ نَامَ فَاسْتَيْقَظَ وَعِنْدَهُ رَجُلٌ وَهُوَ لَا يَشْعُرُ بِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا اخْتَرَطَ سَيْفِي فَقَالَ مَنْ يَمْنَعُكَ قُلْتُ اللَّهُ فَشَامَ السَّيْفَ فَهَا هُوَ ذَا جَالِسٌ ثُمَّ لَمْ يُعَاقِبْهُ

Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, that Sinan bin Abi Sinan and Abu Salamah told us that Jabra told him H, and Musa bin Ismail told us, Ibrahim bin Saad told us, Ibn Shihab told us on the authority of Sinan bin Abi Sinan Al-Dawli that Jabir bin Abdullah, may Allah be pleased with them both, told him that he invaded with the Prophet, may Allah bless him and grant him peace Allah bless him and grant him peace, so the tribe overtook them in a valley with many bites, so the people dispersed among the biting trees, so the Prophet, may Allah’s prayers and peace be upon him, went down under a tree and hung his sword on it. So he sniffed the sword, so here he is sitting, then he did not punish him

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ أَصْحَابِهِ وَصَبِيٌّ فِي الطَّرِيقِ فَلَمَّا رَأَتْ أُمُّهُ الْقَوْمَ خَشِيَتْ عَلَى وَلَدِهَا أَنْ يُوطَأَ فَأَقْبَلَتْ تَسْعَى وَتَقُولُ ابْنِي ابْنِي وَسَعَتْ فَأَخَذَتْهُ فَقَالَ الْقَوْمُ يَا رَسُولَ اللَّهِ مَا كَانَتْ هَذِهِ لِتُلْقِيَ ابْنَهَا فِي النَّارِ قَالَ فَخَفَّضَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَلَا اللَّهِ عَزَّ وَجَلَّ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ

Ibn Abi Uday told us on the authority of Hamid on the authority of Anas, he said the Prophet, may Allah’s prayers and peace be upon him, passed by a group of his companions and a boy on the way, and when his mother saw the people, she feared that her son would be killed, so she came running and said, “My son, my son.” He said: So the Prophet, may Allah’s prayers and peace be upon him, reduced them, and said, “The loyalty of Allah Almighty does not throw his beloved into the fire.”

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ قَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ وَأُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ فَلَيْسَ بَيْنَنَا نَبِيٌّ

And the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I am the most worthy of Jesus, the son of Mary, in the first and the last.” They said, “How, O Messenger of Allah?” He said, “The prophets are brothers of different races, and their mothers are different, and their religion is one, so there is no prophet between us.”

- حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ عَنْ طَارِقِ بْنِ شِهَابٍ سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ شَهِدْتُ مِنْ الْمِقْدَادِ ح و حَدَّثَنِي حَمْدَانُ بْنُ عُمَرَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا الْأَشْ

- Abu Naim told us, Israel told us, on the authority of Makhariq, on the authority of Tariq bin Shihab, I heard Ibn Masoud, may Allah be pleased with him, he said: I witnessed from Al-Miqdad H, and Hamdan bin Omar told us, Abu Al-Nadr told us, Al-Ash told us

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ النَّاسَ يَوْمَ بَدْرٍ فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ فَقَالَتْ الْأَنْصَارُ يَا رَسُولَ اللَّهِ إِيَّانَا تُرِيدُ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لَأَخَضْنَاهَا وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ فَعَلْنَا فَشَأْنَكَ يَا رَسُولَ اللَّهِ فَنَدَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ فَانْطَلَقَ حَتَّى نَزَلَ بَدْرًا وَجَاءَتْ رَوَايَا قُرَيْشٍ وَفِيهِمْ غُلَامٌ لِبَنِي الْحَجَّاجِ أَسْوَدُ فَأَخَذَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ فَقَالَ أَمَّا أَبُو سُفْيَانَ فَلَيْسَ لِي بِهِ عِلْمٌ وَلَكِنْ هَذِهِ قُرَيْشٌ وَأَبُو جَهْلٍ وَأُمَيَّةُ بْنُ خَلَفٍ قَدْ جَاءَتْ فَيَضْرِبُونَهُ فَإِذَا ضَرَبُوهُ قَالَ نَعَمْ هَذَا أَبُو سُفْيَانَ فَإِذَا تَرَكُوهُ فَسَأَلُوهُ عَنْ أَبِي سُفْيَانَ قَالَ مَا لِي بِأَبِي سُفْيَانَ مِنْ عِلْمٍ وَلَكِنْ هَذِهِ قُرَيْشٌ قَدْ جَاءَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَانْصَرَفَ فَقَالَ إِنَّكُمْ لَتَضْرِبُونَهُ إِذَا صَدَقَكُمْ وَتَدَعُونَهُ إِذَا كَذَبَكُمْ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فَوَضَعَهَا فَقَالَ هَذَا مَصْرَعُ فُلَانٍ غَدًا وَهَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى فَالْتَقَوْا فَهَزَمَهُمْ اللَّهُ عَزَّ وَجَلَّ فَوَاللَّهِ مَا أَمَاطَ رَجُلٌ مِنْهُمْ عَنْ مَوْضِعِ كَفَّيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَخَرَجَ إِلَيْهِمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَقَدْ جَيَّفُوا فَقَالَ يَا أَبَا جَهْلٍ يَا عُتْبَةُ يَا شَيْبَةُ يَا أُمَيَّةُ قَدْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ تَدْعُوهُمْ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَقَدْ جَيَّفُوا فَقَالَ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ جَوَابًا فَأَمَرَ بِهِمْ فَجُرُّوا بِأَرْجُلِهِمْ فَأُلْقُوا فِي قَلِيبِ بَدْرٍ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ قَالَ فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ فَقَالَ سَعْدُ بْنُ عُبَادَةَ إِيَّانَا تُرِيدُ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبِحَارَ لَأَخَضْنَاهَا وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ قَالَ فَذَكَرَ عَفَّانُ نَحْوَ حَدِيثِ عَبْدِ الصَّمَدِ إِلَى قَوْلِهِ فَمَا أَمَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abd al-Samad told us, Hammad told us, on the authority of Thabit, on the authority of Anas, that the Messenger of Allah, may Allah’s prayers and peace be upon him, consulted the people on the day of Badr, so Abu Bakr spoke, so he turned away from him, then Omar spoke, and he turned away from him, so the Ansar said, O Messenger of Allah, who do you want? We plunged it into the sea, we would have submerged it, and if you commanded us to beat its livers to the pools of the scabbard, we would do so, O Messenger of Allah, so the Messenger of Allah, may Allah’s prayers and peace be upon him, delegated to his companions, so he set out until he descended at Badr. The narrators of Quraysh came, and among them was a black boy of the sons of the pilgrims, so the companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, took him and asked him about Abu Sufyan and his companions, so he said As for Abu Sufyan, I have no knowledge of him, but these are Quraysh, and Abu Jahl and Umayyah bin Khalaf have come and beat him, and when they beat him, he says, “Yes, this is Abu Sufyan.” So when they left him, they asked him about Abu Sufyan. So he turned away and said: You will beat him if he tells you the truth, and you will call him if he tells you a lie. And the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “He has his hand.” He put it down and said: This is the death of so-and-so tomorrow, and this is the death of so-and-so tomorrow, Allah willing. A. went out The Prophet, may Allah’s prayers and peace be upon him, came to them after three days, and they had evaporated. He said, “O Abu Jahl, oh Utbah, oh old woman, oh illiteracy, you have found what your Lord promised you to be true, for I have found what my Lord promised me to be true.” What I say from them is that they cannot answer, so he ordered them to be blown up with their feet, and they were thrown into the heart of Badr. Which of us do you want, O Messenger of Allah, and by the One in Whose hand is my soul, if you commanded us to plunge them into the seas, we would plunge them into them, and if you commanded us to strike their livers into puddles of scabbards?

حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ

Abu Muawiyah told us, Al-A’mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Do not kill a soul unjustly, but the first son of Adam owes a guarantee of her blood, because he was the first to enact killing.”

- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ عُثْمَانَ الشَّحَّامِ قَالَ حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَ

Othman bin Abi Shaybah told us, Waki` told us, on the authority of Othman Al-Shaham, he said, Muslim bin Abi Bakra told me, on the authority of his father, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that there will be a trial

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ عَنْ هُزَيْلٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَيْنَ يَدَيْ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا الْقَاعِدُ فِيهَا خَيْرٌ مِنْ الْقَائِمِ وَالْمَاشِي فِيهَا خَيْرٌ مِنْ السَّاعِي فَكَسِّرُوا قِسِيَّكُمْ وَقَطِّعُوا أَوْتَارَكُمْ وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ فَإِنْ دُخِلَ يَعْنِي عَلَىأَحَدٍ مِنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ

Musaddad told us, Abd al-Warith bin Saeed told us, on the authority of Muhammad bin Juhadah, on the authority of Abd al-Rahman bin Tharwan, on the authority of Hazel, on the authority of Abu Musa al-Ash'ari, who said the Messenger of Allah, may Allah's prayers and peace be upon him, said that in the hands of the Hour there will be tribulations like parts of the dark night. It is better than one who is standing, and one who walks in it is better than one who runs, so break your bows and cut your strings and strike your swords with stones.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ الْمُشَعَّثِ بْنِ طَرِيفٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ فَذَكَرَ الْحَدِيثَ قَالَ فِيهِ كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتٌ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ يَعْنِي الْقَبْرَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ أَوْ قَالَ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ قَالَ عَلَيْكَ بِالصَّبْرِ أَوْ قَالَ تَصْبِرُ ثُمَّ قَالَ لِي يَا أَبَا ذَرٍّ قُلْتُ لَبَّيْكَ وَسَعْدَيْكَ قَالَ كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَحْجَارَ الزَّيْتِ قَدْ غَرِقَتْ بِالدَّمِ قُلْتُ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ قَالَ عَلَيْكَ بِمَنْ أَنْتَ مِنْهُ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا آخُذُ سَيْفِي وَأَضَعُهُ عَلَى عَاتِقِي قَالَ شَارَكْتَ الْقَوْمَ إِذَنْ قُلْتُ فَمَا تَأْمُرُنِي قَالَ تَلْزَمُ بَيْتَكَ قُلْتُ فَإِنْ دُخِلَ عَلَيَّ بَيْتِي قَالَ فَإِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ فَأَلْقِ ثَوْبَكَ عَلَى وَجْهِكَ يَبُوءُ بِإِثْمِكَ وَإِثْمِهِ قَالَ أَبُو دَاوُد لَمْ يَذْكُرْ الْمُشَعَّثَ فِي هَذَا الْحَدِيثِ غَيْرَ حَمَّادِ بْنِ زَيْدٍ

Musaddad told us, Hammad bin Zaid told us, on the authority of Abi Imran Al-Juni, on the authority of Al-Mashaath bin Tarif, on the authority of Abdullah bin Al-Samit, on the authority of Abi Dhar, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said to me, O Abu Dhar. The house will be in it by the attendant, meaning the grave. I said Allah and His Messenger know best, or he said what Allah and His Messenger chose for me. He said you have to be patient, or he said be patient. Then he said to me, O Abu Dhar. Who are you from? I said, O Messenger of Allah, shall I not take my sword and put it on my shoulder? Hadith is not Hammad bin Zaid

- آمرك أن تنظر أقصي بيت من دارك فتلج فيه، فإن دخل عليك فتقول هابو بإثمي فتكون كابن آدم

I order you to look at the furthest house from your house and enter it, and if it enters upon you, you say, Habu, for my sin, then you will be like the son of Adam.

- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ قَوْمًا مِنْ عُكْلٍ أَوْ قَالَ مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْتَوَوْا الْمَدِ

- Suleiman bin Harb told us, Hammad told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Anas bin Malik, that a people from Akl, or he said from Arinah, came to the Messenger of Allah, may Allah bless him and grant him peace, and they came to the tide

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنِي مُحَمَّدُ بْنُ مَعْمَرٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ يُجَاءُ بِالْكَافِرِ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ قَدْ كُنْتَ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ

Ali bin Abdullah told us, Moaz bin Hisham told us, he said my father told us, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may Allah's prayers and peace be upon him, and Muhammad bin Muammar told us, Rawh bin Ubadah told us, Saeed told us, on the authority of Qatada, Anas bin Malik, may Allah be pleased with him, told us that the Prophet of Allah, may Allah's prayers and peace be upon him He used to say that an unbeliever would be brought on the Day of Resurrection and said to him, "Did you see that if you had an earth full of gold, would you give it as a ransom?" He would say, "Yes." Then it would be said to him, "You would have asked for something easier than that."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقُولُ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي

Muhammad bin Bashar told us, Ghandar told us, Shu'bah told us on the authority of Abu Imran, he said I heard Anas bin Malik, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: Allah Almighty says, "I will be the least tormented by the people of Hell on the Day of Resurrection. It is easier for you than this, while you are in the loins of Adam, not to associate anything with Me, but you refused but to associate with Me

فيقال له كذبت قد سئلت ما هو أيسر من ذلك

He will be told, "You lied. You have spilled something easier than that."

- حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ مُرَّ عَلَى النَّبِيِّ

- Yahya bin Yahya and Abu Bakr bin Abi Shaybah told us, both of them on the authority of Abu Muawiyah.

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُفَإِنْ جَاءُوكَ فَاحْكُمْ بَيْ

Abdullah bin Muhammad al-Nufaili told us, Muhammad bin Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Dawud bin al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When this verse was revealed, if they come to you, then judge by me
حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ انْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَام فَقُلْنَا هَلْ عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً قَالَ لَا إِلَّا مَا فِي كِتَابِي هَذَا قَالَ مُسَدَّدٌ قَالَ فَأَخْرَجَ كِتَابًا وَقَالَ أَحْمَدُ كِتَابًا مِنْ قِرَابِ سَيْفِهِ فَإِذَا فِيهِ الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ مَنْ أَحْدَثَ حَدَثًا فَعَلَى نَفْسِهِ وَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ قَالَ مُسَدَّدٌ عَنْ ابْنِ أَبِي عَرُوبَةَ فَأَخْرَجَ كِتَابًا حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ حَدَّثَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ نَحْوَ حَدِيثِ عَلِيٍّ زَادَ فِيهِ وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ وَيَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ وَمُتَسَرِّيهِمْ عَلَى قَاعِدِهِمْ
Ahmad bin Hanbal and Musaddad told us, they said, Yahya bin Saeed told us, Saeed bin Abi Urubah told us, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Qais bin Abbad, he said, Al-Ashtar and I went to Ali, peace be upon him. What is in this book of mine? Musaddad said. He said: So he took out a book, and Ahmad said: A book from the sheath of his sword, and behold, in it are the believers whose blood has been reciprocated, and they are a hand against others, and he strives to adhere to them as close to them as not to kill a believer with an infidel, nor a covenant in his covenant. The curse of Allah, the angels, and the people altogether, he said, Musaddad, on the authority of Ibn Abi Orouba, so he brought out a book. Corset them on their weak and Mtsrhim on their base
حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ حَدَّثَنَا هُشَيْمٌ عَنِ الْمُغِيرَةِ عَنِ الشَّعْبِيِّ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يُجْرَحُ فِي جَسَدِهِ جِرَاحَةً فَيَتَصَدَّقُ بِهَا إِلَّا كَفَّرَ اللَّهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ
Surayj ibn al-Nu'man told us, Hashim told us, on the authority of al-Mughira, on the authority of al-Sha'bi, that Ubadah ibn al-Samit said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "There is no man who is wounded in his body by surgery and gives it in alms, except that Allah expiates for him like what you give in charity."
قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الْقِرَدَةُ وَالْخَنَازِيرُ هِيَ مِمَّا مُسِخَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَمْسَخْ اللَّهُ قَوْمًا أَوْ يُهْلِكْ قَوْمًا فَيَجْعَلَ لَهُمْ نَسْلًا وَلَا عَاقِبَةً وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ قَدْ كَانَتْ قَبْلَ ذَلِكَ
He said, "A man said, "O Messenger of Allah, monkeys and pigs are among the things that have been metamorphosed." The Prophet, may Allah bless him and grant him peace, said, "Allah did not metamorphose a people or destroy a people by making for them offspring or a future, and that monkeys and pigs existed before that."
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ وَيُونُسُ قَالَا حَدَّثَنَا دَاوُدُ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْقِرَدَةِ وَالْخَنَازِيرِ أَهِيَ مِنْ نَسْلِ الْيَهُودِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَلْعَنْ قَوْمًا قَطُّ فَمَسَخَهُمْ فَكَانَ لَهُمْ نَسْلٌ حِينَ يُهْلِكُهُمْ وَلَكِنْ هَذَا خَلْقٌ كَانَ فَلَمَّا غَضِبَ اللَّهُ عَلَى الْيَهُودِ مَسَخَهُمْ فَجَعَلَهُمْ مِثْلَهُمْ
Abdullah bin Yazid and Yunus told us, they said, Dawood told us, on the authority of Muhammad bin Zaid, on the authority of Abi Al-Ayin Al-Abdi, on the authority of Abi Al-Ahwas Al-Jishmi, on the authority of Ibn Masoud, he said: We asked the Messenger of Allah, may Allah's prayers and peace be upon him, about monkeys and pigs, are they from the descendants of the Jews? A people ever, so He transformed them, so they had offspring when He destroyed them, but this creation was, so when Allah was angry with the Jews, He transformed them, so He made them like them
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ يَمِينَ اللَّهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ
And the Messenger of Allah, may Allah's prayers and peace be upon him, said, "The right hand of Allah is full, and it is not diminished by the spending of the night and the day. Have you seen what He has spent since the creation of the heavens and the earth, for He has not diminished what is in His right hand."
- حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ فَقَالَتْ يَا أَبَا عَائِشَةَ ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَ
- Zuhair bin Harb told me, Ismail bin Ibrahim told us, on the authority of Dawood, on the authority of Al-Sha'bi, on the authority of Masruq, he said: I was reclining with Aisha, and she said, O Abu Aisha, there are three things.
- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْرَسُ حَت
- Abd bin Hamid told us, Muslim bin Ibrahim told us, Al-Harith bin Ubaid told us, on the authority of Saeed Al-Jariri, on the authority of Abdullah bin Shaqiq, on the authority of Aisha, who said that the Prophet, may Allah's prayers and peace be upon him, was guarding

- أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُ

Abi Ubaidah on the authority of Abdullah bin Masoud, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: When the children of Israel fell into disobedience, he forbade them.

- حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمْ النَّقْ

Bindar told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Ali bin Bathima, on the authority of Abi Ubaidah, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that the children of Israel, when they fell into discord

- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ الْفَلَّاسُ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عُثْمَانُ بْنُ سَعْدٍ حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِن

- Amr bin Ali Abu Hafs Al-Falas told us, Abu Asim told us, Othman bin Saad told us, Ikrimah told us, on the authority of Ibn Abbas, that a man came to the Prophet, may Allah's prayers and peace be upon him, and said, "O Messenger of Allah, that

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ أَنْبَأَنَا عَفَّانُ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْضُهُمْ لَا أَتَزَوَّجُ النِّسَاءَ وَقَالَ بَعْضُهُمْ لَا آكُلُ اللَّحْمَ وَقَالَ بَعْضُهُمْ لَا أَنَامُ عَلَى فِرَاشٍ وَقَالَ بَعْضُهُمْ أَصُومُ فَلَا أُفْطِرُ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا لَكِنِّي أُصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Ishaq bin Ibrahim told us, he said, We told Affan, he said, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, that some of the companions of the Prophet, may Allah's prayers and peace be upon him, said: Some of them said, "I will not marry women," and some of them said, "I will not eat meat." Peace be upon him, so he thanked Allah and praised him, then said: What is the matter with people who say such and such, but I pray, sleep, fast, break the fast, and marry women, so whoever turns away from my Sunnah is not from me

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Hamid bin Abi Hamid al-Taweel told us that he heard Anas bin Malik, may Allah be pleased with him, say three groups came to the houses of the wives of the Prophet, may Allah's prayers and peace be upon him, asking about the worship of the Prophet, may Allah's prayers and peace be upon him. From the Prophet, may Allah's prayers and peace be upon him, his past and future sins were forgiven. One of them said, "As for me, I will pray all night forever." Another said, "I will fast all the time and never break the fast." Another said, "I will abstain from women and never marry." Then the Messenger of Allah, may Allah's prayers and peace be upon him, came to them and said, "You are the ones who said." Such and such, but by Allah, I am the most Allah-fearing and Allah-fearing of you, but I fast and break my fast, pray and sleep, and marry women, so whoever turns away from my Sunnah is not of me

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي قَيْسٌ عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نَغْزُو مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَنَا نِسَاءٌ فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَسْتَخْصِي فَنَهَانَا عَنْ ذَلِكَ

Muhammad bin Al-Muthanna told us, Yahya told us, Ismail told us, he said Qais told me on the authority of Ibn Masoud, may Allah be pleased with him, he said: We were going to battle with the Prophet, may Allah's prayers and peace be upon him, and we had no women, so we said, O Messenger of Allah, should we not be castrated?

- أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ قَالَ حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَدًا حَتَّى يَكْفُرَ بِدِينِهِ وَلَا تَأْكُلَ وَلَا تَشْرَبَ قَالَتْ زَعَمْتَ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا

Verses from the Qur'an were revealed about him, and he said, Umm Saad swore that she would never speak to him until he expiated his religion, and that she would not eat or drink.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا غَمَسَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ

Musaddad told us, Yahya told us, on the authority of Sufyan, on the authority of Alqamah bin Murthad, on the authority of Suleiman bin Buraydah, on the authority of his father, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said that whoever plays with dice, it is as if he dipped his hand in the flesh and blood of a pig

- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى أَخْبَرَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَض

Muhammad ibn Abd al-Rahim Abu Yahya told us, Affan told us, Hammad ibn Zayd told us, Thabit told us on the authority of Anas, may Allah be pleased with him, I was a cupbearer to the people in the house of Abu Talha and their wine was on the day of dispersal

أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ نَتَلَقَّى عِيرًا لِقُرَيْشٍ وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً قَالَ فَقُلْتُ كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا قَالَ نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ ثُمَّ نَشْرَبُ عَلَيْهَا مِنْ الْمَاءِ فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ قَالَ وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ فَرُفِعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرَ قَالَ قَالَ أَبُو عُبَيْدَةَ مَيْتَةٌ ثُمَّ قَالَ لَا بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي سَبِيلِ اللَّهِ وَقَدْ اضْطُرِرْتُمْ فَكُلُوا قَالَ فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلَاثُ مِائَةٍ حَتَّى سَمِنَّا قَالَ وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ بِالْقِلَالِ الدُّهْنَ وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ أَوْ كَقَدْرِ الثَّوْرِ فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ وَأَخَذَ ضِلَعًا مِنْ أَضْلَاعِهِ فَأَقَامَهَا ثُمَّ رَحَلَ أَعْظَمَ٦ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا قَالَ فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَأَكَلَهُ

Abu Khaithama told us on the authority of Abi Al-Zubayr on the authority of Jaber, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, sent us and ordered Abu Ubaidah to receive a loan for Quraysh and provided us with a bag of dates that he did not find for us, so Abu Ubaidah used to give us a date by a date. On it from the water, so we sufficed for the day until the night, and we used to hit the batter with our sticks, then we drank it with water, and then we ate it. He said: And we set off on the sea coast, and a huge dune was raised for us on the sea coast, so we came to it, and behold, it was an animal called amber. Peace be upon you, and for the sake of Allah, and you have been compelled, so eat. The greatest of 6 camels traveled with us, so he passed under it and provided us with some of its meat and sustenance. When we came to Madinah, we came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and we mentioned that to him. He said, “It is a provision that Allah has brought out for you. Do you have anything of its meat with you, so you can feed us?” He said, “So we sent some of it to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he ate it.”

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنْ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ قَالَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ

Muhammad bin Al-Sabah told us, Ismail bin Zakaria told us, on the authority of Muhammad bin Suqa, on the authority of Nafi bin Jubair bin Mutim, he said, Aisha, may Allah be pleased with her, told me that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the army of the Kaaba invades, and if they are in Baida from the ground, the first of them and the last of them will be eclipsed. The first and the last of them, and their markets are among them, and those who are not among them said that the first and the last of them will be swallowed up, then they will be resurrected according to their intentions.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنْ الْحَبَشَةِ

Abu Bakr bin Abi Shaybah and Ibn Abi Omar told us, and the wording is for Abu Bakr, they said: Sufyan bin Uyaynah narrated to us, on the authority of Ziyad bin Saad, on the authority of Al-Zuhri, on the authority of Saeed, he heard Abu Huraira saying on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he destroyed the Kaaba with two stalks from Abyssinia

- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالَ مَحْمُودٌ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ و قَالَ الْآخَرَانِ أَخْبَرَنَا النَّضْرُ أَخْبَرَنَا شُ

- Mahmoud bin Ghailan, Muhammad bin Qudamah Al-Sulami and Yahya bin Muhammad Al-Lulawi narrated to us, and their wordings are similar.

- حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو خَيْثَمَةَ حَدَّثَنَا أَبُو الْجُوَيْرِيَةِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتِه

Al-Fadl bin Sahl told us, Abu Al-Nadr told us, Abu Khaithama told us, Abu Al-Juwairiyah told us, on the authority of Ibn Abbas, may Allah be pleased with them both, he said, “Some people used to ask the Messenger of Allah, may Allah’s prayers and peace be upon him, to take care of him.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ فَلَا يَحْلُبُهَا أَحَدٌ مِنْ النَّاسِ وَالسَّائِبَةُ كَانُوا يُسَيِّبُونَهَا لِآلِهَتِهِمْ لَا يُحْمَلُ عَلَيْهَا شَيْءٌ قَالَ وَقَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ وَالْوَصِيلَةُ النَّاقَةُ الْبِكْرُ تُبَكِّرُ فِي أَوَّلِ نِتَاجِ

الْإِبِلِ ثُمَّ تُثَنِّي بَعْدُ بِأُنْثَى وَكَانُوا يُسَيِّبُونَهَا لِطَوَاغِيتِهِمْ إِنْ وَصَلَتْ إِحْدَاهُمَا بِالْأُخْرَى لَيْسَ بَيْنَهُمَا ذَكَرٌ وَالْحَامِ فَحْلُ الْإِبِلِ يَضْرِبُ الضِّرَابَ الْمَعْدُودَ فَإِذَا قَضَى ضِرَابَهُ وَدَعُوهُ لِلطَّوَاغِيتِ وَأَعْفَوْهُ مِنْ الْحَمْلِ فَلَمْ يُحْمَلْ

Musa bin Ismail told us, Ibrahim bin Saad told us, on the authority of Salih bin Kisan, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyib, he said, "The lake whose circulation is forbidden to the tyrants, so none of the people milked it. Amr bin Aamer Al-Khuza'i dragging his cane into the fire. He was the first to let loose the female camel and the female camel. The virgin camel came early in the first production of camels, then they were separated after a female, and they used to leave her to their tyrants if one of them connected to the other. carry

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ مَرَّتَيْنِ قَالَ حَدَّثَنَا أَبُو الزَّعْرَاءِ عَمْرُو بْنُ عَمْرٍو عَنْ عَمِّهِ أَبِي الْأَحْوَصِ عَنْ أَبِيهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ فِيَّ النَّظَرَ وَصَوَّبَ وَقَالَ أَرَبُّ إِبِلٍ أَنْتَ أَوْ رَبُّ غَنَمٍ قَالَ مِنْ كُلٍّ قَدْ آتَانِي اللَّهُ فَأَكْثَرَ وَأَطْيَبَ قَالَ فَتُنْتِجُهَا وَافِيَةً أَعْيُنُهَا وَآذَانُهَا فَتَجْدَعُ هَذِهِ فَتَقُولُ صَرْمَاءَ ثُمَّ تَكَلَّمَ سُفْيَانُ بِكَلِمَةٍ لَمْ أَفْهَمْهَا وَتَقُولُ بَحِيرَةَ اللَّهِ فَسَاعِدُ اللَّهِ أَشَدُّ وَمُوسَاهُ أَحَدُّ وَلَوْ شَاءَ أَنْ يَأْتِيَكَ بِهَا صَرْمَاءَ أَتَاكَ قُلْتُ إِلَى مَا تَدْعُو قَالَ إِلَى اللَّهِ وَإِلَى الرَّحِمِ قُلْتُ يَأْتِينِي الرَّجُلُ مِنْ بَنِي عَمِّي فَأَحْلِفُ أَنْ لَا أُعْطِيَهُ ثُمَّ أُعْطِيهِ قَالَ فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ أَرَأَيْتَ لَوْ كَانَ لَكَ عَبْدَانِ أَحَدُهُمَا يُطِيعُكَ وَلَا يَخُونُكَ وَلَا يَكْذِبُكَ وَالْآخَرُ يَخُونُكَ وَيَكْذِبُكَ قَالَ قُلْتُ لَا بَلْ الَّذِي لَا يَخُونُنِي وَلَا يَكْذِبُنِي وَيَصْدُقُنِي الْحَدِيثَ أَحَبُّ إِلَيَّ قَالَ كَذَاكُمْ أَنْتُمْ عِنْدَ رَبِّكُمْ عَزَّ وَجَلَّ

Sufyan bin Uyaynah told us twice, he said Abu Al-Za'ra' Amr bin Amr told us on the authority of his uncle Abi Al-Ahwas on the authority of his father, he said: I came to the Prophet, may Allah's prayers and peace be upon him, so he looked up and took aim and said, "Do you have camels, or do you have sheep?" He said, "Of all, Allah has given me more and better." This one says Sarma, then Sufyan spoke a word that I did not understand, and she says, "Allah's lake is stronger, and Allah's help is more powerful, and His Moses is one. Which is better. Have you seen if you had two worshippers, one of whom obeys you and does not betray you and does not lie to you, and the other betrays you and lies to you?

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ أَخْبَرَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ أَبِي خَالِدٍ عَنْ قَيْسٍ قَالَ قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذ

Abdullah bin Nameer told us, he said Ismail, meaning Ibn Abi Khaled, told us on the authority of Qais, he said Abu Bakr, may Allah be pleased with him, stood up and thanked Allah and praised him, then said, O people, you are reading this

- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّا

- Sufyan bin Wakee told us, Yahya bin Adam told us, on the authority of Ibn Abi Zaida, on the authority of Muhammad bin Abi Al-Qasim, on the authority of Abd al-Malik bin Saeed, on the authority of his father, on the authority of Ibn Abbas, he said that a man from Banu Sahm went out with Tamim al-Da

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُوسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ يُلَقَّى عِيسَى حُجَّتَهُ فَلَقَّاهُ اللَّهُ فِي قَوْلِهِوَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْ

Ibn Abi Omar told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Tawoos, on the authority of Abu Hurairah, he said Jesus met his argument, so Allah met him in his words, and when Allah said, O Jesus, son of Mary, you say

- حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ ال

Yunus bin Abd al-Ala al-Sadafi told me, Ibn Wahb told us, he said Amr bin al-Harith told me that Bakr bin Sawada told him on the authority of Abd al-Rahman bin Jubair on the authority of Abdullah bin Amr bin al-Aas that the

- حَدَّثَنَا وَكِيعٌ حَدَّثَنَا فُلَانٌ الْعَامِرِيُّ عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ فَرَدَّدَهَا حَتَّى أَصْبَحَإِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغ

Waki` told us, so-and-so told us, on the authority of Jasra bint Dajaja, on the authority of Abu Dharr that the Prophet, may Allah's prayers and peace be upon him, recited this verse and repeated it until the morning.

ع T سورة الأنعام

T Surah Al-An'am

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

Qutayba bin Saeed told us, Al-Mughira, meaning Al-Hazami, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abi Huraira, that the Prophet, may Allah's prayers and peace be upon him, said, "When Allah created the creation, He wrote in His book, and it is with Him above the Throne, that My mercy overcomes my anger."

- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ عَنْ عَلِيٍّ أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَا نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِم

Abu Kuraib told us, Muawiya bin Hisham told us, on the authority of Sufyan, on the authority of Abi Ishaq, on the authority of Najia bin Ka`b, on the authority of Ali that Abu Jahl said to the Prophet, may Allah's prayers and peace be upon him, "We do not deny you, but we deny you."

- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ قَالَ حَدَّثَنَا رِشْدِينُ يَعْنِي ابْنَ سَعْدٍ أَبُو الْحَجَّاجِ الْمَهْرِيُّ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيِّ عَنْ عُقْبَةَ بْنِ مُسْلِمٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

- Yahya bin Ghailan told us, he said: Rushdin, meaning Ibn Saad Abu Al-Hajjaj Al-Mahri, narrated to us, on the authority of Harmala bin Imran Al-Tujibi, on the authority of Uqba bin Muslim, on the authority of Uqba bin Aamer, on the authority of the Prophet, may Allah bless him and grant him peace

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ عَنْ إِسْرَائِيلَ عَنْ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ نَفَرٍ فَ

- Abu Bakr bin Abi Shaybah told us, Muhammad bin Abdullah Al-Asadi told us, on the authority of Israel, on the authority of Al-Miqdam bin Shuraih, on the authority of his father, on the authority of Saad, he said: We were with the Prophet, may Allah's prayers and peace be upon him, six people.

- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَمَفَاتِحُ الْغَيْبِ } خَمْسٌإِنَّ اللَّهَ

- Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "The Openers of the Unseen."

- حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُقُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ } قَالَ رَسُولُ

Abu al-Numan told us, Hammad bin Zaid told us, on the authority of Amr bin Dinar, on the authority of Jaber, may Allah be pleased with him, he said: When this verse was revealed, say: He is able to send upon you torment from above you} The Messenger of Allah said

- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْوَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ } قَالَ أَصْحَابُهُ

Muhammad bin Bashar told me, Ibn Abi Uday told us, on the authority of Shuba, on the authority of Suleiman, on the authority of Ibrahim, on the authority of Alqama, on the authority of Abdullah, may Allah be pleased with him, he said, "When it was revealed, they did not clothe their faith with injustice." His companions said

- حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ قَالَ سَمِعْتُ الْعَوَّامَ عَنْ مُجَاهِدٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ أَنَسْجُدُ فِي ص فَقَرَأَوَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ } حَتَّى أَتَىفَبِهُدَاهُمُ اقْتَدِهْ } فَقَالَ ابْنُ عَبَّاسٍ

- Muhammad told us, Sahl bin Yusuf told us, he said: I heard the common people on the authority of Mujahid, he said: I said to Ibn Abbas, "I prostrate myself on the PBUH, and from his offspring, David and Suleiman," he read, "until he came, so he guided them to follow him." Ibn Abbas said

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ أَلْهَاكُمْ التَّكَاثُرُ قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ وَقَالَا جَمِيعًا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ ح و حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي كُلُّهُمْ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ

Haddab bin Khalid told us Hammam told us Qatada told us on the authority of Mutarrif on the authority of his father, he said I came to the Prophet, may Allah's prayers and peace be upon him, and he was reciting al-Takathar, he said, "The son of Adam is my money, my money." He said, "Do you, O son of Adam, have any of your money except what you ate and spent, or dressed and spent, or gave alms and passed on?" Muhammad bin Al-Muthanna and Ibn Bashar said, Muhammad bin Jaafar told us, Shu'bah told us, and they all said, Ibn Abi Uday told us, on the authority of Saeed H, and Ibn Al-Muthanna told us, Moaz bin Hisham told us, my father told us all of them, on the authority of Qatadah, on the authority of Mutarrif, on the authority of his father.

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ النَّوَّاسِ بْنِ سَمْعَانَ وَأُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسٍ وَرَوَى بَعْضُهُمْ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدِيثُ أَبِي سُفْيَانَ عَنْ أَنَسٍ أَصَحُّ

Hanad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Anas, he said that the Messenger of Allah, may Allah's prayers and peace be upon

him, would often say, O turner of hearts, make my heart firm on your religion, so I said, "O Messenger of Allah, we believe in you and what you came with, so do you fear for us?" He said, "Yes, hearts are between two fingers." Allah turns it around as He wills. Abu Issa said, and in this section are on the authority of Al-Nawwas bin Samaan, Umm Salamah, Abdullah bin Amr, and Aisha, and this is a good hadith. Abu Sufyan on the authority of Anas is more correct

- حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْمَسْعُودِيُّ أَنْبَأَنِي أَبُو عُمَرَ الدِّمَشْقِيُّ عَنْ عُبَيْدِ بْنِ الْخَشْخَاشِ عَنْ أَبِي ذَرٍّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ فَجَلَسْتُ فَقَالَ يَا أَبَا ذَ

Waki` told us, Al-Masudi Anbani told us Abu Omar Al-Dimashqi, on the authority of Ubaid bin Al-Khashkhash, on the authority of Abu Dharr, he said: I came to the Messenger of Allah, may Allah's prayers and peace be upon him, while he was in the mosque, so I sat down, and he said, O Abu D

حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ عَنْ أَبِيهِ عَنْ النَّوَّاسِ بْنِ سَمْعَانَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْبِرِّ وَالْإِثْمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ نَحْوَهُ إِلَّا أَنَّهُ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Musa bin Abd al-Rahman al-Kindi al-Kufi told us Zaid bin Habbab told us Muawiya bin Salih told us Abd al-Rahman bin Jubair bin Nafir al-Hadrami told us on the authority of his father on the authority of al-Nawwas bin Sam'an that a man asked the Messenger of Allah, may Allah's prayers and peace be upon him, about righteousness and wrongdoing. And sin is what wavers in your soul and you hate for people to find out about it. Muhammad bin Bashar told us. Abd al-Rahman bin Mahdi told us. Muawiyah bin Salih told us something similar except that he said: I asked the Prophet, may Allah's prayers and peace be upon him. Abu Issa said, "This is a good and authentic hadith."

- أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِي هَارُونُ بْنُ أَبِي وَكِيعٍ وَهُوَ هَارُونُ بْنُ عَنْتَرَةَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّوَلَا تَأْكُلُوا مِمَّا لَمْ يُذْ

- Amr bin Ali told us, he said Yahya told us, he said Sufyan told us, he said Harun bin Abi Wakee', who is Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas in his saying, Glory and Glory: Eat of what has not been savored

- |فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلامِ ومَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فى السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ| نور يقذف به فى القلب ن

So whoever Allah wants to guide, He opens his breast to Islam, and whoever He wants to lead astray, He makes his chest narrow and constricting, as if he ascends into the sky. Noor throws it into the heart n

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كُلِّ جَادٍّ بِعَشَرَةِ أَوْسُقٍ مِنْ تَمْرٍ بِقِنْوٍ يُعَلَّقُ فِي الْمَسْجِدِ لِلْمَسَاكِينِ

Ahmad ibn Abd al-Malik narrated to us Muhammad ibn Salamah on the authority of Muhammad ibn Ishaq on the authority of Muhammad ibn Yahya ibn Hibban on the authority of his uncle Wasi' ibn Hibban on the authority of Jabir ibn Abdullah who said the Messenger of Allah, may Allah's prayers and peace be upon him, ordered ten wasqs of dates from every gourd to be hung in the mosque for the poor

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدَّهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ لَا هُوَ حَرَامٌ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَّلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ

Qutayba informed us, he said: Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Ata bin Abi Rabah, on the authority of Jabir bin Abdullah, that he heard the Messenger of Allah, may Allah's prayers and peace be upon him, say in the year of the conquest while he was in Makkah that Allah and His Messenger prohibited the sale of wine, dead meat, pork and idols. Ships were coated with it, skins were painted with it, and people used it for lights, so he said, "No, it is forbidden." And the Messenger of Allah, may Allah's prayers and peace be upon him, said at that, Allah fought the Jews.

- حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَ

Al-Fadl bin Al-Sabah Al-Baghdadi told us, Muhammad bin Fadil told us, on the authority of Daoud Al-Awdi, on the authority of Al-Sha'bi, on the authority of Alqamah, on the authority of Abdullah, who said that he who is pleased to look at the scroll on which is the seal of Muhammad

- عن ابن عباس رضي الله عنهما قال إن في الأنعام آيات محكمات هن أم الكتاب، ثم قرأ: قل تعالوا أتلو ما حرم ربكم عليكم إلى آخرها

On the authority of Ibn Abbas, may Allah be pleased with them both, he said that in the cattle there are clear verses that are the mother of the Book, then he recited: Say: Come, I will recite what your Lord has forbidden you to the end

- من يبايعنى على هؤلاء الآيات إقُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُوا بِهِ شَيْئًا وبِالْوَالِدَيْنِ إِحْسَانًا ولا تَقْتُلُوا أَوْلادَكُم مِّنْ إمْلاقٍ نَّحْنُ نَرْزُقُكُمْ وإِيَّاهُمْ ولا تَقْرَبُوا الفَوَاحِشَ مَا ظَهَر

Who will pledge allegiance to me on these signs? Say, "Come, I will recite what your Lord has forbidden you, that you do not associate anything with Him, and do good to parents, and do not kill your children out of poverty.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَقُ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنْ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ وَلَيْسَ أَحَدٌ أَغْيَرَ مِنْ اللَّهِ مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنْ اللَّهِ مِنْ أَجْلِ ذَلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ

Othman bin Abi Shaybah, Zuhair bin Harb and Ishaq bin Ibrahim told us. Ishaq told us and the other two said, Jarir told us on the authority of Al-A'mash on the authority of Malik bin Al-Harith on the authority of Abd al-Rahman bin Yazid on the authority of Abdullah bin Masoud who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: There is no one more beloved to praise than Allah The Almighty praised Himself for that, and no one is more different than Allah, and for that He has forbidden immoralities, and no one is more beloved to Him than Allah, and for that He sent down the Book and sent the Messengers.

- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَحَدَّثَنَا يَزِيدُ أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّ

Abd al-Rahman bin Mahdi told us, and Yazid told us, Hammad bin Zaid told us, on the authority of Asim bin Abi al-Nujud, on the authority of Abi Wail, on the authority of Abdullah bin Masoud, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, wrote for us

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

Abu Bakr bin Abi Shaybah told us, Muhammad bin Fadil narrated to us, on the authority of Ammara bin Al-Qaqaa, on the authority of Abu Zara'a, on the authority of Abu Hurairah, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: The Hour does not come until the sun rises from its setting. You have not been safe before

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الْأَزْرَقُ جَمِيعًا عَنْ فُضَيْلِ بْنِ غَزْوَانَ ح و حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لَهُ حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْأَرْضِ

And Abu Bakr bin Abi Shaybah and Zuhair bin Harb told us, they said: We were told by Wakee H, and Zuhair bin Harb told us, Ishaq bin Yusuf Al-Azraq told us all, on the authority of Fadil bin Ghazwan H, and Abu Karib Muhammad bin Al-Alaa narrated to us, and the wording is for him. He said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "There are three things that when they emerge, their faith will not benefit a soul that has not believed before or earned good through its faith: the rising of the sun from the west, the antichrist, and the Beast of the Earth."

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَقَوْلُهُ الْحَقُّ إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ

- Ibn Abi Omar told us, Sufyan told us, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Allah Almighty and His Word is the truth.

ع T سورة الأعراف

T Surah Al-A'raf

حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسُفْيَانُ بْنُ وَكِيعٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْأَصْبَغُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أُمَامَةَ قَالَ لَبِسَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ لَبِسَ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِيأَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سَتْرِ اللَّهِ حَيًّا وَمَيِّتًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنْ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ

Yahya bin Musa and Sufyan bin Wakee' told us, the meaning is one, they said Yazid bin Harun told us, Al-Asbagh bin Zaid told us, Abu Al-Ala told us on the authority of Abi Umamah, he said Omar bin Al-Khattab, may Allah be pleased with him, put on a new dress and said, "Praise be to Allah, who

clothed me with what I cover my private parts and beautify with in my life." Then he proceeded to Then he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: Whoever wears a new dress, he said, "Praise be to Allah, who has clothed me with what I cover my private parts and beautify with in my life." And dead. Abu Issa said: This is a strange hadith, and it was narrated by Yahya bin Ayyub, on the authority of Ubaid Allah bin Zahar, on the authority of Ali bin Yazid, on the authority of Al-Qasim, on the authority of Abu Umamah.

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ قَال سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى وَمَنْ أَخْطَأَهُ ضَلَّ فَلِذَلِكَ أَقُولُ جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Al-Hassan bin Arafa told us, Ismail bin Ayash told us, on the authority of Yahya bin Abi Amr Al-Sibani, on the authority of Abdullah bin Al-Dailami, he said: I heard Abdullah bin Amr say: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say that Allah Almighty created His creation in darkness, so He bestowed upon them from His light, so whoever afflicted him from that The light is guided, and whoever errs from it goes astray, so I say that the pen has dried up on Allah's knowledge. Abu Issa said, This is a good hadith

- أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ قَالَ سَمِعْتُ مُسْلِمًا الْبَطِينَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ تَ

Muhammad bin Bashar told us, he said Muhammad told us, he said Shuba told us on the authority of Salamah, he said I heard Muslim al-Bateen on the authority of Saeed bin Jubair on the authority of Ibn Abbas, he said that a woman used to circumambulate the house while she was naked

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun told us, told us Hammam, on the authority of Qatada, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Eat and drink, and give alms, and wear what is not mixed with extravagance or fancy."

- حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ مِنْهَالِ بْنِ عَمْرٍو عَنْ زَاذَانَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةِ رَجُلٍ مِنْ الْأَنْصَارِ فَانْتَهَيْنَا إِلَ

Abu Muawiyah told us, he said, Al-A'mash told us, on the authority of Manhal bin Amr, on the authority of Zazan, on the authority of Al-Bara bin Azib, he said, "We went out with the Prophet, may Allah's prayers and peace be upon him, at the funeral of a man from the Ansar, so we finished with

- حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِإِسْحَقَ قَالَا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ قَالَ الثَّوْرِيُّ فَحَدَّثَنِي أَبُو إِسْحَقَ أَنَّ الْأَغَرَّ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ

Ishaq bin Ibrahim and Abd bin Hamid told us, and the pronunciation is for Ishaq. They said: Abd Al-Razzaq told us. He said: Al-Thawri said.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ سَمِعَ رَوْحَ بْنَ عُبَادَةَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حَاجَتِهِ حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ يَا فُلَانُ بْنَ فُلَانٍ وَيَا فُلَانُ بْنَ فُلَانٍ أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمْ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ قَالَ قَتَادَةُ أَحْيَاهُمْ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا

Abdullah bin Muhammad heard Rawh bin Ubadah told us Saeed bin Abi Orouba on the authority of Qatada said he said Anas bin Malik on the authority of Abi Talhah that the Prophet of Allah, may Allah's prayers and peace be upon him, commanded on the day of Badr twenty-four men from the leaders of the Quraysh, and they were thrown into a fold from the folds of Badr Badr was filthy, and it was If he appears to a people, he stays at Arsah for three nights, and when it was Badr on the third day, he commands his camel and saddles it, then he walks, and his companions follow him and say, "We only see him setting out for some of his needs." Allah and His Messenger, for we have found what our Lord promised us to be true, so have you found what your Lord promised to be true? Hear them say a rebuke, belittlement, censure, heartbreak, and regret

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَعَامَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ إِذَا دَخَلْتُهَا فَقَالَ أَيْ بُنَيَّ سَلْ اللَّهَ الْجَنَّةَ وَتَعَوَّذْ بِهِ مِنْ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطَّهُورِ وَالدُّعَاءِ

Musa bin Ismael told us, Hammad told us, Saeed Al-Jariri told us, on the authority of Abi Naama, that Abdullah bin Mughaffil heard his son say, "Oh Allah, I ask you for the white palace on the right side

of Paradise when you enter it.” There will be people in this nation who transgress in purification and supplication

حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ لَمَّا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحِجْرِ قَالَ لَا تَسْأَلُوا الْآيَاتِ وَقَدْ سَأَلَهَا قَوْمُ صَالِحٍ فَكَانَتْ تَرِدُ مِنْ هَذَا الْفَجِّ وَتَصْدُرُ مِنْ هَذَا الْفَجِّ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَعَقَرُوهَا فَكَانَتْ تَشْرَبُ مَاءَهُمْ يَوْمًا وَيَشْرَبُونَ لَبَنَهَا يَوْمًا فَعَقَرُوهَا فَأَخَذَتْهُمْ صَيْحَةٌ أَهْمَدَ اللَّهُ عَزَّ وَجَلَّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْهُمْ إِلَّا رَجُلًا وَاحِدًا كَانَ فِي حَرَمِ اللَّهِ عَزَّ وَجَلَّ قِيلَ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ أَبُو رِغَالٍ فَلَمَّا خَرَجَ مِنْ الْحَرَمِ أَصَابَهُ مَا أَصَابَ قَوْمَهُ

Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said, when the Messenger of Allah, may Allah’s prayers and peace be upon him, passed by the stone, he said, “Do not ask for signs, and a righteous people asked for them.” You drink their water one day and they drink its milk one day, so they hamstrung it, so a cry, “I will shut you down,” took them from beneath the surface of the sky, except for one man who was in the sanctuary of Allah, the Almighty, the Majestic.

- حَدَّثَنَا حَجَّاجٌ حَدَّثَنَا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ ثُمَّ الْجُنْدَعِيِّ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّهُمْ خَرَجُوا عَنْ مَكَّةَ مَعَ رَسُولِ

Hajjaj told us, Layth, meaning Ibn Saad, told me Aqeel bin Khalid, on the authority of Ibn Shihab, on the authority of Sinan bin Abi Sinan al-Dawli, then al-Jundai, on the authority of Abi Waqid al-Laithi, that they left Mecca with a messenger

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَفَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ

- Abdullah bin Abd al-Rahman told us, Sulayman bin Harb told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas that the Prophet, may Allah’s prayers and peace be upon him, recited this verse, and when his Lord appeared to the mountain

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ فَبِهَا يَتَرَاحَمُونَ وَبِهَا يَتَعَاطَفُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى أَوْلَادِهَا وَأَخَّرَ تِسْعَةً وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

Abu Bakr bin Abi Shaybah told us Yazid bin Harun told us Abd al-Malik informed us on the authority of Ata on the authority of Abu Huraira on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said that Allah has a hundred mercy, of which he divided mercy between all creatures, so with it they have mercy and with it they sympathize with it and with it the beast’s compassion for its children and the last ninety-nine mercy with which he is merciful His worshippers on the Day of Resurrection

حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي صَخْرٍ الْعُقَيْلِيِّ حَدَّثَنِي رَجُلٌ مِنَ الْأَعْرَابِ قَالَ جَلَبْتُ جَلُوبَةً إِلَى الْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا فَرَغْتُ مِنْ بَيْعَتِي قُلْتُ لَأَلْقَيَنَّ هَذَا الرَّجُلَ فَلَأَسْمَعَنَّ مِنْهُ قَالَ فَتَلَقَّانِي بَيْنَ أَبِي بَكْرٍ وَعُمَرَ يَمْشُونَ فَتَبِعْتُهُمْ فِي أَقْفَائِهِمْ حَتَّى أَتَوْا عَلَى رَجُلٍ مِنَ الْيَهُودِ نَاشِرًا التَّوْرَاةَ يَقْرَؤُهَا يُعَزِّي بِهَا نَفْسَهُ عَلَى ابْنٍ لَهُ فِي الْمَوْتِ كَأَحْسَنِ الْفِتْيَانِ وَأَجْمَلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ هَلْ تَجِدُ فِي كِتَابِكَ ذَا صِفَتِي وَمَخْرَجِي فَقَالَ بِرَأْسِهِ هَكَذَا أَيْ لَا فَقَالَ ابْنُهُ إِنِّي وَالَّذِي أَنْزَلَ التَّوْرَاةَ إِنَّا لَنَجِدُ فِي كِتَابِنَا صِفَتَكَ وَمَخْرَجَكَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ فَقَالَ أَقِيمُوا الْيَهُودَ عَنْ أَخِيكُمْ ثُمَّ وَلِيَ كَفَنَهُ وَحَنَّطَهُ وَصَلَّى عَلَيْهِ

Ismail told us on the authority of al-Jariri on the authority of Abu Sakhr al-Aqili that a Bedouin man told me that he said I brought a camel to Medina during the life of the Messenger of Allah, may Allah’s prayers and peace be upon him, and when I finished my allegiance, I said to the one who met this man, so let him hear from him. The Jews spread the Torah, reading it, consoling himself with it over his son in death, as the best and most beautiful of boys. Then the Messenger of Allah, may Allah’s prayers and peace be upon him, said: I adjure you by the one who revealed the Torah, do you find in your book my description and my way out? And I bear witness that there is no god but Allah, and that you are the Messenger of Allah.” He said, “Remove the Jews from your brother.” Then he took over his shroud and wheat and prayed for him.

حَدَّثَنِي هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَائِذِ اللَّهِ أَبِي إِدْرِيسَ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ فَسَلَّمَ وَقَالَ إِنِّي كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ فَقَالَ يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ ثَلَاثًا ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ أَثَمَّ أَبُو بَكْرٍ فَقَالُوا لَا فَأَتَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ فَجَعَلَ وَجْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَثَا عَلَى رُكْبَتَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ أَنَا كُنْتُ أَظْلَمَ مَرَّتَيْنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ كَذَبْتَ وَقَالَ أَبُو بَكْرٍ صَدَقَ وَوَاسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي مَرَّتَيْنِ فَمَا أُوذِيَ بَعْدَهَا

Hisham bin Ammar told us, Sadaqa bin Khalid told us, Zaid bin Waqid told us, on the authority of Busr bin Ubayd Allah, on the authority of Allah Abi Idris, on the authority of Abu Darda, may Allah be pleased with him, he said: I was sitting with the Prophet, may Allah’s prayers and peace be upon him, when Abu Bakr came, taking the hem of his dress until he showed his knee, and the Prophet said

May the peace and blessings of Allah be upon him. As for your friend, he took a risk, so he greeted and said: There was something between me and Ibn Al-Khattab, so I rushed to him, then I regretted it and asked him to forgive me, but he refused. No, he came to the Prophet, may Allah's prayers and peace be upon him, and he greeted, and the face of the Prophet, may Allah's prayers and peace be upon him, turned red until Abu Bakr felt pity, so he fell on his knees and said, "O Messenger of Allah, by Allah, I was wronged twice." The Prophet, may Allah's prayers and peace be upon him, said: "Allah sent me to you, so you said I lied." Abu Bakr said the truth and consoled me. With himself and his money, so will you leave my friend to me twice, so I will not be harmed after that

- حَدَّثَنَا الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ ابْنِ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّ

- Al-Ansari told us, Ma'an told us, Malik bin Anas told us, on the authority of Zaid bin Abi Anisa, on the authority of Abd al-Hamid bin Abd al-Rahman bin Zaid bin al-Khattab, on the authority of Muslim bin Yasar al-Juhani, that Umar bin al-Khatt

- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ كُلْثُومِ بْنِ جَبْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَخَذَ اللَّهُ الْمِيثَاقَ مِنْ ظَهْرِ آدَمَ بِ

Hussain bin Muhammad told us, Jarir, meaning Ibn Hazim, told us, on the authority of Kulthum bin Jabr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said that Allah took the covenant from the back of Adam by

عن عبد الله بن عمرو رضي الله عنهما في هذه الآية آتيناه اياتنا فانسلخ منها هو أمية ابن أبي الصلت

On the authority of Abdullah bin Amr, may Allah be pleased with them, in this verse, We gave him Our signs, and he departed from it. He is Umayyah Ibn Abi al-Salt

عن عبد الله بن مسعود رضي الله عنه في الآية قال هو بلعم وقال نزلت في أمية

On the authority of Abdullah bin Masoud, may Allah be pleased with him, regarding the verse, he said, "He is Balaam," and he said, "It was revealed about illiteracy."

أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ خَالَتِهَا أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ مِنْ صِبْيَانِ الْأَنْصَارِ فَصَلَّى عَلَيْهِ قَالَتْ عَائِشَةُ فَقُلْتُ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلْ سُوءًا وَلَمْ يُدْرِكْهُ قَالَ أَوَ غَيْرُ ذَلِكَ يَا عَائِشَةُ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ

Muhammad bin Mansour told us, Sufyan told us, he said, Talha bin Yahya told us, on the authority of his aunt, Aisha bint Talha, on the authority of her aunt, the Mother of the Believers, Aisha, she said: A boy from the Ansar was brought to the Messenger of Allah, may Allah's prayers and peace be upon him, and he prayed over him. Or else, Aisha, Allah Almighty created Paradise and created its people and created them in the loins of their forefathers, and created Hell and created its people for it and created them in the loins of their forefathers

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Abu Bakr bin Abi Shaybah told us, Abdah bin Suleiman told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah's prayers and peace be upon him, said that Allah has ninety-nine hundred names, except for one who counts them, he enters Paradise

- حَدَّثَنَا يَحْيَى حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِخُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ } قَالَ مَا أَنْزَلَ اللَّهُ إِلَّا فِي أَخْلَاقِ النَّاسِ وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ حَدَّثَنَا أَبُو أُسَ

Yahya told us, Wakee told us, on the authority of Hisham, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, "Take forgiveness and enjoin custom."

ع T سورة الأنفال

T Surat Al-Anfal

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ عَنْ عَاصِمٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ جِئْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ بِسَيْفٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي الْيَوْمَ مِنْ الْعَدُوِّ فَهَبْ لِي هَذَا السَّيْفَ قَالَ إِنَّ هَذَا السَّيْفَ لَيْسَ لِي وَلَا لَكَ فَذَهَبْتُ وَأَنَا أَقُولُ يُعْطَاهُ الْيَوْمَ مَنْ لَمْ يُبْلِ بَلَائِي فَبَيْنَمَا أَنَا إِذْ جَاءَنِي الرَّسُولُ فَقَالَ أَجِبْ فَظَنَنْتُ أَنَّهُ نَزَلَ فِيَّ شَيْءٌ بِكَلَامِي فَجِئْتُ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ سَأَلْتَنِي هَذَا السَّيْفَ وَلَيْسَ هُوَ لِي وَلَا لَكَ وَإِنَّ اللَّهَ قَدْ جَعَلَهُ لِي فَهُوَ لَكَ ثُمَّ قَرَأَيَسْأَلُونَكَ عَنْ الْأَنْفَالِ قُلْ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ } إِلَى آخِرِ الْآيَةِ قَالَ أَبُو دَاوُد قِرَاءَةُ ابْنِ مَسْعُودٍ يَسْأَلُونَكَ النَّفْلَ

Hanad bin Al-Sirri told us on the authority of Abu Bakr, on the authority of Asim, on the authority of Musab bin Saad, on the authority of his father, he said, I came to the Prophet, may Allah's prayers and peace be upon him, on the day of Badr with a sword, and I said, O Messenger of Allah, today Allah has healed my chest from the enemy, so give me this sword. He said that this sword is neither mine nor

yours So I went and said, He will be given this day who has not succumbed to my affliction, so while I am when the Messenger came to me, he said, “Reply,” so I thought that he had revealed something in my words, so I came, and the Prophet, may Allah’s prayers and peace be upon him, said to me: “You asked me for this sword, and it is neither mine nor yours, and that Allah has made it mine, so it is yours.” Then they will ask you about the Anfal Say Al-Anfal is for Allah and the Messenger} until the end of the verse

- من أتى مكان كذا وكذا أو فعل كذا وكذا فله كذا وكذا، فأسرع غليه الشبان وثبت الشيوخ تحت الرايات، فلما فتح الله لهم جاء الشباب يطلبون ما جعل لهم، فقال الأشياخ لا تذهبوا به دوننا فإنما كنا ردءاً لكم |يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ لِلَّهِ والر

Whoever comes to such-and-such a place, or does such-and-such, has such-and-such, so the young men hastened to kill him, and the elders were fixed under the banners. When Allah gave them victory, the young men came asking for what He had made for them, so the sheikhs said, “Do not go with him without us, for we are only a response to you.” They ask you about Al-Anfal. Waller

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَدْرٍ قِيلَ لَهُ عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ قَالَ فَنَادَاهُ الْعَبَّاسُ وَهُوَ فِي وَثَاقِهِ لَا يَصْلُحُ وَقَالَ لِأَنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَكَ قَالَ صَدَقْتَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of Israel, on the authority of Sammak, on the authority of Ikrimah, on the authority of Ibn Abbas. What did he promise you?

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عبَّاسٍ حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ قَالَ نَظَرَ نَبِيُّ اللَّهِ صَلَّى ا

- Muhammad bin Bashar told us, Omar bin Yunus Al-Yamami told us, Ikrimah bin Ammar told us, Abu Zamel told us, Abdullah bin Abbas told us, Umar bin Al-Khattab told us, he said, “The sight of the Prophet of Allah, may Allah bless him and grant him peace

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا كَانَ فِينَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرُ الْمِقْدَادِ وَلَقَدْ رَأَيْتُنَا وَمَا فِينَا إِلَّا نَائِمٌ إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ شَجَرَةٍ يُصَلِّي وَيَبْكِي حَتَّى أَصْبَحَ

Abd al-Rahman bin Mahdi told us on the authority of Shu’bah on the authority of Abi Ishaq on the authority of Haritha bin Mudarib on the authority of Ali, may Allah be pleased with him, he said: There was no knight among us on the day of Badr except Al-Miqdad, and you have seen us and there is nothing among us but the Messenger of Allah, may Allah’s prayers and peace be upon him, under a tree praying and crying until morning

فَاجْتَوَيْنَاهَا وَأَصَابَنَا بِهَا وَعْكٌ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَبَّرُ عَنْ بَدْرٍ فَلَمَّا بَلَغَنَا أَنَّ الْمُشْرِكِينَ قَدْ أَقْبَلُوا سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَدْرٍ وَبَدْرٌ بِئْرٌ فَسَبَقَنَا الْمُشْرِكُونَ إِلَيْهَا فَوَجَدْنَا فِيهَا رَجُلَيْنِ مِنْهُمْ رَجُلًا مِنْ قُرَيْشٍ وَمَوْلًى لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ فَأَمَّا الْقُرَشِيُّ فَانْفَلَتَ وَأَمَّا مَوْلَى عُقْبَةَ فَأَخَذْنَاهُ فَجَعَلْنَا نَقُولُ لَهُ كَمْ الْقَوْمُ فَيَقُولُ هُمْ وَاللَّهِ كَثِيرٌ عَدَدُهُمْ شَدِيدٌ بَأْسُهُمْ فَجَعَلَ الْمُسْلِمُونَ إِذْ قَالَ ذَلِكَ ضَرَبُوهُ حَتَّى انْتَهَوْا بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ كَمْ الْقَوْمُ قَالَ هُمْ وَاللَّهِ كَثِيرٌ عَدَدُهُمْ شَدِيدٌ بَأْسُهُمْ فَجَهَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخْبِرَهُ كَمْ هُمْ فَأَبَى ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ كَمْ يَنْحَرُونَ مِنْ الْجُزُرِ فَقَالَ عَشْرًا كُلَّ يَوْمٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَوْمُ أَلْفٌ كُلُّ جَزُورٍ لِمِائَةٍ وَتَبِعَهَا ثُمَّ إِنَّهُ أَصَابَنَا مِنْ اللَّيْلِ طَشٌّ مِنْ مَطَرٍ فَانْطَلَقْنَا تَحْتَ الشَّجَرِ وَالْحَجَفِ نَسْتَظِلُّ تَحْتَهَا مِنْ الْمَطَرِ وَبَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو رَبَّهُ عَزَّ وَجَلَّ وَيَقُولُ اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكْ هَذِهِ الْفِئَةَ لَا تُعْبَدْ قَالَ فَلَمَّا أَنْ طَلَعَ الْفَجْرُ

So we invaded it and fell ill with it, and the Prophet, may Allah’s prayers and peace be upon him, was informing about Badr, so when we were informed that the polytheists had come, the Messenger of Allah, may Allah’s prayers and peace be upon him, marched to Badr and Badr Bir. Uqbah, so we took him, so we told him how many people he was, and he said, “By Allah, they are many, their numbers are severe, so the Muslims, when he said that, beat him until they came to the Prophet, may Allah’s prayers and peace be upon him, and he said to him, “How many people are they?” He refused, then the Prophet, may Allah’s prayers and peace be upon him, asked him how many carrots they sacrificed, and he said, “Ten every day.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “The people are a thousand, each carrot for a hundred.” Then he followed it. Allah, upon him be peace, calls upon his Lord, the Mighty and Sublime, and says, “Oh Allah, if you destroy this millennium, you will not be worshiped.” He said, “When the dawn broke,

حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ الْمِصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ نَزَلَتْ فِي يَوْمِ بَدْرٍ وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ

Muhammad bin Hisham al-Masry told us, Bashr bin al-Mufaddal narrated to us, Dawood told us on the authority of Abu Nadhra, on the authority of Abu Saeed, he said, “It was revealed on the day of Badr, and whoever turns to them on that day will turn it around.”

- شاهت الوجوه |فَلَمْ تَقْتُلُوهُمْ ولَكِنَّ اللَّهَ قَتَلَهُمْ ومَا رَمَيْتَ إذْ رَمَيْتَ ولَكِنَّ اللَّهَ رَمَى ولِيُبْلِيَ المُؤْمِنِينَ مِنْهُ بَلاءً حَسَنًا إنَّ اللَّهَ سَمِيعٌ عَلِيمٌ|

The faces were disfigured. Why did you not kill them, but Allah killed them?

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ حَدَّثَنِي الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صُعَيْرٍ أَنَّ أَبَا جَهْلٍ قَالَ حِينَ الْتَقَى الْقَوْمُ اللَّهُمَّ أَقْطَعَنَا الرَّحِمَ وَآتَانَا بِمَا لَا نَعْرِفُهُ فَأَحْنِهِ الْغَدَاةَ فَكَانَ الْمُسْتَفْتِحَ حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ

بْنِ ثَعْلَبَةَ بْنِ صُعَيْرٍ الْعُذْرِيِّ وَفِيمَا قَرَأَ عَلَى يَعْقُوبَ الْعُذْرِيِّ حَلِيفِ بَنِي زُهْرَةَ قَالَ أَشْرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَصْحَابِ أُحُدٍ فَذَكَرَ مَعْنَى حَدِيثِ يَزِيدَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُثْمَانَ حَدَّثَنَا رَجُلٌ فِي حَلْقَةِ أَبِي عُثْمَانَ قَالَ حَدَّثَنِي سَعْدٌ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ أُمِرُوا بِصِيَامِ يَوْمٍ فَجَاءَ رَجُلٌ بَعْضَ النَّهَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانَةَ وَفُلَانَةَ قَدْ بَلَغَهُمَا الْجَهْدُ فَأَعْرَضَ عَنْهُ فَذَكَرَ الْحَدِيثَ

Yazid told us, Muhammad, meaning Ibn Ishaq, told us Al-Zuhri told me on the authority of Abdullah bin Tha'labah bin Sa'ir that Abu Jahl said when the people met, O Allah, we severed the ties of kinship and gave us what we do not know, then it was the morning, so the opening was to us. Tha'labah bin Sa'ir al-Athari, while he read about Ya'qub al-'Uthri, the ally of Bani Zuhrah, he said, "The Messenger of Allah, may Allah's prayers and peace be upon him, supervised the companions of Uhud, and he mentioned the meaning of Yazid's hadith. Yahya bin Sa'id told us on the authority of Uthman. They were commanded to fast one day, and a man came during the day and said, "O Messenger of Allah, so-and-so and so-and-so have exhausted themselves, so turn away from him." He mentioned the hadith.

- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ حَدَّثَنِي خَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ كُنْتُ أُصَلِّي فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أُجِبْه

- Yahya bin Saeed told us on the authority of Shuba, he said Khabib bin Abd al-Rahman told me on the authority of Hafs bin Asim on the authority of Abi Saeed bin Al-Mualla, he said: I was praying, and the Messenger of Allah, may Allah's prayers and peace be upon him, called me and I did not answer him

- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا جَرِيرٌ قَالَ سَمِعْتُ الْحَسَنَ قَالَ قَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ نَزَلَتْ هَذِهِ الْآيَةُ وَنَحْنُ مُتَوَافِرُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَوَاتَّقُوا فِتْنَةً لَا تُصِيبَنَ

Aswad bin Aamer told us, Jarir told us, he said: I heard Al-Hasan, he said, Al-Zubair bin Al-Awam said: This verse was revealed while we were with the Messenger of Allah, may Allah's prayers and peace be upon him.

- حَدَّثَنِي أَحْمَدُ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ هُوَ ابْنُ كُرْدِيدٍ صَاحِبُ الزِّيَادِيِّ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو جَهْلٍ اللَّهُمَّ إِنْ كَانَ

- Ahmad told me, Ubaid Allah bin Muadh told us, my father told us, Shu'bah told us, on the authority of Abd al-Hamid, he is Ibn Kurdid, the owner of al-Ziyadi. Anas bin Malik, may Allah be pleased with him, heard that Abu Jahl said:

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِهَارًا غَيْرَ سِرٍّ يَقُولُ أَلَا إِنَّ آلَ أَبِي يَعْنِي فُلَانًا لَيْسُوا لِي بِأَوْلِيَاءَ إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ

Ahmed bin Hanbal told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Ismael bin Abi Khaled, on the authority of Qais, on the authority of Amr bin Al-Aas, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, openly, without secret, saying: Except that the family of my father means so and so, they are not my guardians.

رِ فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ ابْسُطْ يَمِينَكَ فَلْأُبَايِعْكَ فَبَسَطَ يَمِينَهُ قَالَ فَقَبَضْتُ يَدِي قَالَ مَا لَكَ يَا عَمْرُو قَالَ قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ تَشْتَرِطُ بِمَاذَا قُلْتُ أَنْ يُغْفَرَ لِي قَالَ أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلِهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَجَلَّ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنَيَّ مِنْهُ إِجْلَالًا لَهُ وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنَيَّ مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَيَّ التُّرَابَ شَنًّا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي

Then when Allah made Islam in my heart, I came to the Prophet, may Allah bless him and grant him peace, and said, "Stretch out your oath, so I will pledge allegiance to you." He extended his oath, and he said, and I held my hand. He said, "What is yours, O Amr?" He said, "I wanted to stipulate." He said, "You stipulate what? It destroys what was before it, and the pilgrimage destroys what was before it, and there was no one more beloved to me than the Messenger of Allah, may Allah bless him and grant him peace. In this state, I hoped to be among the people of Paradise, then we were given things that I do not know what I am in, so if I die, do not accompany me with wailing or fire, so when you bury me, then bury me in the dirt, then stand around my grave as much as a camel is slaughtered and its flesh is divided so that I may be pleased with you and see what I review with the messengers of my Lord

حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ قَالَ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ الْأَسْوَدَ قَالَ سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَعِيرٍ مِنْ الْمَغْنَمِ فَلَمَّا سَلَّمَ أَخَذَ وَبَرَةً مِنْ جَنْبِ الْبَعِيرِ ثُمَّ قَالَ وَلَا يَحِلُّ لِي مِنْ غَنَائِمِكُمْ مِثْلُ هَذَا إِلَّا الْخُمُسُ وَالْخُمُسُ مَرْدُودٌ فِيكُمْ

Al-Walid bin Utbah told us, he said, Al-Walid told us, Abdullah bin Al-Alaa told us that he heard Abu Salam Al-Aswad, he said, I heard Amr bin Absa, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, led us to a camel from the sheep, and when he delivered, he took a hair from

the side of the camel, then he said, “It is not permissible for me from your spoils like that.” This is only one-fifth and one-fifth is returned to you

حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى أَخْبَرَنَا أَبُو إِسْحَقَ الْفَزَارِيُّ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ يَعْنِي ابْنَ مَعْمَرٍ وَكَانَ كَاتِبًا لَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى حِينَ خَرَجَ إِلَى الْحَرُورِيَّةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ قَالَ يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ تَعَالَى الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ ثُمَّ قَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ

Abu Salih Mahboub bin Musa told us, Abu Ishaq al-Fazari told us, on the authority of Musa bin Uqbah, on the authority of Salem Abi al-Nadr, the mawla of Umar bin Ubayd Allah, meaning Ibn Muammar, and he was a scribe for him. His days when he met the enemy, he said, O people, do not wish to meet the enemy, and ask Allah Almighty for well-being, so if you meet them, be patient and know that Paradise is under the shadows of swords, then he said, O Allah, revealer of the book, mover of the clouds, and defeater of the parties, defeat them and give us victory over them

- حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَل

- Yunus bin Abd Al-Ala told us, we told us Abdullah bin Wahb, Amr bin Al-Harith told me, on the authority of Abi Ali Al-Hamedani, that he heard Uqbah bin Amer Al-Juhani say: I heard the Messenger of Allah, may Allah bless him and grant him peace

عن عبد الله بن مسعود قال لما نزلت هذه الآية: لو أنفقت ما في الأرض جميعا إلخ قال هم المتحابون في الله وفي رواية: نزلت في المتحابين في الله

On the authority of Abdullah bin Masoud, he said, when this verse was revealed: If you spend all that is in the earth, etc. He said: They are those who love each other for the sake of Allah.

- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا لَمَّا نَزَلَتْإِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ } فَكُتِبَ عَلَيْهِمْ أَ

- Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ibn Abbas, may Allah be pleased with them, when the two verses were revealed, twenty of you will be patient and they will overcome two hundred, and if there is a hundred among you} then it was written for them a

- حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ تَحِلَّ الْغَنَائِمُ لِقَوْمٍ سُودِ الرُّءُوسِ قَبْلَكُمْ كَانَتْ تَنْزِلُ النَّارُ مِنْ السّ

Abu Muawiyah told us, Al-A’mash told us, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: The booty was not permissible for black-headed people before you.

حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ جَرِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ وَالطُّلَقَاءُ مِنْ قُرَيْشٍ وَالْعُتَقَاءُ مِنْ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ قَالَ شَرِيكٌ فَحَدَّثَنَا الْأَعْمَشُ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ عَنْ جَرِيرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Waki` told us on the authority of Sharik on the authority of Asim on the authority of Abi Wail on the authority of Jarir that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “The immigrants and the Ansar are allies of one another, and the divorced from Quraysh and the freed from Thaqif are the guardians of each other until the Day of Resurrection.” Sharik said, “Then Al-A’mash told us on the authority of Tamim bin Salamah on the authority of Abd al-Rahman bin Hilal on the authority of Jarir on the authority of the Prophet, may Allah bless him and grant him peace, likewise

- لا يتوارث أهل ملتين، ولا يرث مسلم كافراً، ولا كافر مسلماً |والَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فى الأَرْضِ وفَسَادٌ كَبِيرٌ|

People of two faiths do not inherit, nor does a Muslim inherit from a disbeliever, nor does a disbeliever inherit from a Muslim. And those who disbelieve are allies of one another.

ع T سورة التوبة

T Surah At-Tawbah

ع T براءة

T patent

ويوم الحج الأكبر يوم النحر

The day of the Greater Hajj is the Day of Sacrifice

- ومن كان بينه وبين رسول الله صلى الله تعالي عليه وآله وسلم عهد فأجله وأمده إلى أربعة أشهر، فإذا مضت الأربعة الأشهر فإن الله بريء من المشركين ورسوله

- And whoever had a covenant between him and the Messenger of Allah, may Allah Almighty bless him and his family and grant him peace, then postpone it and extend it to four months, and when the four months have passed, then Allah and His Messenger are innocent of the polytheists.

- أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدٌ وَعُثْمَانُ بْنُ عُمَرَ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ عَنْ الشَّعْبِيِّ عَنْ الْمُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ عَنْ أَبِيهِ قَالَ جِئْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ

- Muhammad bin Bashar told us, he said: Muhammad and Othman bin Omar told us, they said: Shu’bah told us, on the authority of Al-Mughira, on the authority of Al-Sha’bi, on the authority of Al-Muhrir bin Abi Huraira, on the authority of his father, he said: I came with Ali bin Abi Talib when

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ عَنْ زَيْدِ بْنِ أُثَيْعٍ قَالَ سَأَلْتُ عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ قَالَ بِأَرْبَعٍ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَلَا يَجْتَمِعُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ بَعْدَ عَامِهِمْ هَذَا وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ وَمَنْ لَا مُدَّةَ لَهُ فَأَرْبَعَةُ أَشْهُرٍ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَقَ نَحْوَهُ وَقَالَا زَيْدُ بْنُ يُثَيْعٍ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى وَشُعْبَةُ وَهِمَ فِيهِ فَقَالَ زَيْدُ بْنُ أُثَيْلٍ

Ali bin Khashram told us, Sufyan bin Uyaynah told us, on the authority of Abu Ishaq, on the authority of Zaid bin Athee, he said, “I asked Ali with what reason I was sent.” He said, “With four things, only a Muslim soul will enter Paradise, and no one will circumambulate the House naked, and Muslims and polytheists will not meet after this year of theirs.” And whoever had a covenant with the Prophet, may Allah bless him and grant him peace So his covenant is for his term, and he who has no term, four months. Zaid bin Ethel said

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا

Muhammad bin Bashar told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abu al-Zubayr, on the authority of Jaber, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I have been commanded to fight people until they say no.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ كُنَّا عِنْدَ حُذَيْفَةَ فَقَالَ مَا بَقِيَ مِنْ أَصْحَابِ هَذِهِ الْآيَةِ إِلَّا ثَلَاثَةٌ وَلَا مِنْ الْمُنَافِقِينَ إِلَّا أَرْبَعَةٌ فَقَالَ أَعْرَابِيٌّ إِنَّكُمْ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُخْبِرُونَا فَلَا نَدْرِي فَمَا بَالُ هَؤُلَاءِ الَّذِينَ يَبْقُرُونَ بُيُوتَنَا وَيَسْرِقُونَ أَعْلَاقَنَا قَالَ أُولَئِكَ الْفُسَّاقُ أَجَلْ لَمْ يَبْقَ مِنْهُمْ إِلَّا أَرْبَعَةٌ أَحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ الْمَاءَ الْبَارِدَ لَمَا وَجَدَ بَرْدَهُ

Muhammad ibn al-Muthanna told us Yahya told us Ismail told us Zayd ibn Wahb said we were with Hudhayfah and he said there are only three of the companions of this verse left, and only four of the hypocrites. Those immoral people said, "Yes, there are only four of them left. One of them is an old man. If he drank cold water, he would not find it cold."

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ الرَّ

- Ibn Abi Omar told us, Abdullah bin Wahb told us, on the authority of Amr bin Al-Harith, on the authority of Daraj Abi Al-Samh, on the authority of Abi Al-Haytham, on the authority of Abi Saeed, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: If you see the

- حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ حَدَّثَنَا أَبُو تَوْبَةَ حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ زَيْدِ بْنِ سَلَّامٍ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ

- Hassan bin Ali Al-Halawani told us, Abu Tawbah told us, Muawiyah bin Salam told us, on the authority of Zaid bin Salam, that he heard Abu Salam, he said, Al-Nu`man bin Bashir told me, he said, I was at the pulpit of the Messenger of Allah

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ الْبَرَاءِ بِنِ عَازِبٍ قَالَ قَالَ لَنَا رَجُلٌ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا عُمَارَةَ قَالَ لَا وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ بِالنَّبْلِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَغْلَتِهِ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنَا النَّبِيُّ لَا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad bin Bashar told us, Yahya bin Said told us, Sufyan al-Thawri told us, Abu Ishaq told us, on the authority of Al-Bara bin Azib, he said, “A man said to us, ‘You have deserted the Messenger of Allah, may Allah’s prayers and peace be upon him, O Abu ‘Umarah. With the arrow and the Messenger of Allah, may Allah’s prayers and peace be upon him, on his mule, and Abu Sufyan bin Al-Harith bin Abdul-Muttalib took its bridle, and the Messenger of Allah, may Allah’s prayers and peace be upon him, says, “I am the Prophet.” No lie, I am the son of Abdul-Muttalib.

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا حِينَ حَمِيَ الْوَطِيسُ قَالَ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصَيَاتٍ فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ ثُمَّ قَالَ انْهَزَمُوا وَرَبِّ مُحَمَّدٍ قَالَ فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى قَالَ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصَيَاتِهِ فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْبِرًا و حَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَرْوَةُ بْنُ نُعَامَةَ الْجُذَامِيُّ وَقَالَ انْهَزَمُوا وَرَبِّ الْكَعْبَةِ انْهَزَمُوا وَرَبِّ الْكَعْبَةِ وَزَادَ فِي الْحَدِيثِ حَتَّى هَزَمَهُمْ اللَّهُ قَالَ وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكُضُ خَلْفَهُمْ عَلَى بَغْلَتِهِ و حَدَّثَنَاه ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ عَنْ أَبِيهِ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ وَسَاقَ الْحَدِيثَ غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ

Allah, may Allah's prayers and peace be upon him, this is when the battle raged. And he commanded them to turn back, and Ishaq bin Ibrahim, Muhammad bin Rafi and Abd bin Hamid all told him on the authority of Abd al-Razzaq. May Allah bless him and grant him peace running behind them on his mule, and Ibn Abi Omar told him, Sufyan bin Uyaynah told us on the authority of Al-Zuhri, he said Katheer bin Al-Abbas told me on the authority of his father, he said I was with the Prophet, may Allah's prayers and peace be upon him, on the day of Hunayn

و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ حَدَّثَنِي أَبِي قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا فَلَمَّا وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ فَأَعْلُو ثَنِيَّةً فَاسْتَقْبَلَنِي رَجُلٌ مِنْ الْعَدُوِّ فَأَرْمِيهِ بِسَهْمٍ فَتَوَارَى عَنِّي فَمَا دَرَيْتُ مَا صَنَعَ وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَى فَالْتَقَوْا هُمْ وَصَحَابَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَلَّى صَحَابَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْجِعُ مُنْهَزِمًا وَعَلَيَّ بُرْدَتَانِ مُتَّزِرًا بِإِحْدَاهُمَا مُرْتَدِيًا بِالْأُخْرَى فَاسْتَطْلَقَ إِزَارِي فَجَمَعْتُهُمَا جَمِيعًا وَمَرَرْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْهَزِمًا وَهُوَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَأَى ابْنُ الْأَكْوَعِ فَزَعًا فَلَمَّا غَشُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَنْ الْبَغْلَةِ ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنْ الْأَرْضِ ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ فَقَالَ شَاهَتْ الْوُجُوهُ فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا إِلَّا مَلَأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ فَوَلَّوْا مُدْبِرِينَ فَهَزَمَهُمْ اللَّهُ عَزَّ وَجَلَّ وَقَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ

And Zuhair bin Harb told us, Omar bin Yunus Al-Hanafi told us, Ikrimah bin Ammar told us, Iyas bin Salamah told me, my father told me, he said we invaded with the Messenger of Allah, may Allah's prayers and peace be upon him, nostalgic. Then the companions of the Prophet, may Allah's prayers and peace be upon him, left, and the companions of the Prophet, may Allah's prayers and peace be upon him, left and returned defeated, and Ali was wearing two cloaks, girded with one of them and dressed in the other. Allah, may Allah's prayers and peace be upon him, saw Ibn al-Akwa' panicking, so when they deceived the Messenger of Allah, may Allah's prayers and peace be upon him, he dismounted from the mule, then he took a handful of dust from the ground and then met their faces with it and said, "The faces are disfigured. Glory be to Him, and the Messenger of Allah, may Allah bless him and grant him peace, divided their spoils among the Muslims

- حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ غُطَيْفِ بْنِ أَعْيَنَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِ

Al-Hussein bin Yazid Al-Kufi told us, Abd Al-Salam bin Harb told us, on the authority of Ghataif bin Ain, on the authority of Musab bin Saad, on the authority of Uday bin Hatim, he said: I came to the Prophet, may Allah's prayers and peace be upon him, with a cross around my neck

- حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ زَيْدُ بْنُ يَزِيدَ الرَّقَاشِيُّ وَاللَّفْظُ لِأَبِي مَعْنٍ قَالَا حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ الْأَسْوَدِ بْنِ الْعَلَاءِ عَنْ أَبِي سَلَمَةَ

Abu Kamel al-Jahdari and Abu Maan Zayd bin Yazid al-Raqashi narrated to us, and the pronunciation is from Abu Maan. They said: Khalid bin al-Harith told us, Abd al-Hamid bin Jaafar narrated to us, on the authority of al-Aswad bin al-Alaa, on the authority of Abu Salamah.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Qutayba told us, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Abi Asmaa Al-Rahbi, on the authority of Thawban. He will not destroy it with a common law, and that no enemy from other than themselves will rule over them, so he will violate their eggs, and my Lord said, O Muhammad, if I decree a judgment, it will not be rejected, and I have given you to your nation that I will not destroy them with a common law, and that I will not rule over them an enemy from other than themselves, so that they will destroy their egg, even if all parts of it gather on them or He said: From between its regions, so that some of them destroy each other and enslave each other. Abu Issa said: This is a good and authentic hadith

أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ حَدَّثَنَا شُعَيْبٌ قَالَ حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَأْتِي الْإِبِلُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا هِيَ لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَؤُهُ بِأَخْفَافِهَا وَتَأْتِي الْغَنَمُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَؤُهُ بِأَظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا قَالَ وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ يَا مُحَمَّدُ فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ فَيَقُولُ يَا مُحَمَّدُ فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ قَالَ وَيَكُونُ كَنْزُ أَحَدِهِمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ أَنَا كَنْزُكَ فَلَا يَزَالُ حَتَّى يُلْقِمَهُ أُصْبُعَهُ

Imran bin Bakkar told us, he said: Ali bin Ayash told us, he said: Shuaib told us, he said: Abu Al-Zinad told me from what Abd Al-Rahman Al-Araj narrated from what he mentioned that he heard Abu Hurairah narrate it. It is her right to fold it with its hooves, and the sheep come to their master in the

best way they were. None of you will come on the Day of Resurrection with a sheep carrying it on his neck to it, and he will say, O Muhammad, so I will say, I do not possess anything for you, I have conveyed it.

- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنٍ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ مَرَرْتُ عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَقُلْتُ مَا أَنْزَلَكَ بِهَذِهِ الْأَرْضِ قَالَ كُنَّا بِالشَّأْمِ فَقَرَأْتُوالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ

Qutayba bin Saeed told us, Jarir told us, on the authority of Husayn, on the authority of Zaid bin Wahb, he said, “I passed by Abu Dharr in Al-Rabadha, and I said, ‘What brought you down on this land?

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْوَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ } قَالَ كُنَّا مَعَ النَّبِيِّ

Abd bin Hamid told us, Abd Allah bin Musa told us, on the authority of Israel, on the authority of Mansur, on the authority of Salem bin Abi Al-Jaad, on the authority of Thawban, he said, “When it was revealed, Those who hoard up gold and silver} He said: We were with the Prophet

- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا غَيْلَانُ عَنْ جَعْفَرِ بْنِ إِيَاسٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُوَالَّذِينَ يَكْنِزُونَ الذ

Othman bin Abi Shaybah told us, Yahya bin Ya’la Al-Muharibi told us, my father told us, Ghaylan told us, on the authority of Ja’far bin Ayas, on the authority of Mujahid, on the authority of Ibn Abbas, he said, “When this verse was revealed, those who hoard the treasure

و حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ أَبَا صَالِحٍ ذَكْوَانَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ اللَّهِ فَالْإِبِلُ قَالَ وَلَا صَاحِبُ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا وَمِنْ حَقِّهَا حَلَبُهَا يَوْمَ وِرْدِهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ قِيلَ يَا رَسُولَ

Suwayd bin Saeed told us, Hafs, meaning Ibn Maysara al-Sana’ani, narrated on the authority of Zayd bin Aslam that Abu Salih Dhakwan told him that he heard Abu Huraira say: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: There is no owner of gold or silver who does not pay what is due from it, unless on the Day of Resurrection it will be laid out for him. From fire, then warm it in the fire of hell, and his side, forehead and back are cauterized with it. Whenever it cools, it will be returned to him in a day the length of which is fifty thousand years, until it is judged among the worshippers, and he sees his way, either to heaven or to the fire. It was said, O Messenger of Allah, for the camels. He milked it on the day he returned it, unless on the Day of Resurrection it would be flattened with gurgling spots that were more abundant than it used to be, and not a single part of it was missing, which it folded with its hoofs and bitten with its mouths. It was said, O Messenger

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلَاءِ عَنْ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ قَدِمْتُ الْمَدِينَةَ فَبَيْنَا أَنَا فِي حَلْقَةٍ فِيهَا مَلَأٌ مِنْ قُرَيْشٍ إِذْ جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ أَخْشَنُ الْجَسَدِ أَخْشَنُ الْوَجْهِ فَقَامَ عَلَيْهِمْ فَقَالَ بَشِّرْ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ وَيُوضَعُ عَلَى نُغْضِ كَتِفَيْهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ يَتَزَلْزَلُ قَالَ فَوَضَعَ الْقَوْمُ رُءُوسَهُمْ فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئًا قَالَ فَأَدْبَرَ وَاتَّبَعْتُهُ حَتَّى جَلَسَ إِلَى سَارِيَةٍ فَقُلْتُ مَا رَأَيْتُ هَؤُلَاءِ إِلَّا كَرِهُوا مَا قُلْتَ لَهُمْ قَالَ إِنَّ هَؤُلَاءِ لَا يَعْقِلُونَ شَيْئًا إِنَّ خَلِيلِي أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَانِي فَأَجَبْتُهُ فَقَالَ أَتَرَى أُحُدًا فَنَظَرْتُ مَا عَلَيَّ مِنْ الشَّمْسِ وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ فَقُلْتُ أَرَاهُ فَقَالَ مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَبًا أُنْفِقُهُ كُلَّهُ إِلَّا ثَلَاثَةَ دَنَانِيرَ ثُمَّ هَؤُلَاءِ يَجْمَعُونَ الدُّنْيَا لَا يَعْقِلُونَ شَيْئًا قَالَ قُلْتُ مَا لَكَ وَلِإِخْوَتِكَ مِنْ قُرَيْشٍ لَا تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ قَالَ لَا وَرَبِّكَ لَا أَسْأَلُهُمْ عَنْ دُنْيَا وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْحَقَ بِاللَّهِ وَرَسُولِهِ

And Zuhair bin Harb told us, Ismail bin Ibrahim told us, on the authority of Al-Jurairi, on the authority of Abi Al-Alaa, on the authority of Al-Ahnaf bin Qais, he said: I came to Al-Madinah, and while I was in a circle in which there was a group of Quraysh, when a man came with rough clothes, rougher body, rougher face, so he stood up to them, and he said, “Tell the two treasurers a piece of bread that will be heated in the fire of Hell.” On the nipple of one of them until it comes out from the shrug of his shoulders and is placed on the shrug of his shoulders until it comes out of the nipple of his breasts, he said, so the people put their heads down, so I did not see any of them return anything to him. They understand something that my friend Aba Al-Qasim, may Allah’s prayers and peace be upon him, called me, so I answered him, and he said, “Do you see anyone?” What is wrong with you and your brothers from Quraysh? Do not disgrace them and be afflicted by them. He said: No, by your Lord, I do not ask them about this world, nor do I ask them about a religion until the truth is with Allah and His Messenger.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ وَتَقَارَبَا فِي اللَّفْظِ قَالَا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا

عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ شَهْرُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ ثُمَّ قَالَ أَيُّ شَهْرٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلَى قَالَ فَأَيُّ بَلَدٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ الْبَلْدَةَ قُلْنَا بَلَى قَالَ فَأَيُّ يَوْمٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ فَلَا تَرْجِعُنَّ بَعْدِي كُفَّارًا أَوْ ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا لِيُبَلِّغْ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ ثُمَّ قَالَ أَلَا هَلْ بَلَّغْتُ قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ وَرَجَبُ مُضَرَ وَفِي رِوَايَةِ أَبِي بَكْرٍ فَلَا تَرْجِعُوا بَعْدِي

Abu Bakr bin Abi Shaybah and Yahya bin Habib Al-Harithi narrated to us, and they converged in the wording. They said: Abd al-Wahhab al-Thaqafi narrated to us, on the authority of Ayyub, on the authority of Ibn Sirin, on the authority of Ibn Abi Bakra, on the authority of Abu Bakra, on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he said that time has turned around as it was when Allah created the heavens and the earth. Fourteen months, of which four are sacred, three consecutive Dhul-Qa’dah, Dhul-Hijjah, and Muharram, and Rajab, the month of Mudar, which is between Jumada and Sha’ban. He said, then he remained silent until we thought he would give it a new name. He said, “Is it not the city?” This day of yours, in this country of yours, in this month of yours, and you will meet your Lord, and He will ask you about your deeds, so do not turn back after me as infidels or astray, striking each other's necks, except to inform the absent witness, so perhaps some of those who convey it will be more aware of it than some of those who heard it. And in the narration of Abu Bakr Do not come back after me

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا ثَابِتٌ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ حَدَّثَهُ قَالَ نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي الْغَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ فَقَالَ يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا

Zuhair bin Harb, Abd bin Hamid, and Abdullah bin Abd al-Rahman al-Darmi told me. Abdullah told us, and the other two said, Habban bin Hilal told us, Hammam told us, Thabit told us, Anas bin Malik told us that Abu Bakr al-Siddiq narrated to him. By Allah, if one of them looked at his feet, he would see us under his feet. Then he said, “O Abu Bakr, what do you think of two? Allah is the third of them.”

- عن سالم بن عبيد ان رسول الله ﷺ لما قبض قالت الأنصارُ : منا أميرٌ ومنكم أميرٌ فقال عمرُ بنُ الخطابِ : من له مثلُ هذه الثلاثةِ : | ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا | من هم

On the authority of Salim bin Ubaid that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he died, the Ansar said: From us is a prince and from you is a prince. Omar Ibn Al-Khattab said: Who has such three: | The second of two, when they were in the cave, when he said to his companion, "Do not grieve, for Allah is with us." who are they

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ لِعَامِلٍ عَلَيْهَا أَوْ لِغَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِغَنِيٍّ اشْتَرَاهَا بِمَالِهِ أَوْ فَقِيرٍ تُصُدِّقَ عَلَيْهِ فَأَهْدَاهَا لِغَنِيٍّ أَوْ غَارِمٍ

Muhammad bin Yahya told us, Abd al-Razzaq informed us, Muammar informed us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Charity is not permissible for the rich except for five, for one who works on it, or for gas in the way of Allah, or for a rich person who bought it with his money, or for a poor person who gives charity to him So he gave it to a rich man or a debtor

و حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ غَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ الْفَتْحِ فَتْحِ مَكَّةَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْ مَعَهُ مِنْ الْمُسْلِمِينَ فَاقْتَتَلُوا بِحُنَيْنٍ فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ وَأَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنْ النَّعَمِ ثُمَّ مِائَةً ثُمَّ مِائَةً قَالَ ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ صَفْوَانَ قَالَ وَاللَّهِ لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَعْطَانِي وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ

And Abu al-Tahir Ahmad ibn Amr ibn Sarh told me Abdullah ibn Wahb told me Yunus on the authority of Ibn Shihab who said the Messenger of Allah, may Allah’s prayers and peace be upon him, invaded the conquest of Mecca, then the Messenger of Allah, may Allah’s prayers and peace be upon him, went out with those with him from the Muslims, so they fought with Hunayn, so Allah helped his religion and the Muslims and gave The Messenger of Allah, may Allah’s prayers and peace be upon him, on the day of Safwan bin Umayyah, one hundred blessings, then one hundred, then one hundred. Ibn Shihab told me Saeed bin Al-Musayyib said that Safwan said, “By Allah, the Messenger of Allah, may Allah’s prayers and peace be upon him, has given me what he has given me, and he is the most hated of people to me, so he continues to give me until he is the most beloved of people to me.”

حَدَّثَنَا قَبِيصَةُ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ أَوْ أَبِي نُعْمٍ شَكَّ قَبِيصَةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بُعِثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمبِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ و حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَعَثَ عَلِيٌّ وَهُوَ بِالْيَمَنِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذُهَيْبَةٍ فِي تُرْبَتِهَا فَقَسَمَهَا بَيْنَ الْأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ وَبَيْنَ عَلْقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلَابٍ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ فَتَغَيَّظَتْ قُرَيْشٌ وَالْأَنْصَارُ فَقَالُوا يُعْطِيهِ صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا قَالَ إِنَّمَا أَتَأَلَّفُهُمْ فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ نَاتِئُ الْجَبِينِ كَثُّ اللِّحْيَةِ مُشْرِفُ الْوَجْنَتَيْنِ مَحْلُوقُ الرَّأْسِ فَقَالَ يَا مُحَمَّدُ اتَّقِ اللَّهَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ فَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي فَسَأَلَ رَجُلٌ مِنْ الْقَوْمِ قَتْلَهُ أُرَاهُ خَالِدَ بْنَ الْوَلِيدِ فَمَنَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا وَلَّى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنْ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدَعُونَ أَهْلَ الْأَوْثَانِ لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ

Qabisah told us, Sufyan told us on the authority of his father, on the authority of Ibn Abi Yes, or Abi Yes, he doubted Qabisah on the authority of Abu Saeed Al-Khudri, he said, Ali, who was in Yemen, sent to the Prophet, may Allah bless him and grant him peace, a piece of gold in its soil, and he divided it between Al-Aqra' bin Habis Al-Hanthali, then one of Bani Mujashi', and between Uyaynah bin Badr Al-Fazari, and Alqamah bin Alatha Al-Amiri, then one of Bani Kilab, and between Zaid Al-Khail Al-Tayi, then one of Bani Nabhan. He gave him the leaders of the people of Najd and left us. He said, "I am just getting tired of them." Then a man approached, with dark eyes, thick forehead, thick beard, prominent cheeks, shaved head, and he said, "O Muhammad, fear Allah." Then the Prophet, may Allah's prayers and peace be upon him, said, "Who obeys Allah if I disobey him? Al-Waleed, but the Prophet, may Allah's prayers and peace be upon him, prevented him, and when he turned away, the Prophet, may Allah's prayers and peace be upon him, said: "Among these people of mine are people who recite the Qur'an, but it does not go beyond their throats.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو أَحْمَدَ قَالَا حَدَّثَنَا عِيسَى بْنُ عَبْدِ الرَّحْمَنِ الْبَجَلِيُّ مِنْ بَنِي بَجْلَةَ مِنْ بَنِي سُلَيْمٍ عَن طَلْحَةَ قَالَ أَبُو أَحْمَدَ حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَن عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ فَقَالَ لَئِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ أَعْتِقْ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَوَلَيْسَتَا بِوَاحِدَةٍ قَالَ لَا إِنَّ عِتْقَ النَّسَمَةِ أَنْ تَفَرَّدَ بِعِتْقِهَا وَفَكَّ الرَّقَبَةِ أَنْ تُعِينَ فِي عِتْقِهَا وَالْمِنْحَةُ الْوَكُوفُ وَالْفَيْءُ عَلَى ذِي الرَّحِمِ الظَّالِمِ فَإِنْ لَمْ تُطِقْ ذَلِكَ فَأَطْعِمْ الْجَائِعَ وَاسْقِ الظَّمْآنَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنْ الْمُنْكَرِ فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفَّ لِسَانَكَ إِلَّا مِنْ الْخَيْرِ

Yahya bin Adam and Abu Ahmed told us, they said Isa bin Abd al-Rahman al-Bajali, from Banu Bijla, from Banu Sulaym, on the authority of Talha, he said, Abu Ahmad told us, Talha bin Musraf, on the authority of Abd al-Rahman bin Awsajh, on the authority of Al-Bara bin Azib, he said: A Bedouin came to the Prophet, may Allah's prayers and peace be upon him, and he said, O Messenger of Allah He taught me a deed that will take me to Paradise, so he said, "If I had shortened the sermon, I have brought up the issue, freeing the soul and freeing the neck." He said, "O Messenger of Allah, are they not one?" Thirst, enjoining what is right and forbidding what is wrong. If you cannot bear that, then restrain your tongue except from good

حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا أَيُّوبُ عَنْ هَارُونَ بْنِ رِئَابٍ عَنْ كِنَانَةَ بْنِ نُعَيْمٍ عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ قَالَ حُمِّلْتُ حَمَالَةً فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ فِيهَا فَقَالَ أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَإِمَّا أَنْ نَحْمِلَهَا وَإِمَّا أَنْ نُعِينَكَ فِيهَا وَقَالَ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِثَلَاثَةٍ لِرَجُلٍ تَحَمَّلَ حَمَالَةَ قَوْمٍ فَيَسْأَلُ فِيهَا حَتَّى يُؤَدِّيَهَا ثُمَّ يُمْسِكُ وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَيَسْأَلُ فِيهَا حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ ثُمَّ يُمْسِكُ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ فَيَسْأَلُ حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ ثُمَّ يُمْسِكُ وَمَا سِوَى ذَلِكَ مِنْ الْمَسَائِلِ سُحْتًا يَا قَبِيصَةُ يَأْكُلُهُ صَاحِبُهُ سُحْتًا

Ismail told us, Job told us, on the authority of Harun bin Riyab, on the authority of Kinana bin Naim, on the authority of Qabisah bin Al-Makhariq, he said, "I carried a load, so I came to the Prophet, may Allah's prayers and peace be upon him, and asked him about it, and he said, 'Stay until we get the alms, so either we carry it, or we help you with it. So he asks for it until he pays it, then he withholds, and a man who has been afflicted with a catastrophe that has swept his money, so he asks for it until he gets a subsistence of subsistence or a portion of subsistence, then he refrains, and a man afflicted with poverty, and he asks until he obtains a subsistence of subsistence or a subsistence of subsistence, then he refrains.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا عَلَيْهِ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِغُرَمَائِهِ خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ

We were told by Qutayba bin Saeed, we were told by Laith, on the authority of Bakeer, on the authority of Iyad bin Abdullah, on the authority of Abi Saeed Al-Khudri, he said that a man was injured during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, due to fruits he bought, and his debt increased. The Messenger of Allah, may Allah's prayers and peace be upon him, said to his creditors: "Take what you find, and you have nothing but that." Yunus bin Abd

al-A’la told me, Abdullah bin Wahb told me, Amr bin al-Harith told me, on the authority of Bukair bin al-Ashaj, with this chain of narrators, a similar one.

- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَجُلٌ في غزوة تبوك في مجلس|٣| مَا رَأَيْتُ مِثْلَ قُرائنا هَؤُلَاءِ، أرغبَ بُطُونًا، وَلَا أكذبَ أَلْسُنًا، وَلَا أَجْبَنَ عِنْدَ اللِّقَاءِ فَقَالَ رَجُلٌ فِي الْمَسْجِدِ: كذبتَ، وَلَكِنَّكَ مُنَافِقٌ لَأُخ

- On the authority of Abdullah bin Omar, he said: A man said in the Battle of Tabuk in a gathering |3| I have not seen our readers like these, I desire stomachs, I don't lie in tongues, I don't coward when meeting, and a man in the mosque said: You lied, but you are a hypocrite for a brother

- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ هُوَ ابْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ آيَةُ الصَّد

- Ubaid Allah bin Saeed told us, Abu Al-Nu’man Al-Hakam told us, he is Ibn Abdullah Al-Basri, Shu’bah told us, on the authority of Suleiman, on the authority of Abi Wail, on the authority of Abi Masoud, may Allah be pleased with him, he said when the verse of Al-Sad was revealed

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيُحَامِلُ فَيُصِيبُ الْمُدَّ وَإِنَّ لِبَعْضِهِمْ الْيَوْمَ لَمِائَةَ أَلْفٍ

Saeed bin Yahya told us, my father told us, Al-A’mash told us, on the authority of Shaqiq, on the authority of Abu Masoud Al-Ansari, may Allah be pleased with him, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, if we were ordered to give alms, one of us would go to the market and get pregnant, and the tide would hit, and for some of them a day for a hundred thousand

- عَنْ ابْنِ عَبَّاسٍ قَال سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ دُعِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ عَلَيْهِ فَقَامَ إِلَيْهِ فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَح

On the authority of Ibn Abbas, he said: I heard Umar bin Al-Khattab say, when Abdullah bin Abi died, the Messenger of Allah, may Allah’s prayers and peace be upon him, was called to pray for him, so he stood up to him, and when he stood by him wanting to pray, he turned

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ أَخْبَرَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أُبَيٍّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ مَا

Muhammad bin Bashar told us, Yahya bin Said told us, Ubaid Allah told us, Nafi told us on the authority of Ibn Omar, he said Abdullah bin Abdullah bin Abi came to the Prophet, may Allah bless him and grant him peace, when he was

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ فَقَالَ حَبَسَهُمْ الْعُذْرُ

Musa bin Ismael told us, Hammad told us, on the authority of Hamid, on the authority of Musa bin Anas bin Malik, on the authority of his father, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “You have left behind people in Medina. While they are in the city, he said their imprisonment is an excuse

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا حَمَّادٌ عَنْ غَيْلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ مِنْ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ فَأُتِيَ بِإِبِلٍ فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ لَا يُبَارِكُ اللَّهُ لَنَا أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا قَالَ أَبُو مُوسَى فَأَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ مَا أَنَا حَمَلْتُكُمْ بَلْ اللَّهُ حَمَلَكُمْ إِنِّي وَاللَّهِ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ

Qutayba informed us, he said, Hammad told us, on the authority of Ghaylan bin Jarir, on the authority of Abu Burdah, on the authority of Abu Musa Al-Ash’ari, he said: I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, with a group of Ash’aris for us to mount. Some of us said to each other, Allah does not bless us. We came to the Messenger of Allah, may Allah’s prayers and peace be upon him, to bear him, so he swore that he would not bear us. On my right and I came which is better

- حَدَّثَنَا يَحْيَى حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ وَاللَّهِ مَا أَنْعَمَ الل

Yahya told us, Al-Layth narrated to us, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Abd al-Rahman bin Abdullah, that Abdullah bin Ka`b bin Malik said: I heard Ka`b bin Malik when he left behind from Tabuk, and Allah is not blessed by Allah

حَدَّثَنِي مُؤَمَّلُ بْنُ هِشَامٍ أَبُو هِشَامٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَوْفٌ حَدَّثَنَا أَبُو رَجَاءٍ حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا قَالَ فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقُصَّ وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ وَإِنَّهُمَا ابْتَعَثَانِي وَإِنَّهُمَا قَالَا لِي انْطَلِقْ وَإِنِّي انْطَلَقْتُ مَعَهُمَا وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَثْلَغُ رَأْسَهُ فَيَتَهَدْهَدُ الْحَجَرُ هَا هُنَا فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا

كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخِرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ قَالَ وَرُبَّمَا قَالَ أَبُو رَجَاءٍ فَيَشُقُّ قَالَ ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ قُلْتُ سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ قَالَ فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ قَالَ فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا قَالَ قُلْتُ لَهُمَا مَا هَؤُلَاءِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهَرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ أَحْمَرَ مِثْلِ الدَّمِ وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا قَالَ قُلْتُ لَهُمَا مَا هَذَانِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْآةِ كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلًا مَرْآةً وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا قَالَ قُلْتُ لَهُمَا مَا هَذَا قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ وَإِذَا بَيْنَ ظَهْرَيْ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طُولًا فِي السَّمَاءِ وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ قَالَ قُلْتُ لَهُمَا مَا هَذَا مَا هَؤُلَاءِ قَالَ قَالَا لِي انْطَلِقْ انْطَلِقْ قَالَ فَانْطَلَقْنَا فَانْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ قَالَ قَالَا لِي ارْقَ فِيهَا قَالَ فَارْتَقَيْنَا فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ قَالَ قَالَا لَهُمْ اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهَرِ قَالَ وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالَ قَالَا لِي هَذِهِ جَنَّةُ عَدْنٍ وَهَذَاكَ مَنْزِلُكَ قَالَ فَسَمَا بَصَرِي صُعُدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ قَالَ قَالَا لِي هَذَاكَ مَنْزِلُكَ قَالَ قُلْتُ لَهُمَا بَارَكَ اللَّهُ فِيكُمَا ذَرَانِي فَأَدْخُلَهُ قَالَا أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلَهُ قَالَ قُلْتُ لَهُمَا فَإِنِّي قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا فَمَا هَذَا الَّذِي رَأَيْتُ قَالَ قَالَا لِي أَمَا إِنَّا سَنُخْبِرُكَ أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنْ الصَّلَاةِ الْمَكْتُوبَةِ وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ وَمَنْخِرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحَجَرَ فَإِنَّهُ آكِلُ الرِّبَا وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْآةِ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ قَالَ فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَأَوْلَادُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَوْلَادُ الْمُشْرِكِينَ وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنًا وَشَطْرٌ قَبِيحًا فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ

Mummil bin Hisham Abu Hisham told us Ismail bin Ibrahim told us Awf told us Abu Raja told us Samura bin Jundub, may Allah be pleased with him, said that the Messenger of Allah, may Allah's prayers and peace be upon him, often asked his companions, "Has anyone among you seen a narrator?" He said one morning that two people came to me tonight, and that they had sent me, and that they told me to go, and I set out with them, and we came to a man lying down, and if another was standing on him with a rock, and if he was falling with the rock on his head, then he would hit his head, so the stone would be shaken here, then he would follow the stone and take it, and he would not return to it until his head was right as it was, then he would come back Then he will do to him the same as he did the first time. He said: I said to them, Glory be to Allah, what are these two? He said, "Maybe Abu Raja' said, so he cuts it." Then he turns to the other side, and he does with it the same as he did with the first side, so he does not empty from that side until that side becomes correct as it was, then he returns to it and does the same as he did the first time. So we went off and missed a proverb Al-Tanour, he said, "I think that he was saying, then there was noise and noises in it." He said, "So we looked into it, and behold, there were naked men and women, and if a flame came to them from below them, then when that flame came to them, they roared." It is like blood, and if there is a man swimming in the river swimming, and if on the river bank a man has collected many stones with him, and if that swimmer swims as much as he swims, then the one who has collected the stones comes to him, so he opens his mouth for him, and he bites him with a stone, so he goes swimming, then returns to him, and whenever he returns to him, he opens his mouth for him, so the top is a stone He said, "What are these two?" He said, "Go, go." He said, "So we went, and we came upon a man who hates women as haters. You don't see a man seeing a woman, and if he has a fire he swarms her and runs around her." I said to them, "What is this?" He said to me, "Go, go!" Between my back is a tall man, I can hardly see his head in the sky, and if the man is one of the most children I have ever seen, he said, I said to them: What is this, what are they? In it he said, so we ascended in it, so we ended up A city built with bricks of gold and bricks of silver, so we came to the gate of the city, so we opened it, and it opened for us, so we entered it, and we met men in it, half of their creation as the best of what you see, and half as the ugliest of what you see. They returned to us, that evil has gone from them, and they became in the best form. He said: They said to me: This is the Garden of Eden, and this is your house. Since tonight I have seen a wonder, so what is this that I saw? A man leaves his house in the morning and tells a lie that reaches the horizons. As for the naked men and women who are in a building like the oven, they are the adulterers and the adulterers. As for the man you came to swim in the river and gnaw stones, he ate usury. To her, he is the owner of the keeper of hell, and as for the tall man who is

in the garden, he is Abraham, may Allah bless him and grant him peace, and as for the two children around him, every newborn died on the fitrah. Good and bad part, for they are a people who have mixed good and bad deeds, and Allah has overlooked them

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى أَخْبَرَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ح و حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي عَنْ شُعْبَةَ عَنْ عَمْرٍو وَهُوَ ابْنُ مُرَّةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اللَّهُمَّ صَلِّ عَلَيْهِمْ فَأَتَاهُ أَبِي أَبُو أَوْفَى بِصَدَقَتِهِ فَقَالَ اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ح و حَدَّثَنَاه ابْنُ نُمَيْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ غَيْرَ أَنَّهُ قَالَ صَلِّ عَلَيْهِمْ

Narrated to us Yahya bin Yahya, Abu Bakr bin Abi Shaybah, Amr Al-Naqid, and Ishaq bin Ibrahim. Yahya told us Wake-up on the authority of Shu’bah, on the authority of Amr bin Murrah. Abdullah bin Abi Awfa said: Whenever a people gave him their alms, the Messenger of Allah, may Allah’s prayers and peace be upon him, used to say, “Oh Allah, bless them.” Then Abu Abi Awfa came to him with his alms, and he said, “O Allah, bless the family of Abi Awfa.” And we told him Ibn Numayr. Pray for them

- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ قَال سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ ي

- Abu Kuraib Muhammad bin Al-Ala told us, Waki` told us, Abbad bin Mansur told us, Al-Qasim bin Muhammad told us, he said I heard Abu Huraira say that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that Allah is

هو مسجدي هذا

This is my mosque

- أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللّ

Muhammad ibn Abd al-A'la informed us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyib, on the authority of his father.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ

- Abd bin Hamid told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman bin Ka`b bin Malik, on the authority of his father, he said: I did not lag behind the Messenger of Allah, may Allah bless him and grant him peace, in a campaign

ع T سورة يونس

T Surah Yunus

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَيَحْيَى بْنُ الْفَضْلِ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ قَالُوا حَدَّثَنَا حَاتِمُ بْنُ إِسْمَعِيلَ حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُوَافِقُوا مِنْ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةَ نَيْلٍ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ قَالَ أَبُو دَاوُد هَذَا الْحَدِيثُ مُتَّصِلٌ عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ لَقِيَ جَابِراً

Hisham bin Ammar, Yahya bin Al-Fadl and Suleiman bin Abd Al-Rahman told us, they said: Hatim bin Ismael told us, Yaqoub bin Mujahid Abu Hazra told us, on the authority of Ubadah bin Al-Walid bin Ubadah bin Al-Samit, on the authority of Jaber bin Abdullah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Do not pray against yourselves, and do not pray against Your children, and do not supplicate for your worshippers, and do not supplicate for your wealth. Do not agree with Allah, the Blessed and Exalted, the hour when He receives a bounty and then He responds to you.

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ

Imran bin Musa al-Laithi told us, Hammad bin Zaid told us, Ali bin Zaid bin Jadaan told us, on the authority of Abu Nadhra, on the authority of Abu Saeed that the Messenger of Allah, may Allah’s prayers and peace be upon him, stood up to deliver a sermon, and what he said was that the world is green and sweet, and that Allah has delegated you in it, so he looks at how you work.

حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ أَبُو الْعَلَاءِ حَدَّثَنَا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا وَعَلَى جَنْبَتَيْ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَفَرَّجُوا وَدَاعٍ يَدْعُو مِنْ جَوْفِ الصِّرَاطِ فَإِذَا أَرَادَ يَفْتَحُ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ وَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللَّهِ تَعَالَى وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللَّهِ تَعَالَى وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَالدَّاعِي فَوْقَ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

Al-Hassan bin Suwar Abu Al-Alaa told us, Layth, meaning Ibn Saad, on the authority of Muawiyah bin Saleh, that Abd al-Rahman bin Jubair told him on the authority of his father, on the authority of Al-Nawwas bin Sam’an Al-Ansari, on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, he said: The curtain is slackened, and at the door of the path is a caller who says: O people, enter the path all together, and do not watch, a farewell caller from the inside of the path, so if he wants to open any of those doors, he said, Woe, do not open it, for if you open it, you will enter it. The book of Allah Almighty and the caller above the path, preaching Allah in the heart of every Muslim

- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَيْسَرَةَ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

- Ubayd Allah bin Maysarah told us, he said, Abd al-Rahman bin Mahdi told us, Hammad bin Salamah told us, on the authority of Thabit al-Banani, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, on the authority of the Prophet, may Allah bless him and grant him peace.

الذين إذا رؤوا ذكر الله

Who, when they see, remember Allah

حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الْأَنْصَارِيَّةِ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخِيَارِكُمْ قَالُوا بَلَى قَالَ فَخِيَارُكُمْ الَّذِينَ إِذَا رُءُوا ذُكِرَ اللَّهُ تَعَالَى أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى قَالَ فَشِرَارُكُمْ الْمُفْسِدُونَ بَيْنَ الْأَحِبَّةِ الْمَشَّاءُونَ بِالنَّمِيمَةِ الْبَاغُونَ الْبُرَآءَ الْعَنَتَ

Ali bin Asim told us, he said Abdullah bin Othman bin Khathim told me on the authority of Shahr bin Hawshab on the authority of Asma bint Yazid Al-Ansariyyah, she said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Should I tell you the best of you?” Between loved ones who gossip with gossip and innocence

- حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّ

Zuhair bin Harb and Othman bin Abi Shaybah told us, they said Jarir told us on the authority of Ammara bin Al-Qaqaa on the authority of Abi Zara’a bin Amr bin Jarir that Umar bin Al-Khattab said that the Prophet, may Allah’s prayers and peace be upon him, said:

- و حَدَّثَنِي عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ كَانَ يَقُولُ فِي هَذِهِ الْآيَةِلَهُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ } قَالَ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ الصَّالِحُ أَوْ تُرَى لَهُ

He told me on the authority of Malik, on the authority of Hisham bin Urwa, on the authority of his father, that he used to say in this verse: “They have good tidings in this worldly life and in the Hereafter.”

حَدَّثَنَا سَهْلُ بْنِ أَبِي سَهْلٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صُيَّامًا فَقَالَ مَا هَذَا قَالُوا هَذَا يَوْمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَأَغْرَقَ فِيهِ فِرْعَوْنَ فَصَامَهُ مُوسَى شُكْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ أَحَقُّ بِمُوسَى مِنْكُمْ فَصَامَهُ وَأَمَرَ بِصِيَامِهِ

Sahl bin Abi Sahl told us, Sufyan bin Uyaynah told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas. We are more deserving of Musa than you, so he fasted and commanded that he fast

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا أَغْرَقَ الل

- Abd bin Hamid told us, al-Hajjaj bin Minhal told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mahran, on the authority of Ibn Abbas that the Prophet, may Allah’s prayers and peace be upon him, said when Allah drowned

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ أَخْبَرَنَا شُعْبَةُ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ ذَكَرَ أَحَدُهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةَ أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَيَرْحَمَهُ اللَّهُ أَوْ خَشْيَةَ أَنْ يَرْحَمَهُ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Muhammad bin Abd Al-Ala Al-Sanaani told us, Khalid bin Al-Harith told us, Shu’bah told us, Uday bin Thabit and Ata bin Al-Sayeb told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, one of them mentioned on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he mentioned that Gabriel, may Allah’s prayers and peace be upon him, made clay in Pharaoh’s mouth for fear that He says there is no god but Allah, so Allah will have mercy on him, or fearing that Allah will have mercy on him.

ع T سورة هود

T surah Hud

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ حَدَّثَنَا حَجَّاجٌ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ أَلَا إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ قَالَ سَأَلْتُهُ عَنْهَا فَقَالَ أُنَاسٌ كَانُوا يَسْتَحْيُونَ أَنْ يَتَخَلَّوْا فَيُفْضُوا إِلَى السَّمَاءِ وَأَنْ يُجَامِعُوا نِسَاءَهُمْ فَيُفْضُوا إِلَى السَّمَاءِ فَنَزَلَ ذَلِكَ فِيهِمْ

Al-Hassan bin Muhammad bin Sabah told us, Hajjaj told us, he said Ibn Jurayj told me Muhammad bin Abbad bin Jaafar told me that he heard Ibn Abbas reciting, but they dissuaded me.

حَدَّثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ إِنِّي عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ قَالُوا بَشَّرْتَنَا فَأَعْطِنَا فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ قَالُوا قَبِلْنَا جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ قَالَ كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ ثُمَّ أَتَانِي رَجُلٌ فَقَالَ يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ فَانْطَلَقْتُ أَطْلُبُهَا فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ

Abdan told us, he said Abu Hamzah told us on the authority of Al-A'mash on the authority of Jami bin Shaddad on the authority of Safwan bin Mahrez on the authority of Imran bin Husayn, he said that I was with the Prophet, may Allah's prayers and peace be upon him, when a people from Bani Tamim came to him, and he said, "Receive the good news, O Bani Tamim." The good news, O people of Yemen, when Banu Tamim did not accept it, they said, "We came before you, so that we may understand you in the religion, and to ask you about the beginning of this matter, what happened." He said, "Allah was and there was nothing before Him, and His Throne was on the water, then He created the heavens and the earth, and He wrote everything in the remembrance." Then a man came to me and said, "O Imran, catch your camel." I went, so I went to seek her, and then the mirage broke off without her, and I swear to Allah, I wish that she had gone and I did not stay

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ سَرْحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا الْمُقْرِئُ حَدَّثَنَا حَيْوَةُ ح و حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا نَافِعٌ يَعْنِي ابْنَ يَزِيدَ كِلَاهُمَا عَنْ أَبِي هَانِئٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا وَعَرْشُهُ عَلَى الْمَاءِ

Abu al-Tahir Ahmad bin Amr bin Abdullah bin Sarh told us Ibn Wahb told us Abu Hani al-Khawlani told me on the authority of Abi Abd al-Rahman al-Hubbali on the authority of Abdullah bin Amr bin al-Aas that he said I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say Allah wrote the quantities of creatures before He created the heavens and the earth with fifty thousand Sunnah, he said, and his throne is on the water, Ibn Abi Omar told us, Al-Maqri told us, Haywah told us, Muhammad bin Sahl Al-Tamimi told us, Ibn Abi Maryam told us, Nafi' meaning Ibn Yazid told us.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ وَأَخْبَرَنِي عَمْرٌو أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ

Yunus bin Abd Al-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-Ul-UU of the owners of the fire

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ عَنْ قَتَادَةَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ قَالَ رَجُلٌ لِابْنِ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ سَمِعْتُهُ يَقُولُ يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيْ رَبِّ أَعْرِفُ قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ

Zuhair bin Harb told us, Ismael bin Ibrahim told us, on the authority of Hisham al-Distawai, on the authority of Qatada, on the authority of Safwan bin Mahrez, he said a man said to Ibn Omar, how did you hear the Messenger of Allah, may Allah's prayers and peace be upon him, say in impeachment? He says, "Do you know?" He says, "My Lord, do I know?" He said, "I have covered it for you in this world, and I will forgive you today." Then he will be given a record of his good deeds.

عن أنس في حديث الشفاعة الطويل وفيه

On the authority of Anas in the long hadeeth of intercession and in it

وَلَكِنْ ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ وَيَسْتَحْيِي مِنْ ذَلِكَ

But go to Noah, for he is the first messenger sent by Allah to the people of the earth, and they come to him and he says, "I am not there," and he remembers asking his Lord what he has no knowledge of, and he is ashamed of that.

- حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَرِيمَ ابْنَ

- Al-Hussein bin Harith Al-Khuza'i Al-Marwazi told us, Al-Fadl bin Musa told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah's prayers and peace be upon him, said that the Noble Ibn

- حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَيُمْلِي لِ

Sadaqa bin Al-Fadl told us, Abu Muawiyah told us, Buraid bin Abi Burdah told us, on the authority of Abu Burdah, on the authority of Abu Musa, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said that Allah dictates to

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَال سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِغَ مِنْهُ فَقَالَ فِيمَا قَدْ فُرِغَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلٌّ مُيَسَّرٌ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Bandar told us, Abd al-Rahman bin Mahdi told us, Shu'bah told us, on the authority of Asim bin Ubaid Allah, he said: I heard Salim bin Abdullah talking on the authority of his father, he said Umar said, O Messenger of Allah, do you see that what we do in it is an innovated or an innovated matter, or in what has been completed from it? And every facilitator, as for the one who was among the people of happiness, he works for happiness, and as for the one who was among the people of misery, he works for misery.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ عَنْ أَبِي حَصِينٍ عَنْ الشَّعْبِيِّ عَنْ عَاصِمٍ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ أَحَدُ الْعَدَدَيْنِ مِنْ الْعَرَبِ وَالْآخَرُ مِنْ الْعَجَمِ فَقَالَ اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ

Narrated to us Harun bin Ishaq Al-Hammadani, narrated to me Muhammad bin Abd Al-Wahhab, on the authority of Mus'ar, on the authority of Abi Husayn, on the authority of Al-Sha'bi, on the authority of Asim Al-Adawi, on the authority of Ka'b bin Ujrah. After me are rulers, so whoever enters upon them and believes their lies and aids them in their oppression is not of me, and I am not of him, and he will not come to me at the Pond.

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي عَالَجْتُ امْرَأَةً فِي

Qutayba told us, Abu Al-Ahwas told us, on the authority of Sammak bin Harb, on the authority of Ibrahim, on the authority of Alqama and Al-Aswad, on the authority of Abdullah.

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةَ حَرَامٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ

- Muhammad bin Bashar told us, Yahya bin Said told us, on the authority of Suleiman Al-Taymi, on the authority of Abi Uthman, on the authority of Ibn Masoud, that a man had an unlawful kiss from a woman, so he came to the Prophet, may Allah's prayers and peace be upon him, and asked

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي الْيَسَرِ قَالَ أَتَتْنِي امْرَأَةٌ تَبْتَاعُ تَ

Abdullah bin Abd al-Rahman told us, Yazid bin Harun told us, Qais bin al-Rabee told us, on the authority of Othman bin Abdullah bin Mawhab, on the authority of Musa bin Talha, on the authority of Abi Al-Yusr, he said: A woman came to me to buy

ع T سورة يوسف

T Surah Yusuf

اخبرني عبدة حدثنا عبد الصمد عن عبد الرحمن عن ابيه عن ابن عمر رضي الله عنهما عن النبي ﷺ قال الكريم ابن الكريم ابن الكريم ابن الكريم يوسف بن يعقوب بن اسحاق بن ابراهيم عليهم السلام

Abdah told me, Abd al-Samad told us, on the authority of Abd al-Rahman, on the authority of his father, on the authority of Ibn Umar, may Allah be pleased with them both, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said, The Noble Ibn al-Karim, the son of the Noble, the son of the Noble Yusuf ibn Yaqoub ibn Ishaq ibn Ibrahim, peace be upon them

أَخْبَرَنِي عَبْدَةُ حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمْ السَّلَام

Abdah told me, Abd al-Samad told us, on the authority of Abd al-Rahman, on the authority of his father, on the authority of Ibn Umar, may Allah be pleased with them both, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said, The Noble Ibn al-Karim, the son of the Noble, the son of the Noble Yusuf ibn Yaqoub ibn Ishaq ibn Ibrahim, peace be upon them

حَدَّثَنِي مُحَمَّدٌ أَخْبَرَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَكْرَمُ قَالَ أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ قَالَ فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ قَالَ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي قَالُوا نَعَمْ قَالَ فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوا تَابَعَهُ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ

Muhammad told me, Abduh told us, on the authority of Ubayd Allah, on the authority of Saeed bin Abi Saeed, on the authority of Abu Hurairah, may Allah be pleased with him, he said. Allah is the son of the Khalil of Allah. They said, “We do not ask you about this.” He said, “So about the minerals of the Arabs, you ask me.” They said, “Yes.” He said, “Then the best of you in the Jahiliyyah are the best of you in Islam, if they understand fiqh.” Followed by Abu Usama on the authority of Ubayd Allah.

- حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ بَكْرِ بْنِ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ

Saeed bin Taleed told us, Abd al-Rahman bin al-Qasim narrated to us, on the authority of Bakr bin Mudar, on the authority of Amr bin al-Harith, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab, on the authority of Saeed bin al-Musayyib and Abi Salama bin Abd al-Rahman, on the authority of

- حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَرِيمَ ابْنَ

- Al-Hussein bin Harith Al-Khuza’i Al-Marwazi told us, Al-Fadl bin Musa told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the Noble Ibn

ع T سورة الرعد

T Surah Al-Ra'd

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا مَعْنٌ قَالَ حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ

Ibrahim bin Al-Mundhir told us, Ma’an told us, he said Malik told me on the authority of Abdullah bin Dinar on the authority of Ibn Omar, may Allah be pleased with them both, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said the keys to the unseen are five that only Allah knows. No one knows when the rain will come but Allah, and no soul knows in which land it will die, and no one knows when the Hour will come but Allah

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ وَقَالَ خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فُلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ وَرَوَاهُ وَرْقَاءُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ

Ismail told us, Malik told me on the authority of Abu al-Zinad on the authority of al-Araj on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “You have successive angels at night and angels during the day, and they gather in the afternoon prayer and the dawn prayer. And they were praying, and we came to them while they were praying. Khalid bin Mukhalled said: Sulayman told us, Abdullah bin Dinar told me, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever gives in charity the equivalent of a date of good earnings, and only good things go up to Allah, then Allah accepts it with His right hand and then grows it for its owner. Just as one of you rears a colt until it becomes like a mountain. It was narrated by Warqa’ on the authority of Abdullah bin Dinar on the authority of Saeed bin Yasar on the authority of Abu Hurairah on the authority of the Prophet, may Allah’s prayers and peace be upon him, and only good things ascend to Allah

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ وَكَانَ يَكُونُ فِي بَنِي عِجْلٍ عَنْ بُكَيْرِ بْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَقْبَلَتْ يَهُودُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا أَبَا الْقَاسِمِ أَخْبِرْنَا عَنْ الرَّعْدِ مَا هُوَ قَالَ مَلَكٌ مِنْ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ فَقَالُوا فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ قَالَ زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَنْتَهِيَ إِلَى حَيْثُ أُمِرَ قَالُوا صَدَقْتَ فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَالَ اشْتَكَى عِرْقَ النَّسَا فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا لُحُومَ الْإِبِلِ وَأَلْبَانَهَا فَلِذَلِكَ حَرَّمَهَا قَالُوا صَدَقْتَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Abdullah bin Abd al-Rahman told us, Abu Naim told us, on the authority of Abdullah bin Al-Walid, and he used to be among Bani Ajl, on the authority of Bukayr bin Shihab, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Jews came to the Prophet, may Allah’s prayers and peace be upon him, and they said, O Aba Al-Qasim, tell us about thunder, what is it? One of the angels is entrusted with the clouds. He has piercings of fire with which he drives the clouds wherever Allah wills. They said, “What is this sound that we hear?” He said, “Rebuking him with the clouds, when he

rebukes it until it ends where he is commanded." They said, "You are right." So tell us what Israel has forbidden for himself. That is why he prohibited it. They said, "You have spoken the truth." He said, "This is a strange, good hadith."

ع T سورة إبراهيم

T Surah Ibrahim

حَدَّثَنَا وَكِيعٌ عَنْ عُمَرَ بْنِ ذَرٍّ قَالَ قَالَ مُجَاهِدٌ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَبْعَثْ اللَّهُ نَبِيًّا إِلَّا بِلُغَةِ قَوْمِهِ

Wakee told us on the authority of Umar bin Dhar, he said Mujahid said on the authority of Abi Dhar, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, said: Allah did not send a prophet except in the language of his people

- قام موسى يوماً فى قومه فذكرهم بأيام الله، وأيام الله نعماؤه

Moses stood up one day with his people and reminded them of the days of Allah, and the days of Allah they blessed

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَإِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ النَّخْلَةُ

We were told by Qutayba bin Saeed, Ismail bin Jaafar told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Omar, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that among the trees there is a tree whose leaves do not fall, and it is like a Muslim, so tell me what it is, so people fell into the desert trees. So I felt ashamed, then they said: Tell us what it is, O Messenger of Allah. He said: It is the palm tree

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِنَاعٍ عَلَيْهِ رُطَبٌ فَقَالَ مَثَلُ

- Abd bin Hamid told us, Abu Al-Walid told us, Hammad bin Salamah told us, on the authority of Shuaib bin Al-Habbab, on the authority of Anas bin Malik, he said: A mask was brought to the Messenger of Allah, may Allah's prayers and peace be upon him, with fresh dates on it, and he said the same

- حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَ

Abu al-Walid al-Tayalisi told us, Shu'bah told us, on the authority of Alqamah bin Murthad, on the authority of Saad bin Ubaidah, on the authority of Al-Bara bin Azib, that the Messenger of Allah, may Allah's prayers and peace be upon him, said that if a Muslim pours into the mouth,

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَيُثَبِّتُ اللَّهُ الَّ

- Muhammad bin Bashar told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Alqamah bin Murthad, on the authority of Saad bin Ubaidah, on the authority of Al-Bara bin Azib, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said:

عن ابن عباس رضي الله عنهما في قوله تعالى يثبت الله الذين آمنوا بالقول الخ قال المخاطبة في القبر من ربك وما دينك ومن نبيك وفي الآخرة مثل ذلك

On the authority of Ibn Abbas, may Allah be pleased with them both, in the words of the Most High, Allah proves those who believe by saying, etc. He said, "The address in the grave is from your Lord, and what is your religion, and from your Prophet, and in the Hereafter there is something like that."

- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ سَمِعَ ابْنَ عَبَّاسٍأَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا } قَالَ هُمْ كُفَّارُ أَهْلِ مَكَّةَ

- Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ataa, that Ibn Abbas heard that you did not see those who exchanged the blessings of Allah for disbelief} He said: They are the infidels of the people of Mecca

- حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاالَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا } قَالَ هُمْ وَاللَّهِ كُفَّارُ قُرَيْشٍ قَالَ عَمْرٌو هُمْ قُرَيْشٌ وَمُحَمَّدٌ صَلّ

Al-Humaidi told us, Sufyan told us, Amr told us, on the authority of Ataa, on the authority of Ibn Abbas, may Allah be pleased with them, those who exchanged the blessing of Allah for disbelief} He said, By Allah, they are the infidels of Quraysh.

- حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدَفِيُّ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ ال

Yunus bin Abd al-Ala al-Sadafi told me, Ibn Wahb told us, he said Amr bin al-Harith told me that Bakr bin Sawada told him on the authority of Abd al-Rahman bin Jubair on the authority of Abdullah bin Amr bin al-Aas that the

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ جَمِيعًا عَنْ إِسْمَعِيلَ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِ الْحِجْرِ لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ

Yahya bin Ayoub, Qutaybah bin Saeed and Ali bin Hajar told us all on the authority of Ismael. Weeping, and if you are not weeping, then do not enter upon them, lest you be afflicted with the same as what afflicted them

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ تَلَتْ عَائِشَةُ هَذِهِ الْآيَةَيَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ } قَالَتْ يَا رَسُولَ اللَّهِ فَأَيْنَ يَكُونُ النَّاسُ ق

- Ibn Abi Omar told us, Sufyan told us, on the authority of Dawud Ibn Abi Hind, on the authority of Al-Sha'bi, on the authority of Masruq.

وفي رواية على متن جهنم

And in the novel on board hell

ع T سورة الحجر

T Surah Al-Hijr

نَّ نَاسًا مِنْ أُمَّتِي يُعَذَّبُونَ بِذُنُوبِهِمْ ، فَيَكُونُونَ فِي النَّارِ مَا شَاءَ اللَّهُ أَنْ يَكُونُوا ، ثُمَّ يُعَيِّرُهُمْ أَهْلُ الشِّرْكِ فَيَقُولُونَ لَهُمْ : مَا نَرَى مَا كُنْتُمْ تُخَالِفُونَا فِيهِ مِنْ تَصْدِيقِكُمْ وَإِيمَانِكُمْ نَفَعَكُمْ ، لِمَا يُرِيدُ اللَّهُ أَنْ يُرِيَ أَهْلَ الشِّرْكِ مِنَ الْحَسْرَةِ ، فَمَا يَبْقَى مُوَحِدٌ إِلا أَخْرَجَهُ اللَّهُ إ

People from my nation are being punished for their sins, so they will be in Hell as long as Allah wills them to be, then the people of polytheism will reproach them and say to them: We do not see what you used to disagree with us regarding your ratification and belief benefiting you. a

- رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ|

Perhaps those who disbelieved would like to be Muslims

- إبَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ| مَا كُنْتُمْ تَقُولُونَ لِمِثْلِ هَذَا فِي الْجَاهِلِيَّةِ إِذَ

- |While the Messenger of Allah, may Allah's prayers and peace be upon him, was sitting with a group of his companions, when a star was shot and it became enlightened, the Messenger of Allah, may Allah's prayers and peace be upon him, said: What did you say to such a thing in ignorance?

- أثر عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ قَالَ فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُ

It has been narrated on the authority of Ibn Abbas that he said: A woman praying behind the Messenger of Allah, may Allah's prayers and peace be upon him, was a beautiful woman, one of the best of people.

- عن عبد الله بن عباس رضي الله عندما قال مَا خَلَقَ اللَّهُ وَمَا ذَرَأَ وَمَا بَرَأَ نَفْسًا أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ، وَمَا سَمِعْتُ اللَّهَ أَقْسَمَ بِحَيَاةِ أَحَدٍ غَيْرِهِ

On the authority of Abdullah bin Abbas, may Allah be pleased with him, when he said, "What Allah created, what He created, and what He created, and who did not justify a soul is more honorable to Him than Muhammad, peace be upon him, and I did not hear Allah swear by the life of anyone other than Him."

- اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ قَرَأَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ }

"Beware of the insight of the believer, for he looks with the light of Allah." Then we read two verses about that for those who are tempted.

الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Praise be to Allah, the mother of the Qur'an, the mother of the book, and the seven utterances. Abu Issa said, "This is a good and authentic hadith."

مَا أَنْزَلَ اللَّهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ

What Allah has revealed in the Torah or in the Gospels like the Mother of the Qur'an, and it is the Seven Muthani, and it is divided between Me and My worshipper, and My worshipper shall have what he asked.

إِنَّ مَثَلِي وَمَثَلَ مَا بَعَثَنِيَ اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مُهْلَتِهِمْ وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمْ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنْ الْحَقِّ

My parable and what Allah has sent me with is like a man who came to his people and said, "O my people, I saw the army with my own eyes, and I am the naked warner, so come to the rescue." So a party of his people obeyed him, so they indulged him, so they departed at their time, and a party of them lied, so they became in their place, so the army became them, so it destroyed them and invaded them. Disobeyed me and lied what I came from the truth

- أثر عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاالَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ } قَالَ هُمْ أَهْلُ الْكِتَابِ جَزَّءُوهُ أَجْزَاءً فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ

- Tradition on the authority of Ibn Abbas, may Allah be pleased with them both, who made the Qur'an fragments.

مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هَذِهِ الشَّعَفِ أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ لَيْسَ مِنْ النَّاسِ إِلَّا فِي خَيْرٍ و حَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ وَيَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ كِلَاهُمَا عَنْ أَبِي حَازِمٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَقَالَ عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ وَقَالَ فِي شِعْبَةٍ مِنْ هَذِهِ الشِّعَابِ خِلَافَ رِوَايَةِ يَحْيَى و حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَى حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ وَقَالَ فِي شِعْبٍ مِنْ الشِّعَابِ

Among the best for people's livelihood is a man holding the reins of his horse in the way of Allah, flying on his board, whenever he hears an alarm or panic, he flies on it, desiring to kill and die in his apparitions, or a man in booty at the top of a branch of these branches or the bottom of a valley of these valleys, who performs prayer, pays zakat, and worships his Lord until he comes to him. Certainty is not from people except in goodness, and we told him Qutayba bin Saeed on the authority of Abdul Aziz bin Abi Hazim and Yaqoob, meaning Ibn Abd al-Rahman al-Qari, both of them on the authority of Abi Hazim with this chain of narrators like it, and he said on the authority of Baja bin Abdullah bin Badr, and he said in a branch of these branches contrary to Yahya's narration, and we told him Abu Bakr bin Abi Shaybah, Zuhair bin Harb and Abu Kuraib said: Waki` narrated to us on the authority of Osama bin Zaid on the authority of Baaja bin Abdullah al-Juhani on the authority of Abu Huraira on the authority of the Prophet, may Allah bless him and grant him peace, in the sense of the hadith of Abu Hazim on the authority of Baaja, and he said in a branch of the coral

ع T سورة النحل

T Surah An-Nahl

إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا

Allah does not oppress a believer with a good deed for which he is given in this world and rewarded for it in the Hereafter.

- مثل المؤمن مثل النخلة، لا تأكل إلا طيباً، ولا تضع إلا طيبا

- The example of a believer is like the palm tree: it does not eat anything but good, and it does not put anything but good

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْبُخْلِ وَالْكَسَلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah, I seek refuge in You from miserliness and laziness, the worst of life, the torment of the grave, and the trials of life and death

- ألا تجلس؟ ما فعلت؟ وَفَطِنْتَ لِذَاكَ؟ أَتَانِي رَسُولُ اللَّهِ آنِفًا وَأَنْتَ جَالِسٌ قَالَ رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ فَمَا قَالَ لَكَ قَالَإِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنْ الْفَحْشَاء

- Don't you sit down? what did you do? And you figured that out? The Messenger of Allah came to me while you were sitting. He said: The Messenger of Allah said: Yes. He said: What did he say to you?

- أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَام فَأَمَرَنِي أَنْ أَضَعَ هَذِهِ الْآيَةَ بِهَذَا الْمَوْضِعِ مِنْ هَذِهِ السُّورَةِإِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنْ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَع

Jibril, peace be upon him, came to me and commanded me to put this verse in this place in this surah: Allah commands justice, kindness, and giving to relatives, and He forbids immorality, wrongdoing, and transgression.

- عن محمد بن عمار بن ياسر قال أَخَذَ الْمُشْرِكُونَ عَمَّارَ بْنَ يَاسِرٍ فَلَمْ يَتْرُكُوهُ حَتَّى سَبَّ النَّبِيَّ ، ﷺ، وَذَكَرَ آلِهَتَهُمْ بِخَيْرٍ ، ثُمَّ تَرَكُوهُ فَلَمَّا أَتَى رَسُولَ اللَّهِ ، ﷺ، قَالَ : مَا وَر

On the authority of Muhammad bin Ammar bin Yasir, he said: The polytheists seized Ammar bin Yasir, and they did not leave him until he insulted the Prophet, may Allah bless him and grant him peace, and mentioned their gods well, then they left him. When the Messenger of Allah, may Allah bless him and grant him peace, came, he said: What

- أثر أُبَيُّ بْنُ كَعْبٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنْ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا وَمِنْ الْمُهَاجِرِينَ سِتَّةٌ فِيهِمْ حَمْزَةُ فَمَثَّلُوا بِهِمْ فَقَالَتْ الْأَنْصَارُ لَئِنْ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَن

The report of Ubayy ibn Ka`b said that when it was the day of Uhud, sixty-four men from the Ansar were injured, and six from the Muhajireen, among them Hamzah, so they mutilated them.

ع T سورة الإسراء

T Surah Al-Isra

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُلْجَمًا مُسْرَجًا فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرِيلُ أَبِمُحَمَّدٍ تَفْعَلُ هَذَا فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللَّهِ مِنْهُ قَالَ فَارْفَضَّ عَرَقًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ

Ishaq bin Mansur told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, that the Prophet, may Allah’s prayers and peace be upon him, was brought to Al-Buraq on the night of his captivity, with a brigade in him, saddled, and he found it difficult for him. It is strange and we do not know it except from the hadeeth of Abd al-Razzaq

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ الزُّبَيْرِ بْنِ جُنَادَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Yaqoub bin Ibrahim al-Dawraqi told us, Abu Tamila told us, on the authority of Zubair bin Janada, on the authority of Ibn Buraydah, on the authority of his father, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: When we reached Jerusalem, Gabriel said with his finger, and he pierced the stone with it and pulled the lightning with it.

- حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْ

- Shayban bin Farukh told us, Hammad bin Salamah told us, Thabit Al-Banani told us, on the authority of Anas bin Malik that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I was brought with Al-Buraq, which is a white animal that is tall and tall.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَا اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ

Qutayba bin Saeed told us, Layth told us, on the authority of Aqil, on the authority of Al-Zuhri, on the authority of Abu Salama bin Abd al-Rahman, on the authority of Jabir bin Abdullah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “When the Quraysh lied to me, I stood in the stone, so Allah exalted Jerusalem for me, so I began to tell them about His signs while I looked at him.”

قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعَةٌ يَوْمَ الْقِيَامَةِ رَجُلٌ أَصَمُّ لَا يَسْمَعُ شَيْئًا وَرَجُلٌ أَحْمَقُ وَرَجُلٌ هَرَمٌ وَرَجُلٌ مَاتَ فِي فَتْرَةٍ فَأَمَّا الْأَصَمُّ فَيَقُولُ رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا وَأَمَّا الْأَحْمَقُ فَيَقُولُ رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَالصِّبْيَانُ يَحْذِفُونِي بِالْبَعْرِ وَأَمَّا الْهَرَمُ فَيَقُولُ رَبِّي لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَعْقِلُ شَيْئًا وَأَمَّا الَّذِي مَاتَ فِي الْفَتْرَةِ فَيَقُولُ رَبِّ مَا أَتَانِي لَكَ رَسُولٌ فَيَأْخُذُ مَوَاثِيقَهُمْ لَيُطِيعُنَّهُ فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ قَالَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا قَالَ حَدَّثَنَا عَلِيٌّ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنِ الْحَسَنِ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ مِثْلَ هَذَا غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا

He said: Ali bin Abdullah told us, Muadh bin Hisham told us, he said my father told me on the authority of Qatadah on the authority of Al-Ahnaf bin Qais on the authority of Al-Aswad bin Saree’ that the Prophet of Allah, may Allah’s prayers and peace be upon him, said: “There will be four things on the Day of Resurrection: a deaf man who does not hear anything, a foolish man, an old man, and a man who died in a period of time. My Lord, Islam has come, and I have not heard anything, and as for the fool, he says, “My Lord, Islam has come, and the boys are throwing me with dung.” As for the old, he says, “My Lord, Islam has come, and I do not understand anything.” And as for the one who died during the period, he says, “My Lord, no messenger came to me.” So he takes their covenants to obey him, and sends them to enter the Fire. He said, “By the One who is the soul of Muhammad.” In his hand, if they entered it, it would be cool and safe for them. He said: Ali told us, Muadh bin Hisham told us, he said: My father told me, on the authority of Al-Hassan, on the authority of Abi Rafi, on the authority of Abi Huraira, like this, except that he said at the end of it.

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا لَيْثٌ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ أَتَى رَجُلٌ مِنْ بَنِي تَمِيمٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ذُو مَالٍ كَثِيرٍ وَذُو أَهْلٍ وَوَلَدٍ وَحَاضِرَةٍ فَأَخْبِرْنِي كَيْفَ أُنْفِقُ وَكَيْفَ أَصْنَعُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ وَتَصِلُ أَقْرِبَاءَكَ وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينِ فَقَالَ يَا رَسُولَ اللَّهِ أَقْلِلْ لِي قَالَ فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا فَقَالَ حَسْبِي يَا رَسُولَ اللَّهِ إِذَا أَدَّيْتُ الزَّكَاةَ إِلَى رَسُولِكَ فَقَدْ بَرِئْتُ مِنْهَا إِلَى اللَّهِ وَرَسُولِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِذَا أَدَّيْتَهَا إِلَى رَسُولِي فَقَدْ بَرِئْتَ مِنْهَا فَلَكَ أَجْرُهَا وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا

Hashem bin Al-Qasim told us, Laith told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Anas bin Malik that he said, A man from Bani Tamim came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said, “O Messenger of Allah, I have a lot of money, and I have a family, a son, and a home, so tell me how I spend and how I do.” He said The Messenger of Allah, may Allah’s prayers and peace be upon him, pays zakat out of your money, for it is a purification that purifies you, connects with your relatives, and recognizes the rights of the beggar, the neighbor, and the poor. To Allah and His Messenger, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Yes, if you give it to my Messenger, then you are free of it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا حَرِيزٌ حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ عَنْ أَبِي أُمَامَةَ قَالَ إِنَّ فَتًى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لِي بِالزِّنَا فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَزَجَرُوهُ قَالُوا مَهْ مَهْ فَقَالَ ادْنُهْ فَدَنَا مِنْهُ قَرِيبًا قَالَ فَجَلَسَ قَالَ أَتُحِبُّهُ لِأُمِّكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ

وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِابْنَتِكَ قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِأُخْتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ أَفَتُحِبُّهُ لِعَمَّتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ أَفَتُحِبُّهُ لِخَالَتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ قَالَ فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ فَلَمْ يَكُنْ بَعْدُ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ حَدَّثَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا جَرِيرٌ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ أَنَّ أَبَا أُمَامَةَ حَدَّثَهُ أَنَّ غُلَامًا شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَهُ

Yazid bin Harun told us, Hariz told us, Salim bin Aamer told us, on the authority of Abi Umamah, he said that a young boy came to the Prophet, may Allah's prayers and peace be upon him, and said, "O Messenger of Allah, does he permit me to commit adultery?" May Allah make me your ransom. He said, "Nor do people like it for their mothers." He said, "Would you like it for your daughter?" He said, "No, by Allah, O Messenger of Allah, may Allah make me your ransom." He said, "No, by Allah, may Allah make me your ransom." He said, "No, by Allah, may Allah make me your ransom." He said, "Neither do people like it for their sisters." He said, "Put it for your aunt." He said, "No, by Allah, may Allah make me your ransom." He said, "No People love it for their aunts. He said, "Would you like it for your aunt?" He said, "No, by Allah, may Allah make me your ransom." He said, "Neither do people like it for their aunts." So he put his hand on him and said, "O Allah, forgive his sin, purify his heart, and guard his chastity." After that, the boy did not turn to anything. A young boy came to the Prophet, may Allah bless him and grant him peace, and reminded him

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خُفِّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَام الْقُرْآنُ فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ رَوَاهُ مُوسَى بْنُ عُقْبَةَ عَنْ صَفْوَانَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Muhammad told us Abd al-Razzaq told us Muammar told us on the authority of Hammam on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "The Qur'an was lightened for David, peace be upon him, so he would order his animals to be saddled, so he would read the Qur'an before his animals were saddled, and he would only eat from the work of his hand Narrated by Musa bin Uqbah, on the authority of Safwan, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah bless him and grant him peace

- حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي هَذِهِ الْآيَةِالَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ الْوَسِي

Bishr bin Khalid told us, Muhammad bin Jaafar told us, on the authority of Shuba, on the authority of Suleiman, on the authority of Ibrahim, on the authority of Abi Muammar, on the authority of Abdullah, may Allah be pleased with him, in this verse, those who call seek to their Lord, the All-Moussi.

- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ قَالَ عَبْد اللَّهِ بْن أَحْمَد وَسَمِعْتُهُ أَنَا مِنْهُ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيَاسٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ صَلَّى الل

Othman bin Muhammad told us, Abdullah bin Ahmed said, and I heard him from him, Jarir told us, on the authority of Al-Amash, on the authority of Jaafar bin Iyas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The people of Mecca asked the Prophet, may Allah bless him and grant him peace

- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ } قَالَ هِيَ رُؤْيَا عَيْنٍ أُرِيَهَا رَسُولُ اللَّ

- Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with him, and we made the narration that we showed you nothing but a trial for people} He said: It is an eye narration that I show the Messenger of Allah

عن أبي برزة الأسلمي رضي الله عنه قال كان رسول الله ﷺ يصلي الظهر إذا زاغت الشمس ثم تلا أقم الصلاة لدلوك الشمس الخ

On the authority of Abu Barzah Al-Aslami, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to pray the noon prayer when the sun had passed noon, then he recited the prayer until the sun had set, etc.

- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَ

Abdullah bin Muhammad told me, Abd Al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Abu Salamah and Ibn Al-Musayyib, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said:

- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِعَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا } سُئِل

Abu Kuraib told us, Wakee told us, on the authority of Daoud bin Yazid Al-Za'afari, on the authority of his father, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said in his saying: "Perhaps your Lord will raise you to a praised station."

حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَنَا وَأُمَّتِي عَلَى تَلٍّ وَيَكْسُونِي رَبِّي تَبَارَكَ وَتَعَالَى حُلَّةً خَضْرَاءَ ثُمَّ يُؤْذَنُ لِي فَأَقُولُ مَا شَاءَ اللَّهُ أَنْ أَقُولَ فَذَاكَ الْمَقَامُ الْمَحْمُودُ

Yazid bin Abd Rabbo told us, he said Muhammad bin Harb told me, he said Al-Zubaidi told me on the authority of Al-Zuhri, on the authority of Abd Al-Rahman bin Abdullah bin Ka'b bin Malik, on the authority of Ka'b bin Malik, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "People will be resurrected on the Day of Resurrection, and I and my nation will be on a hill and clothed me with my Lord, the Blessed and Most High A green suit, then permission is given to me, so I say whatever Allah wills that I say, for that is the praised station

حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ آدَمَ بْنِ عَلِيٍّ قَالَ سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُثًا كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا يَقُولُونَ يَا فُلَانُ اشْفَعْ يَا فُلَانُ اشْفَعْ حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَلِكَ يَوْمَ يَبْعَثُهُ اللَّهُ الْمَقَامَ الْمَحْمُودَ

Ismail bin Aban told me, Abu Al-Ahwas told us, on the authority of Adam bin Ali, he said: I heard Ibn Umar, may Allah be pleased with him, say that on the Day of Resurrection, people will kneel on their knees, every nation following its Prophet, saying, "So-and-so, intercede, O so-and-so, intercede until the intercession ends with the Prophet, may Allah's prayers and peace be upon him, for that is the day Allah will resurrect him." Mahmoud

- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثُمَّ أُمِرَ بِالْهِجْرَةِ فَنَزَلَتْ عَلَيْهِوَقُلْ رَبِّ أَدْخِلِ

Ahmad bin Manea told us, Jarir told us, on the authority of Qaboos bin Abi Dhabyan, on the authority of his father, on the authority of Ibn Abbas.

- حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَحَ

Sadaqa bin Al-Fadl told us, Ibn Uyaynah told us, on the authority of Ibn Abi Najih, on the authority of Mujahid, on the authority of Abi Muammar, on the authority of Abdullah, may Allah be pleased with him, that the Prophet, may Allah's prayers and peace be upon him, entered Makkah on the day of the conquest and

- حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْثٍ و

Omar bin Hafs bin Ghiyath told us, my father told us, Al-A'mash told us, he said Ibrahim told me on the authority of Alqamah on the authority of Abdullah, may Allah be pleased with him, he said: While I was with the Prophet, may Allah's prayers and peace be upon him, in a plow and

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَتْ قُرَيْشٌ لِيَهُودَ أَعْطُونَا شَيْئًا نَسْأَلُ هَذَا الرَّجُلَ فَقَالَ سَلُوهُ عَنْ الرُّوحِ ق

Qutayba told us, Yahya bin Zakariyya bin Abi Zaida told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, he said that Quraysh said to the Jews, "Give us something to ask this man." He said, "Ask him about the soul."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا نَبِيَّ اللَّهِ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ بَلَى وَعِزَّةِ رَبِّنَا

Abdullah bin Muhammad told us, Yunus bin Muhammad Al-Baghdadi told us, Shayban told us on the authority of Qatada, Anas bin Malik, may Allah be pleased with him, told us that a man said, "O Prophet of Allah, the unbeliever will be gathered on his face on the Day of Resurrection." He said, "Is he not able to walk him on his face on the Day of Resurrection?" Qatada, yes, and the glory of our Lord

- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِوَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا } قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ

Ahmad bin Manea told us, Hashim told us, Abu Bishr told us on the authority of Saeed bin Jubair on the authority of Ibn Abbas in his saying, "Do not make your prayers loud and do not be afraid of them, and seek a way between that." It was revealed and the Messenger of Allah

- حَدَّثَنَا عَلِيٌّ حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَوَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا } أُنْزِلَتْ فِي الدُّعَاءِ

Ali told us, Malik bin Sa’ir told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, “Do not make your prayers loud and do not be afraid of them.” It was revealed regarding supplication.

ع T سورة الكهف

T Surat Al-Kahf

حَدَّثَنِي مَحْمُودٌ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَام لَأَطُوفَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ الْمَلَكُ قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ وَنَسِيَ فَأَطَافَ بِهِنَّ وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةٌ نِصْفَ إِنْسَانٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ وَكَانَ أَرْجَى لِحَاجَتِهِ
Mahmoud told me, Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Abu Hurairah, he said, Suleiman bin Dawood, peace be upon them both, said: I will go around tonight with a hundred women who give birth to each woman a boy who fights in the way of Allah, so the king said to him: Say, Allah willing, and he did not say it and forgot, so he circumnavigated them and only gave birth to one of them A woman is half a human being. The Prophet, may Allah’s prayers and peace be upon him, said if he had said, Allah willing, he would not have broken his oath, and it would have been more deferred for his need

- عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلِ بْنِ حُنيف قَالَ: نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ فِي بَعْضِ أَبْيَاتِهِ: ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ فَخَرَجَ يَلْتَمِسُهُمْ، فَوَجَد
On the authority of Abd al-Rahman bin Sahl bin Hanif, he said: It was revealed to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he is in some of his verses:

- أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَقَهُ وَفَاطِمَةَ

- Qutayba informed us, he said: Al-Layth narrated to us, on the authority of Aqil, on the authority of Al-Zuhri, on the authority of Ali Bin Hussein, that Al-Hussein Bin Ali narrated to him, on the authority of Ali Bin Abi Talib, that the Prophet, may Allah bless him and grant him peace, knocked him and Fatimah

- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ قُلْتُ لِابْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى بَن

- Ali bin Abdullah told us, Sufyan told us, Amr bin Dinar told us, he said Saeed bin Jubair told me, he said I said to Ibn Abbas that Nova Al-Bakali claims that Musa the owner of Al-Khidr is not Musa bin

- وَأَمَّا الْغُلَامُ } فَطُبِعَ يَوْمَ طُبِعَ كَافِرًا وَكَانَ أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَانًا وَكُفْرًافَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

And as for the boy, {so he was born the day he was born an unbeliever, and his parents had been sympathetic to him, and if he realized that he would have exhausted them out of tyranny and infidelity, then we were destined for their Lord to replace them with something better than him in purity and nearer in mercy.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَاهْتَزَّتْ تَحْتَهُ خَضْرَاءَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ
Yahya bin Musa told us, Abd al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, on the authority of Abu Hurayrah, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “It was called al-Khidr because he sat on a white fur, and green under him shook.” Abu Issa said, “This is a good, true, strange hadith.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ عَنْ حَبِيبَةَ عَنْ أُمِّ حَبِيبَةَ عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّهَا قَالَتْ اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَوْمِهِ وَهُوَ مُحْمَرٌّ وَجْهُهُ وَهُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ وَعَقَدَ بِيَدَيْهِ عَشَرَةً قَالَتْ زَيْنَبُ قُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ إِذَا كَثُرَ الْخَبَثُ
Abu Bakr bin Abi Shaybah told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Zainab, the daughter of Umm Salamah, on the authority of Habiba, on the authority of Umm Habiba, on the authority of Zainab bint Jahsh, that she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, woke up from his sleep with a red face saying, There is no god but Allah, woe to the Arabs From evil, today's conquest is close to destroying Gog and Magog, and he held ten hands with his hands. Zainab said, I said, O Messenger of Allah, shall we perish, and among us are the righteous? He said, If wickedness abounds

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعِجْلِيِّ عَنْ بِشْرِ بْنِ شَغَافٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا الصُّورُ قَالَ قَرْنٌ يُنْفَخُ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ
Suwayd bin Nasr told us Abdullah bin Al-Mubarak told us Suleiman Al-Taimi told us on the authority of Aslam Al-Ajli on the authority of Bishr bin Shaghaf on the authority of Abdullah bin Amr bin Al-

Aas, he said: A bedouin came to the Prophet, may Allah's prayers and peace be upon him, and he said: What are the images? More than one on the authority of Suleiman al-Taymi, and we only know him from his hadith

- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى ا

Muhammad bin Abdullah told us, Saeed bin Abi Maryam told us, Al-Mughirah bin Abd al-Rahman told us, he said Abu Zinad told me on the authority of Al-Araj on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَغْنَى الشُّرَكَاءِ عَنْ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ

Zuhair bin Harb told us, Ismael bin Ibrahim told us, Ruh bin Al-Qasim told us, on the authority of Al-Ala bin Abd al-Rahman bin Yaqoub, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Allah, the Blessed and Exalted, said, "I am self-sufficient in partners from polytheism.

و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ الدَّجَّالِ و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا هَمَّامٌ جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ قَالَ شُعْبَةُ مِنْ آخِرِ الْكَهْفِ و قَالَ هَمَّامٌ مِنْ أَوَّلِ الْكَهْفِ كَمَا قَالَ هِشَامٌ

And Muhammad bin Al-Muthanna told us, Muadh bin Hisham told us, my father told me, on the authority of Qatada, on the authority of Salim bin Abi Al-Jaad Al-Ghatfani, on the authority of Maadan bin Abi Talha Al-Yamari, on the authority of Abi Al-Darda' that the Prophet, may Allah's prayers and peace be upon him, said that whoever memorizes ten verses from the beginning of Surat Al-Kahf is protected from the Antichrist, and Muhammad bin Muhammad told us Al-Muthanna and Ibn Bashar said, Muhammad bin Jaafar told us, Shu'bah told us, Zuhair bin Harb told us, Abd al-Rahman bin Mahdi told us, Hammam told us all, on the authority of Qatadah with this chain of transmission.

ع T سورة مريم

T Surah Maryam

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نَجْرَانَ فَقَالُوا لِي أَلَسْتُمْ تَقْرَءُونَ يَا أُخْتَ هَارُونَ وَقَدْ كَانَ بَيْنَ عِيسَى وَمُوسَى مَا كَانَ فَلَمْ أَدْرِ مَا أُجِيبُهُمْ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِدْرِيسَ

Abu Said Al-Ashaj and Muhammad bin Al-Muthanna told us, they said, Ibn Idris narrated to us, on the authority of his father, on the authority of Sammak bin Harb, on the authority of Alqamah bin Wail, on the authority of Al-Mughirah bin Shu'bah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, sent me to Najran, and they said to me, "O sister of Aaron, don't you read? I wonder what to answer them, so I went back to the Messenger of Allah, may Allah's prayers and peace be upon him, and told him, and he said, "Didn't you tell them that they were called by their prophets and the righteous before them?" Abu Issa said, "This is a good, true, strange hadith. We only know it from the hadith of Ibn Idris."

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَتَقَارَبَا فِي اللَّفْظِ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاءُ بِال

- Abu Bakr bin Abi Shaybah and Abu Kuraib told us, and they were close in pronunciation, they said Abu Muawiyah told us on the authority of Al-Amash on the authority of Abi Saleh on the authority of Abi Saeed, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, comes with

- حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا جِبْرِيلُ مَا يَمْنَعُكَ أَنْ تَز

- Khallad bin Yahya told us, Umar bin Dharr told us, I heard my father narrate on the authority of Saeed bin Jubair on the authority of Ibn Abbas, may Allah be pleased with them both, that the Prophet, may Allah's prayers and peace be upon him, said, O Gabriel, what prevents you from committing adultery?

- مَا أَحَلَّ اللهُ فِي كِتَابِهِ فَهُوَ حَلَالٌ ، وَمَا حَرَّمَ فَهوَ حَرَامٌ ، وَمَا سَكَتَ عَنهُ فَهُوَ عَفْوٌ ، فَاقبَلُوا مِنَ اللهِ عَافِيَتَه إفإن الله تعالى لم يكن لينسي شيئا ومَا نَتَنَزَّلُ إلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا ومَا

What Allah permitted in His Book is lawful, and what He forbids is forbidden, and what He is silent about is pardon, so accept His pardon from Allah.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ لِأَحَدٍ مِنْ الْمُسْلِمِينَ ثَلَاثَةٌ مِنْ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ح و حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ كِلَاهُمَا عَنْ الزُّهْرِيِّ بِإِسْنَادِ مَالِكٍ وَبِمَعْنَى حَدِيثِهِ إِلَّا أَنَّ فِي حَدِيثِ سُفْيَانَ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ

Yahya bin Yahya told us, he said: I read Ali Malik on the authority of Ibn Shihab on the authority of Saeed bin Al-Musayyib on the authority of Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: "None of the Muslims who have three children die and be touched by the fire unless the oath is fulfilled." Narrated to us Abu Bakr bin Abi Shaybah, Amr Al-Naqid and Zuhair bin Harb, who said Sufyan bin Uyaynah narrated to us, and Abd bin Hamid and Ibn Rafi narrated to us, on the authority of Abd al-Razzaq, both of them informed us on the authority of Muammar, on the authority of Al-Zuhri, with the chain of transmission of Malik and the meaning of his hadith, except that in the hadeeth of Sufyan, "He makes fire go away."

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ السُّدِّيِّ قَالَ سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّوَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا } فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْن

Abd bin Hamid told us, Abd Allah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, he said, "I once asked Al-Hammadani about the words of Allah, the Mighty and Majestic among you, 'Do I not repeat them?' So he told me that Abd Allah bin

- حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللّ

Harun bin Abdullah told me, Hajjaj bin Muhammad told us, he said, Ibn Jurayj told me, Abu Al-Zubayr told me that he heard Jabir bin Abdullah say, Umm Mubashir told me that she heard the Prophet, may Allah's prayers and peace be upon him.

- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ كُنْتُ قَيْنًا بِمَكَّةَ فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ سَيْفًا فَجِئْتُ أَتَقَاضَاهُ فَقَالَ لَا أُعْطِيكَ ح

Muhammad ibn Katheer told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abi al-Duha, on the authority of Masruq, on the authority of Khabab.

- حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ سَمِعْتُ أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي دَيْنٌ عَلَى الْعَاصِ بْنِ وَائِلٍ

Bishr bin Khalid told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Suleiman, I heard Aba Al-Duha narrate on the authority of Masruq on the authority of Khabab.

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحَدٌ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنْ اللَّهِ يَدَّعُونَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ

Abdan told us on the authority of Abu Hamzah on the authority of Al-A'mash on the authority of Saeed bin Jubair on the authority of Abi Abd al-Rahman al-Salami on the authority of Abu Musa al-Ash'ari who said the Prophet, may Allah's prayers and peace be upon him, said: No one is patient with a harm he hears from Allah calling for him to have a child, then he heals them and provides for them

حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبَّهُ فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ

Ishaq told me Abd al-Samad told us Abd al-Rahman was the son of Abdullah ibn Dinar on the authority of his father on the authority of Abu Salih on the authority of Abu Hurairah, may Allah be pleased with him, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that Allah, the Blessed and Most High, when he loves a worshipper, calls out to Gabriel that Allah has loved so-and-so, so love him, and Gabriel loves him Then Gabriel calls out in the sky that Allah has loved so-and-so, so love him, and the people of heaven love him, and acceptance is established for him among the people of the earth.

ع T سورة طه

T Surah Taha

و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا

And Muhammad bin Al-Muthanna told us, Abdul Al-Ala told us, Saeed told us, on the authority of Qatada, on the authority of Anas bin Malik, he said: The Prophet of Allah, may Allah's prayers and peace be upon him, said: Whoever forgets a prayer or sleeps and misses it, then its expiation is that he prays it if he remembers it.

و حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنِي أَبِي حَدَّثَنَا الْمُثَنَّى عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَقَدَ أَحَدُكُمْ عَنْ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ يَقُولُ أَقِمْ الصَّلَاةَ لِذِكْرَى

And Nasr bin Ali Al-Jahdami told us, my father told us, Al-Muthanna narrated to us, on the authority of Qatada, on the authority of Anas bin Malik, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: If one of you falls asleep from prayer or forgets about it, let him pray it when he remembers it, for Allah says perform prayer for my remembrance

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ قَالَا حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ لَهُمْ فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ فَقِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ قَالَ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ كَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ فِي الْبَادِيَةِ

Nasr bin Ali and Ishaq bin Ibrahim bin Habib told us, they said Bishr bin Al-Mufaddal told us Saeed bin Yazid told us on the authority of Abu Nadhra on the authority of Abu Saeed that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: As for the people of the Fire who are its inhabitants, they do not die in it nor live, but people who have been caught by fire because of their sins or sins So they were killed, until they were coal, and they were permitted to intercede, so they were brought to the city, and they were scattered on the rivers of Paradise, and it was said, O people of Paradise, pour water on them so that they grow grain plants that will be in the torrent.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَاجَّ مُوسَى آدَمَ فَقَالَ لَهُ أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنْ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ قَالَ قَالَ آدَمُ يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَجَّ آدَمُ مُوسَى

Qutayba bin Saeed told us, Ayyub bin Al-Najjar told us, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah bless him and grant him peace. You are the one Allah chose for His message and for His words. Do you blame me for a matter that Allah decreed for me before He created me, or He decreed for me before He created me?

- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً أَرْ

Ishaq bin Ibrahim told us, on the authority of Jarir, on the authority of Ismail, on the authority of Qais bin Abi Hazim, on the authority of Jarir bin Abdullah, he said: We were sitting one night with the Prophet, may Allah's prayers and peace be upon him, and he looked at the moon at night

- عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ : كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِذَا نَزَلَ بِأَهْلِهِ الضِّيقُ أَمَرَهُمْ بِالصَّلَاةِ ، ثُمَّ قَرَأَ : وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا " الْآيَةَ

On the authority of Abdullah bin Salam, he said: The Prophet, may Allah's prayers and peace be upon him, "when distress befalls his family, commands them to pray, then he recites: And command your family to pray, and be patient with it."

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّؤَلِيِّ عَنْ عَبْدِ الْعَزِيزِ ابْنِ أَخِي حُذَيْفَةَ عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى

Muhammad bin Isa told us, Yahya bin Zakariya told us, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Abdullah al-Dawli, on the authority of Abdul Aziz, my nephew Hudhayfah, on the authority of Hudhayfah.

ع T سورة الأنبياء

T Surah Al-Anbiya

عن أبي سعيد الخدري {وَهُمْ فِي غَفْلَةٍ} : ٣٩، قال: "في الدُّنيا"

On the authority of Abu Saeed Al-Khudri {while they were heedless}: 39, he said: "In this world."

- حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى الْبَغْدَادِيُّ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ بَغْدَادِيٌّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ أَبُو نُوحٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ الزُّهْرِي

Mujahid bin Musa al-Baghdadi and al-Fadl bin Sahl al-Araj al-Baghdadi and more than one told us, they said Abd al-Rahman bin Ghazwan Abu Nuh told us al-Layth bin Saad narrated to us on the authority of Malik bin Anas on the authority of al-Zuhri

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ حَدَّثَنِي عَامِرُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَافِرِيِّ ثُمَّ الْحُبُلِيِّ قَال سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتِسْعِينَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزْنَكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوضَعُ السِّجِلَّاتُ فِي كَفَّةٍ

وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتْ السِّجِلَّاتُ وَثَقُلَتْ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَامِرِ بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ نَحْوَهُ

Suwayd bin Nasr told us, Abdullah told us, on the authority of Laith bin Saad, Amer bin Yahya told me, on the authority of Abi Abd al-Rahman al-Ma'afari, then al-Hubli, he said: I heard Abdullah bin Amr bin al-Aas say, the Messenger of Allah, may Allah's prayers and peace be upon him, said: Allah will save a man from my nation as the head of all creatures on the Day of Resurrection, and he will spread He has ninety-nine records, each record as far as the eye can see, then he says, "Do you deny anything from this that has wronged you, you wrote memorizers?" He says, "No, O Lord," and he says, "Do you have an excuse?" He says, "No, O Lord," so he says, "Yes, we have a good deed for you, for there is no injustice against you today." Then a card comes out in which I testify that there is no god but Allah, and I bear witness Muhammad is His worshipper and His Messenger, so he says, "Bring your weight." He says, "O Lord, what is this card with these records?" He said, "You do not wrong." He said, "Then the records are placed in a pan, and the card is in a pan. On the authority of Amer bin Yahya with this chain of transmission towards him

- حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ حَدَّثَنِي أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكْذِبْ

Saeed bin Yahya Al-Amawi told us, my father told me, Muhammad bin Ishaq told us, on the authority of Abi Al-Zinad, on the authority of Abd Al-Rahman Al-Araj, on the authority of Abi Huraira, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, did not lie

أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ حَدَّثَنَا شُعَيْبٌ قَالَ حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَقَالَ بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا فَقَالَتْ هَذِهِ لِصَاحِبَتِهَا إِنَّمَا ذَهَبَ بِابْنِكِ وَقَالَتْ الْأُخْرَى إِنَّمَا ذَهَبَ بِابْنِكِ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَام فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ فَقَالَ ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا فَقَالَتْ الصُّغْرَى لَا تَفْعَلْ يَرْحَمُكَ اللَّهُ هُوَ ابْنُهَا فَقَضَى بِهِ لِلصُّغْرَى قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ مَا سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلَّا يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ

Imran bin Bakkar bin Rashid told us, he said: Ali bin Ayash told us, he said: Shuaib told us, he said: Abu Al-Zinad narrated to me from what Abd Al-Rahman Al-Araj narrated to us, from what he mentioned that he heard Abu Hurairah narrate it on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, he said: While two women were with their sons, the wolf came and took away the son of one of them, and she said This is for her owner, he only went with your son, and the other said, he only went with your son. What we used to say is Medea

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنْ الظَّالِمِينَ فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ قَالَ مُحَمَّدُ بْنُ يَحْيَى قَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ فَقَالُوا عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ نَحْوَ رِوَايَةِ ابْنِ يُوسُفَ عَنْ أَبِيهِ عَنْ سَعْدٍ وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَقَ رُبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرُبَّمَا لَمْ يَذْكُرْهُ

Muhammad ibn Yahya told us Muhammad ibn Yusuf told us Yunus ibn Abi Ishaq told us on the authority of Ibrahim ibn Muhammad ibn Sa'd on the authority of his father on the authority of Sa'd who said the Messenger of Allah, may Allah's prayers and peace be upon him, said the supplication of Dhul-Nun when he supplicated while he was in the belly of the whale, there is no god but You, glory be to You, I was of the wrongdoers, for he No Muslim man ever supplicated with it for anything but Allah answered him. Muhammad bin Yahya said: Muhammad bin Yusuf said once, on the authority of Ibrahim bin Muhammad bin Saad, on the authority of Saad, and he did not mention it on the authority of his father. More than one person narrated this hadith on the authority of Yunus bin Abi Ishaq on the authority of Ibrahim bin Muhammad bin Saad on the authority of Saad, and they did not mention it on the authority of his father, and some of them narrated it, and he is Abu Ahmad Al-Zubayri on the authority of Yunus bin Abi Ishaq, and they said on the authority of Ibrahim bin Muhammad bin Saad, similar to the narration of Ibn Yusuf on the authority of his father on the authority of Saad, and Yunus bin Abi Ishaq may have been mentioned in this hadith on the authority of his father, and he may not have mentioned it

- فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ يَا عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ وَأَحْرِزْ عِبَادِي إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُمِنْ كُلِّ حَ

So while they are like that, when Allah revealed to him, O Jesus, I have brought forth worshippers of Mine, and no one has the right to fight them, and guard my worshippers to the Mount, and Allah will send Gog and Magog, and they are, as Allah said, from every hive

- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ مَحْش

- Muhammad bin Katheer told us, Sufyan told us, Al-Mughirah bin Al-Nu'man told us, he said, Saeed bin Jubair told me, on the authority of Ibn Abbas, may Allah be pleased with them both, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said that you are stuffed

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ إِنِّي لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً

Muhammad bin Abbad and Ibn Abi Omar told us, they said Marwan Ianyan Al-Fazari told us on the authority of Yazid, who is Ibn Kisan, on the authority of Abi Hazim, on the authority of Abi Huraira, he said: It was said, O Messenger of Allah, pray against the idolaters.

أَخْبَرَنَا إِسْمَعِيلُ بْنُ خَلِيلٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِيهِمْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا رَحْمَةٌ مُهْدَاةٌ

Ismael bin Khalil told us, Ali bin Mushar told us, Al-A'mash told us, on the authority of Abi Salih, he said the Prophet, may Allah's prayers and peace be upon him, used to call them, O people, I am only a gifted mercy

ع T سورة الحج

T Surat Al-Hajj

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ فَيَقُولُ أَخْرِجْ بَعْثَ النَّارِ قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَعِنْدَهُ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ } قَالُوا يَا رَسُولَ اللَّهِ وَأَيُّنَا ذَلِكَ الْوَاحِدُ قَالَ أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا فَقَالَ أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا فَقَالَ أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا فَقَالَ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضَ أَوْ كَشَعَرَةٍ بَيْضَاءَ فِي جِلْدِ ثَوْرٍ أَسْوَدَ

Ishaq bin Nasr told me, Abu Osama told us, on the authority of Al-A'mash, Abu Saleh told us, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Allah Almighty says, O Adam." He says, "I am at your service, and I am pleased with you, and goodness is in your hands." He says, "Go out and send the fire." He said, "And he did not send the fire." He said, "Nine out of every thousand." One hundred and ninety-nine, and with him the little one turns gray, and every pregnant woman gives birth to her burden, and you see people drunk, but they are not drunk, but the punishment of Allah is severe} They said, O Messenger of Allah, and who is that one? He said, "I hope that you will be one-third of the people of Paradise." So we said, "I hope that you will be half of the people of Paradise." So we said, "You are not among people but like a black hair in the skin of a white bull, or like a white hair in the skin of a black bull."

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَفَاو

- Muhammad bin Bashar told us, Yahya bin Saeed told us, Hisham bin Abi Abdullah told us, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Imran bin Husayn, he said: We were with the Prophet, may Allah's prayers and peace be upon him, on a journey, and they fell out.

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ عَبْدُ اللَّهِ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ كِتَابُهُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ

Al-Hassan bin Al-Rabee told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Zaid bin Wahb, he said, Abdullah, the Messenger of Allah, may Allah's prayers and peace be upon him, told us, and he is the truthful and trusted one. Then he is commanded with four words, and it is said to him, "Write down his deeds, his sustenance, his life span, whether he is miserable or happy." Then the spirit is breathed into him, for a man among you may work until there is only an arm's length between him and Paradise, then his book precedes him, so he does the deeds of the people of Hell, and he works until there is only an arm's length between him and Hell. the Paradise

- حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَارِثِ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَوَمِنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ } ق

- Ibrahim bin Al-Harith told us, Yahya bin Abi Bakir told us, Israel told us, on the authority of Abi Husayn, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them, they said, "Among the people is he who worships Allah according to a letter."

- حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي قَالَ حَدَّثَنَا أَبُو مِجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَنَا أَوَّلُ مَنْ يَجْثُو بَيْنَ يَدَيْ

Hajjaj bin Minhal told us, Muammar bin Suleiman told us, he said: I heard my father, he said, Abu Majles told us, on the authority of Qais bin Abbad, on the authority of Ali bin Abi Talib, may Allah be pleased with him, he said: I am the first to kneel before me

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ عَنْ ابْنِ حُجَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلِتُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ ثُمَّ يُعَادُ كَمَا كَانَ وَسَعِيدُ بْنُ يَزِيدَ يُكْنَى أَبَا شُجَاعٍ وَهُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَابْنُ حُجَيْرَةَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ حُجَيْرَةَ الْمِصْرِيُّ

Suwayd told us Abdullah told us Saeed bin Yazid told us on the authority of Abi Al-Samh on the authority of Ibn Hujaira on the authority of Abi Huraira on the authority of the Prophet, may Allah's prayers and peace be upon him, he said that the boiling water is poured over their heads, then the boiling water penetrates until it reaches his stomach, then what is in his stomach flows until it passes through his feet, which is the smelting, then it is returned as it was And Saeed bin Yazid was nicknamed Abu Shuja', and he was an Egyptian. Al-Layth bin Sa'd narrated on his authority. Abu Issa said, "This is a good hadith, Sahih Gharib, and Ibn Hujaira is Abdul Rahman bin Hujaira Al-Masry."

- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ حَدَّثَنِي أَبُو ذِبْيَانَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ لَا تُلْبِسُوا نِسَاءَكُمْ الْحَرِيرَ فَإِنِّي سَمِعْتُ عُمَرَ يُحَدِّثُ يَقُولُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ

Yahya told us on the authority of Shu'bah, Abu Dhibian told me, I heard Abdullah bin Al-Zubayr say, "Do not wear silk for your women, for I heard Umar speaking on the authority of the Prophet, may Allah bless him and grant him peace, that he said:

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْبَيْتَ الْعَتِيقَ لِأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ الزُّهْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Muhammad bin Ismail and more than one told us, they said Abdullah bin Salih told us, he said Al-Layth told me on the authority of Abd al-Rahman bin Khalid on the authority of Ibn Shihab on the authority of Muhammad bin Urwa bin al-Zubayr on the authority of Abdullah bin al-Zubayr that he said the Messenger of Allah, may Allah's prayers and peace be upon him, was called the ancient house because it did not appear on it Jabbar Abu Issa said: This is a good and authentic hadith, and this hadith was narrated on the authority of Al-Zuhri on the authority of the Prophet, may Allah's prayers and peace be upon him, in a mursal form.

حَدَّثَنَا حُجَيْنٌ وَيُونُسُ قَالَا حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ خَيْرَ مَا رُكِبَتْ إِلَيْهِ الرَّوَاحِلُ مَسْجِدِي هَذَا وَالْبَيْتُ الْعَتِيقُ

Hajin and Yunus told us, they said: Al-Layth bin Saad told us, on the authority of Abi Al-Zubayr, on the authority of Jaber bin Abdullah, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said: "The best to which the camels ride is this mosque and the ancient house."

- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا أَبِي وَإِسْحَقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ ع

- Sufyan bin Wakee told us, my father and Ishaq bin Yusuf Al-Azraq told us, on the authority of Sufyan Al-Thawry, on the authority of Al-Amash, on the authority of Muslim Al-Bateen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas.

عن عروة بن الزبير عن عائشةَ: أولُ آيةٍ نزلَتْ في القتالِ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا

On the authority of Urwah bin Al-Zubayr, on the authority of Aisha: The first verse that was revealed about fighting is permission for those who fight that they have been wronged.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِ مِائَةِ عَامٍ

Abu Bakr bin Abi Shaybah told us, Muhammad bin Bishr told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: The poor of the believers will enter Paradise half a day before the rich, five hundred years

حَدَّثَنَا مُوسَى حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا عُمَارَةُ حَدَّثَنَا أَبُو زُرْعَةَ قَالَ دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ فَرَأَى أَعْلَاهَا مُصَوِّرًا يُصَوِّرُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلْيَخْلُقُوا حَبَّةً وَلْيَخْلُقُوا ذَرَّةً ثُمَّ دَعَا بِتَوْرٍ مِنْ مَاءٍ فَغَسَلَ يَدَيْهِ حَتَّى بَلَغَ إِبْطَهُ فَقُلْتُ يَا أَبَا هُرَيْرَةَ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُنْتَهَى الْحِلْيَةِ

Musa told us, Abd al-Wahed told us, ‘Amarah told us, Abu Zara’a told us, he said, “I entered with Abu Hurairah a house in Medina, and he saw a photographer taking pictures on top of it. So I said, O Abu Hurairah, something I heard from the Messenger of Allah, may Allah bless him and grant him peace

حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو خَلَفٍ مُوسَى بْنُ خَلَفٍ كَانَ يُعَدُّ فِي الْبُدَلَاءِ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَّامٍ عَنْ جَدِّهِ مَمْطُورٍ عَنِ الْحَارِثِ الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِمَا السَّلَام بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَكَادَ أَنْ يُبْطِئَ فَقَالَ لَهُ عِيسَى إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُنَّ وَإِمَّا أَنْ أُبَلِّغَهُنَّ فَقَالَ يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ فَجَمَعَ يَحْيَى بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ فَقُعِدَ عَلَى الشُّرَفِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ أَنْ تَعْبُدُوا اللَّهَ لَا تُشْرِكُوا بِهِ شَيْئًا فَإِنَّ مَثَلَ ذَلِكَ مَثَلُ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ سَرَّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خُلُوفَ فَمِ الصَّائِمِ عِنْدَ اللَّهِ أَطْيَبُ مِنْ رِيحِ الْمِسْكِ وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ وَآمُرُكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ كَثِيرًا وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَحْصَنُ مَا يَكُونُ مِنْ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا آمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ فَإِنَّهُ مَنْ خَرَجَ مِنْ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُثَاءِ جَهَنَّمَ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ صَامَ وَإِنْ صَلَّى قَالَ وَإِنْ صَامَ وَإِنْ صَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ بِمَا سَمَّاهُمْ اللَّهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ عَزَّ وَجَلَّ

Affan told us, Abu Khalaf Musa bin Khalaf told us, he was counting among the substitutes, Yahya bin Abi Katheer told us, on the authority of Zaid bin Salam, on the authority of his grandfather Mattour, on the authority of Al-Harith Al-Ash’ari, that the Prophet of Allah, may Allah’s prayers and peace be upon him, said that Allah Almighty commanded Yahya bin Zakariya, peace be upon them both, with five words that he should act upon And to command the children of Israel to act upon them, and he was about to slow down. Then Jesus said to him, You have commanded five words to act upon them, and you order the children of Israel to act upon them, so either you inform them, or I inform them. In Bayt al-Maqdis until the mosque was full, so he sat on the honor and praised Allah and praised Him, then said, “Allah, the Mighty and Majestic, commanded me with five words that I should act upon, and He commanded you to act upon them. So he started working and paying his yield to someone other than his master, so who among you is his secret that his worshipper should be like that, and that Allah Almighty created you and provided for you, so worship Him and do not associate anything with Him, and commanded you to pray, for Allah Almighty sets His face to face His worshipper as long as he does not turn, so when you pray, do not turn around and command you to fast, for the likeness of that is like a man with a sack Whoever catches in a gang, all of them will find the scent of musk, even if it comes from the mouth of the fasting person Allah is better than the scent of musk, and he commanded you to give alms, for the likeness of that is like the parable of a man who was captured by the enemy, then they tied his hands to his neck and brought him to strike his neck, so he said: Is it for you that I ransom myself from you? The enemy quickly followed him, so he came to a fortified fortress, so he fortified himself in it, and that a worshipper is a fortress that is from Satan if he is in the remembrance of Allah Almighty. A handspan's length, he has taken off the yoke of Islam from his neck unless he returns, and whoever calls with the claim of Jahiliyyah is from the corpses of Hell. They said, "O Messenger of Allah, even if he fasts, even if he prays." He said, "If he fasts, and if he prays, he claims that he is a Muslim. Then call the Muslims by their names with what Allah Almighty called them, the faithful Muslims, the worshippers of Allah Almighty."

ع T سورة المؤمنون

T Surah Al Muminoon

قيل لعائشَةَ يا أمَّ المؤمنينَ ما كان خُلُقُ رسولِ اللهِ ﷺ قالَت كان خُلُقُه القرآنَ تَقرؤون سورةَ المؤمِنينَ قالَت: اقرأ قَدْ أَفْلَحَ الْمُؤْمِنُونَ قال يزيدُ فقرأتُ قَدْ أَفْلَحَ الْمُؤْمِنُونَ إلى لِفُرُوجِهِمْ حافِظُونَ قالَت هكذا كان خُلُقُ رسولِ اللهِ ﷺ

It was said to Aisha, O Mother of the Believers, what was the character of the Messenger of Allah, may Allah’s prayers and peace be upon him?

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهَدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُبَشِّرُ النَّاسَ قَالَ إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أُرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ

Yahya bin Salih told us, Fulayh told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah,

may Allah's prayers and peace be upon him, said: Whoever believes in Allah and His Messenger, establishes prayer, and fasts Ramadan, it is Allah's right to admit him to heaven that he strives for Allah's sake or sits in His land in which he was born, and they said, O Messenger of Allah, shall we not give glad tidings to people? He said that there is a hundred degrees in Paradise that Allah has prepared for the Mujahideen in the cause of Allah. Bin Fulayh on the authority of his father and above him the throne of the Most Merciful

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad bin Bashar told us, Yahya bin Saeed, Ibn Abi Uday, Muhammad bin Jaafar and Abd al-Wahhab told us, they said Awf bin Abi Jamila al-Arabi told us on the authority of Qasama bin Zuhair on the authority of Abi Musa al-Ash'ari, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that Allah Almighty created Adam from a fist that He grabbed from all the earth So the sons of Adam came according to the extent of the earth, so came from them the red, the white and the black and between that and the easy and the sad and the bad and the good Abu Issa said this is a good and true hadith

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ عَطَاءٍ وَلَيْسَ بِابْنِ أَبِي رَبَاحٍ عَنْ أَبِي أَسِيدٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَائْتَدِمُوا بِهِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Abu Naim informed us, Sufyan told us, on the authority of Abdullah bin Isa, on the authority of Ata, and not Ibn Abi Rabah, on the authority of Abu Usaid Al-Ansari, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said, "Eat the oil and bloody yourself with it, and anoint yourself with it, for it comes from a blessed tree."

- و حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَ

Abu Kuraib Muhammad bin Al-Alaa told us Abu Osama told us Fudhail bin Marzuq told us Uday bin Thabit told me on the authority of Abi Hazim on the authority of Abi Huraira who said the Messenger of Allah, may Allah's prayers and peace be upon him, said:

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ وَهْبٍ الْهَمْدَانِيِّ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَل

- Ibn Abi Omar told us, Sufyan told us, Malik bin Mughal told us, on the authority of Abd al-Rahman bin Saeed bin Wahb al-Hamedani, that Aisha, the wife of the Prophet, may Allah's prayers and peace be upon him, said, "I asked the Messenger of Allah, may Allah bless him and grant him peace

- عن عبدالله بن عباس جاء أبو سُفيانَ إلى النَّبيِّ صلَّى اللهُ عليه وسلَّم فقال: يا محمَّدُ ! أنشُدُكَ اللهَ والرَّحمَ ! فقدْ أكلنا العِلْهِزَ ، يعني: الوبَرَ والدَّمَ ، فأنزل اللهُ: {وَلَقَدْ أَخَذْناهُمْ بِالْعَذابِ فَما اسْتَكانُوا لِرَبِّهِمْ وَما يَتَ

On the authority of Abdullah bin Abbas, Abu Sufyan came to the Prophet, may Allah's prayers and peace be upon him, and said: O Muhammad! Allah bless you and have mercy! We ate dung, meaning: dander and blood, so Allah revealed: {And indeed, We seized them with torment, but they did not submit to their Lord, nor did

عن جابر رضي الله عنه أنه سمع عمر رضي الله عنه يقول للناس حين تزوج ابنة علي رضي الله عنهما: سمعت رسول الله ﷺ يقول ينقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي ألا تهنوني

On the authority of Jaber, may Allah be pleased with him, that he heard Umar, may Allah be pleased with him, say to the people when he married the daughter of Ali, may Allah be pleased with them both: I heard the Messenger of Allah, may Allah bless him and grant him peace, say on the Day of Resurrection every reason and lineage will be cut off except mine and lineage.

- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْن يَزِيدَ أَبِي شُجَاعٍ عَنْ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَوَهُمْ فِيهَا كَال

Suwayd told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Yazid Abi Shuja', on the authority of Abi Al-Samh, on the authority of Abi Al-Haytham, on the authority of Abi Saeed Al-Khudri, on the authority of the Prophet, may Allah bless him and grant him peace.

أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَنْشُدُكَ اللَّهَ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَالَ خَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ صَدَقَ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأْذَنْ لِي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ فَقَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى أَهْلِ هَذَا فَزَنَى بِامْرَأَتِهِ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَإِنِّي سَأَلْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْمِائَةُ شَاةٍ وَالْخَادِمُ رَدٌّ عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَيَا أُنَيْسُ اغْدُ عَلَى امْرَأَةِ هَذَا فَسَلْهَا فَإِنْ اعْتَرَفَتْ فَارْجُمْهَا فَاعْتَرَفَتْ فَرَجَمَهَا

Muhammad bin Yusuf informed us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah bin Utbah, on the authority of Abu Hurairah, Zaid bin Khalid and Shibl. Between us by the Book of Allah, and give me permission, O Messenger of Allah. The Messenger of Allah, may Allah's prayers and peace be upon him, said, "Say." He said, "My son was abusive to this man's family, and he committed adultery with his wife. He said, "By the One in Whose hand is my soul, I will judge between you by the Book of Allah. One hundred sheep, and the worshipper replied to you, and one hundred floggings to your son, and a year's banishment. Oh Unais, beg for this woman. Ask her. If she confesses, stone her. If she confesses, stone her."

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ رَجُلٌ يُقَالُ لَهُ مَرْثَدُ بْنُ أَبِي مَرْثَدٍ وَكَانَ رَجُلًا يَحْمِلُ الْ

Abd bin Hamid told us, Rawh bin Ubadah told us, on the authority of Ubayd Allah bin Al-Akhnas, Amr bin Shuaib told me, on the authority of his father, on the authority of his grandfather, he said: There was a man called Murthad bin Abi Murthad, and he was a man carrying the

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ حَدَّثَنِي عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرِيكِ بْ

Muhammad bin Bashar told us, Ibn Abi Uday told us, Hisham bin Hassan told us, Ikrimah told me on the authority of Ibn Abbas that Hilal bin Umayyah slandered his wife in the presence of the Prophet, may Allah bless him and grant him peace, with a partner b.

- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَّ

- Mahmoud bin Ghailan told us, Abu Osama told us, on the authority of Hisham bin Urwah, my father told me, on the authority of Aisha, she said, when he mentioned about my affair that was mentioned and what I knew about it, the Messenger of Allah, may Allah's prayers and peace be upon him, rose to

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ قَالَ اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبْلَ مَوْتِهَا عَلَى عَائِشَةَ وَهِيَ مَغْلُوبَةٌ قَالَتْ أَخْشَى أَنْ يُثْنِيَ عَلَيَّ فَقِيلَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ وُجُوهِ الْمُسْلِمِينَ قَالَتْ ائْذَنُوا لَهُ فَقَالَ كَيْفَ تَجِدِينَكِ قَالَتْ بِخَيْرٍ إِنْ اتَّقَيْتُ قَالَ فَأَنْتِ بِخَيْرٍ إِنْ شَاءَ اللَّهُ زَوْجَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَنْكِحْ بِكْرًا غَيْرَكِ وَنَزَلَ عُذْرُكِ مِنْ السَّمَاءِ وَدَخَلَ ابْنُ الزُّبَيْرِ خِلَافَهُ فَقَالَتْ دَخَلَ ابْنُ عَبَّاسٍ فَأَثْنَى عَلَيَّ وَوَدِدْتُ أَنِّي كُنْتُ نِسْيًا مَنْسِيًّا حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ الْقَاسِمِ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ عَلَى عَائِشَةَ نَحْوَهُ وَلَمْ يَذْكُرْ نِسْيًا مَنْسِيًّا

Muhammad ibn al-Muthanna told us, Yahya told us on the authority of Umar ibn Saeed ibn Abi Husayn, he said, Ibn Abi Mulayka told me, he said, Ibn Abbas asked permission before her death for Aisha while she was subdued, she said, I am afraid that he will praise me, so it was said that the cousin of the Messenger of Allah, may Allah bless him and grant him peace, and from the faces of the Muslims, she said: Permit him, and he said how She finds you, she said fine, if you fear Allah, he said, you are fine, Allah willing, the wife of the Messenger of Allah, may Allah bless him and grant him peace, and he did not marry a virgin except you, and your excuse descended from heaven, and Ibn al-Zubayr entered his dispute, so she said, Ibn Abbas entered, and he praised me, and I wished that I was a forgotten woman. Al-Majeed told us Ibn Awn on the authority of Al-Qasim that Ibn Abbas, may Allah be pleased with him, asked permission for Aisha to do something similar, and he did not mention "forgotten"

- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ دَخَلَ حَسَّانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَشَبَّبَ وَقَالَ حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْب

Muhammad bin Bashar told me, Ibn Abi Uday told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Abi Al-Duha, on the authority of Masruq.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ لَمَّا نَزَلَ عُذْرِي قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَذَكَرَ ذَلِكَ وَتَلَا الْقُرْآنَ فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَقَ

Muhammad bin Bashar told us, Ibn Abi Uday told us, on the authority of Muhammad bin Ishaq, on the authority of Abdullah bin Abi Bakr, on the authority of Amra, on the authority of Aisha, she said: When my excuse came down, the Messenger of Allah, may Allah's prayers and peace be upon him, stood on the pulpit, and he mentioned that and recited the Qur'an. Hadith Hassan Gharib, we do not know it except from the hadith of Muhammad bin Ishaq

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُبَيْدٍ الْمُكْتِبِ عَنْ فُضَيْلٍ عَنْ الشَّعْبِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ هَلْ تَدْرُونَ مِمَّ أَضْحَكُ قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنْ الظُّلْمِ قَالَ يَقُولُ بَلَى قَالَ فَيَقُولُ فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا قَالَ فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لِأَرْكَانِهِ انْطِقِي قَالَ فَتَنْطِقُ بِأَعْمَالِهِ قَالَ ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ قَالَ فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

Abu Bakr ibn al-Nadr ibn Abi al-Nadr told me Abu al-Nadr Hashim ibn al-Qasim told us Ubayd Allah al-Ashja'i told us on the authority of Sufyan al-Thawri on the authority of Ubaid al-Maktab on the authority of Fudhail on the authority of al-Sha'bi on the authority of Anas ibn Malik who said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, and he laughed and said: Do you know why I am laughing? And His Messenger knows best. He said, "From addressing a worshipper to his Lord, he says, 'O Lord, did you not save me from injustice?' He said, 'Yes,' he said, and he said, 'I do not permit myself except as a witness from me.' He said, 'So he says, 'Sufficient is your self today as a witness against you, and with the honorable writers as witnesses. Between him and the words he said, he says a distance, but by Allah, I was fighting for you

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ وَاللَّفْظُ لِأَبِي كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ كَانَ عَبْدُ اللَّهِ بْنُ أُبَيِّ ابْنُ

- Abu Bakr bin Abi Shaybah and Abu Kuraib told us all on the authority of Abi Muawiyah and the pronunciation is for Abi Kuraib.

- و حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ أَنَّ جَارِيَةً لِعَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ يُقَالُ لَهَا مُسَيْكَةُ وَأُخْرَى يُقَالُ لَهَا أُمَيْمَةُ فَكَانَ يُكْرِ

And Abu Kamel Al-Jahdari told me, Abu Awana told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jaber, that a slave girl of Abdullah bin Abi Ibn Salul was called Masika and another was called Omaima, and he used to hate

- انُ بْنُ دَاوُدَ الْمَهْرِيُّ وَابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالُوا أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ الْمَعَافِرِيُّ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ ر

That Ibn Dawood Al-Mahri, Ibn Al-Sarh and Ahmad Ibn Saeed Al-Hamedani said: Ibn Wahb told us, he said: Qurrah Ibn Abd al-Rahman al-Ma'afiri told me on the authority of Ibn Shihab on the authority of Urwa Ibn al-Zubayr on the authority of Aisha R.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ و حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا

Ibn Abi Omar told us, Sufyan told us, on the authority of Abd al-Malik bin Umair, on the authority of Jabir bin Samra, he said: I heard the Prophet, may Allah's prayers and peace be upon him, say: "The people's affairs will continue to pass as long as twelve men are in charge of them." Allah be upon him, and he said, "They are all from Quraysh." Qutayba bin Said told us, "Abu Awana told us, on the authority of Sammak, on the authority of Jabir bin Samra, on the authority of the Prophet, may Allah's prayers and peace be upon him, with this hadith, and it was not mentioned. The matter of people is still past."

يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا

There will be twelve princes after me

يَقُولُ لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً قَالَ فَكَبَّرَ النَّاسُ وَضَجُّوا

He says this religion is still dear to twelve caliphs

ان هذا الامر لا ينقضي حتى يمضي فيهم اثنا عشر خليفة

This matter will not end until twelve caliphs pass through them

لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ

Religion will continue to exist until the Hour is established or twelve caliphs rule over you, all of them from Quraysh

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ عَنْ سَعِيدِ بْنِ جُمْهَانَ قَالَ حَدَّثَنِي سَفِينَةُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ ثُمَّ قَالَ لِي سَفِينَةُ أَمْسِكْ خِلَافَةَ أَبِي بَكْرٍ ثُمَّ قَالَ وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ ثُمَّ قَالَ لِي أَمْسِكْ خِلَافَةَ عَلِيٍّ قَالَ فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً قَالَ سَعِيدٌ فَقُلْتُ لَهُ إِنَّ بَنِي أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ قَالَ كَذَبُوا بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَعَلِيٍّ قَالَا لَمْ يَعْهَدْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخِلَافَةِ شَيْئًا وَهَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمْهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ جُمْهَانَ

Ahmed bin Manea told us, Sreij bin Al-Nu'man told us, Hashraj bin Nabata told us, on the authority of Saeed bin Jamhan, he said, Safinah told me, he said, The Messenger of Allah, may Allah's prayers and peace be upon him, said: The caliphate in my nation is thirty years, then he reigned after that, then Safina said to me, "Keep the caliphate of Abu Bakr." Then he said to me hold the caliphate of Ali. He said, "We found it thirty years." Saeed said, so I told him that the Umayyads claim that the caliphate is among them. This is a good hadith that was narrated by more than one person on the authority of Saeed bin Jamhan, and we do not know it except from the hadith of Saeed bin Jamhan

ع T سورة الفرقان

T Surah Al-Furqan

عن ابنِ عبّاسٍ قال: أُنزِل القرآنُ جُملةً واحدةً إلى سماءِ الدُّنيا في ليلةِ القدرِ، ثمَّ نزل بعد ذلك في عشرين سنةً، ثمَّ قرأ: وَقُرْآنًا فَرَقْناهُ لِتَقْرَأَهُ عَلى النّاسِ عَلى مُكْثٍ وَنَزَّلْناهُ تَنْزِيلًا

On the authority of Ibn Abbas, he said: The Qur’an was revealed in one sentence to the heavens of the world on Laylat al-Qadr, then it was revealed after that in twenty years.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَوْسِ بْنِ خَالِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ قَالَ إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى وُهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا

Abd bin Hamid told us, Al-Hassan bin Musa and Suleiman bin Harb told us, they said Hammad bin Salama told us, on the authority of Ali bin Zaid, on the authority of Aws bin Khalid, on the authority of Abi Huraira, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: People will be gathered on the Day of Resurrection into three groups: one on foot, one on horseback, and one on their faces. The Messenger of Allah, and how do they walk on their faces? He said that the one who made them walk on their feet is able to make them walk on their faces. As for they guard their faces from every bump and thorn, Abu Issa said, This is a good hadith. this

- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ عَبْدِ اللَّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ قَالَ

Muhammad ibn Katheer told us, Sufyan told us, on the authority of Mansour, on the authority of Abi Wail, on the authority of Amr ibn Sharhabeel, on the authority of Abdullah, he said: I said, O Messenger of Allah, which sin is the greatest?

حَدَّثَنَا هَاشِمٌ قَالَ ثَنَا أَبُو مُعَاوِيَةَ يَعْنِي شَيْبَانَ حَدَّثَنَا مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ سَلَمَةَ بْنِ قَيْسٍ الْأَشْجَعِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ أَلَا إِنَّمَا هُنَّ أَرْبَعٌ أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَزْنُوا وَلَا تَسْرِقُوا قَالَ فَمَا أَنَا بِأَشَحَّ عَلَيْهِنَّ مِنِّي إِذْ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hashem told us, he said to us Abu Muawiya, meaning Shaiban, told us Mansour on the authority of Hilal bin Yasaf on the authority of Salama bin Qais al-Ashja’i, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said during the Farewell Pilgrimage, except that they are four: that you do not associate anything with Allah, and that you do not kill a soul that Allah has forbidden except with justice, and do not commit adultery, nor do you commit adultery. They stole. He said, “I am not more stingy with them than I am, since I heard them from the Messenger of Allah, may Allah’s prayers and peace be upon him.”

- حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوقٍ قَالَ قَالَ عَبْدُ اللَّهِ خَمْسٌ قَدْ مَضَيْنَ الدُّخَانُ وَالْقَمَرُ وَالرُّومُ وَالْبَطْشَةُ وَاللِّزَامُفَسَوْفَ يَكُونُ لِزَامًا }

- Omar bin Hafs bin Ghiyath told us, my father told us, Al-A’mash told us, Muslim told us, on the authority of Masruq, he said, Abdullah said five have passed: the smoke, the moon, the rum, the thirst, and the obligation, so it will be necessary}

ع T سورة الشعراء

T Surat Al-Shu'ara

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ عَنْ ابْنِ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ فَيَقُولُ لَهُ إِبْرَاهِيمُ أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي فَيَقُولُ أَبُوهُ فَالْيَوْمَ لَا أَعْصِيكَ فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُلْتَطِخٍ فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ

Ismail bin Abdullah told us, he said, my brother Abd al-Hamid told me, on the authority of Ibn Abi Dhib, on the authority of Saeed al-Maqbari, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Abraham will meet his father on the Day of Resurrection, and on the face of a burden will be a period and dust. His father, so today I will not disobey you, so Abraham will say, O Lord, you promised me that you will not disgrace me on the day when they are resurrected, so what disgrace shall I be more disgraced than my distant father, so Allah Almighty says, I have forbidden Paradise to the unbelievers, then it is said, O Ibrahim, what is under your feet, and he looks, and then he is smeared with dirt, and he is taken by his feet and thrown into the fire

- حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمَّا نَزَلَتْوَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }

- Omar bin Hafs bin Ghiyath told us, my father told us, Al-A’mash told us, he said Amr bin Murrah told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them both, he said, “When you came down and warn your closest family}

- حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَ ا

Abu al-Yaman told us, Shuaib told us on the authority of al-Zuhri, he said Saeed bin al-Musayyib and Abu Salama bin Abd al-Rahman told me that Abu Hurayrah said that the Messenger of Allah, may Allah’s prayers and peace be upon him, stood up when he revealed the verse

غير أن لكم رحماً سأبلها ببلالها

Except that you have mercy, I will give her Bilalha

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّأْمَ فَقُلْتُ مَنْ هَا هُنَا قَالُوا أَبُو الدَّرْدَاءِ قَالَ أَفِيكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنْ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ وَقَالَ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي عَمَّارًا قَالَ وَقَالَ اللَّيْثُ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ أَبَا الْأَسْوَدِ أَخْبَرَهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَلَائِكَةُ تَتَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ الْغَمَامُ بِالْأَمْرِ يَكُونُ فِي الْأَرْضِ فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ

Malik bin Ismail told us Israel told us on the authority of al-Mughira on the authority of Ibrahim on the authority of Alqamah. His Prophet, may Allah’s prayers and peace be upon him, means Ammar. He said: Al-Layth said: Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, that Aba Al-Aswad told him, on the authority of Urwah, on the authority of Aisha, may Allah be pleased with her, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: The angels speak in the unleashed, and the unleashed the clouds with the matter that is in the earth, so the devils hear the word So you put it in the priest's ear, as it does a flask, and they add one hundred lies to it

حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَنْزَلَ فِي الشِّعْرِ مَا أَنْزَلَ فَقَالَ إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ وَالَّذِي نَفْسِي بِيَدِهِ لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ

Abd al-Razzaq told us, he said Muammar told us on the authority of al-Zuhri on the authority of Abd al-Rahman bin Ka’b bin Malik on the authority of his father that he said to the Prophet, may Allah’s prayers and peace be upon him, that Allah Almighty has revealed in poetry what He has revealed, so he said that the believer fights with his sword and his tongue, and by the One in Whose hand is my soul, what you throw at them with would be like an arrow.

حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ أَخْبَرَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَدِيٌّ أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَسَّانَ اهْجُهُمْ أَوْ هَاجِهِمْ وَجِبْرِيلُ مَعَكَ وَزَادَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ الشَّيْبَانِيِّ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ اهْجُ الْمُشْرِكِينَ فَإِنَّ جِبْرِيلَ مَعَكَ

Al-Hajjaj bin Minhal told us, Shu’bah told us, he said Uday told me that he heard Al-Bara’, may Allah be pleased with him, he said the Prophet, may Allah’s prayers and peace be upon him, said to Hassan, “Rage them or provoke them, and Gabriel is with you.” On the day of Qurayzah for Hassan bin Thabit, mobilize the polytheists, for Gabriel is with you

ع T سورة النمل

T Surah An-Naml

حَدَّثَنَا عَفَّانُ حَدَّثَنَاهُ وُهَيْبٌ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ رَجُلٍ مِنْ بَلْهُجَيْمٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِلَامَ تَدْعُو قَالَ أَدْعُو إِلَى اللَّهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَ عَنْكَ وَالَّذِي إِنْ ضَلَلْتَ بِأَرْضٍ قَفْرٍ دَعَوْتَهُ رَدَّ عَلَيْكَ وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ فَدَعَوْتَهُ أَنْبَتَ عَلَيْكَ قَالَ قُلْتُ فَأَوْصِنِي قَالَ لَا تَسُبَّنَّ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ وَلَوْ أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقِي وَاتَّزِرْ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّ إِسْبَالَ الْإِزَارِ مِنْ الْمَخِيلَةِ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُحِبُّ الْمَخِيلَةَ

Affan told us, We told him Wahib, Khalid Al-Hadha told us on the authority of Abi Tamimah Al-Hujaimi on the authority of a man from Belhajim, he said I said, O Messenger of Allah, the mother prays. I said, advise me. He said, Do not revile anyone, and do not renounce kindness, even if you meet your brother while your face is extended to him, even if you empty your bucket into a watering can and girdle up to half the shin, and if you refuse, then to the ankles.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ جَلَسَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلَاثَةُ نَفَرٍ مِنْ الْمُسْلِمِينَ فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنْ الْآيَاتِ أَنَّ أَوَّلَهَا خُرُوجًا الدَّجَّالُ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو لَمْ يَقُلْ مَرْوَانُ شَيْئًا قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فَذَكَرَ بِمِثْلِهِ و حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ تَذَاكَرُوا السَّاعَةَ عِنْدَ مَرْوَانَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمِثْلِ حَدِيثِهِمَا وَلَمْ يَذْكُرْ ضُحًى

Abu Bakr bin Abi Shaybah told us, Muhammad bin Bishr told us, on the authority of Abi Hayyan, on the authority of Abi Zara'a, on the authority of Abdullah bin Amr, he said, "I memorized a hadith from the Messenger of Allah, may Allah's prayers and peace be upon him, that I have not forgotten yet. And the departure of the mount to the people is a sacrifice, and whichever was not before its owner, the other will soon follow, and Muhammad bin Abdullah bin Numayr told us, my father told us, Abu Hayyan told us on the authority of Abu Zara'a, he said three Muslims sat with Marwan bin al-Hakam in Medina, and they heard him talking about the signs that the first of them is the emergence of the Antichrist Abdullah bin Amr said: Marwan did not say anything. I memorized a hadith from the Messenger of Allah, may Allah bless him and grant him peace, a hadith that I have not forgotten yet. Remember the hour with Marwan, so Abdullah bin Amr said, I heard the Messenger of Allah, may Allah's prayers and peace be upon him, saying the same as their hadith, and he did not mention Duha

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ افْتَتَحَ مَكَّةَ لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ قَالَ قَالَ إِلَّا الْإِذْخِرَ

Othman bin Abi Shaybah told us, Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Taus, on the authority of Ibn Abbas, may Allah be pleased with them both, that he said the Prophet, may Allah's prayers and peace be upon him, said on the day he conquered Mecca, there is no emigration, but jihad and intention. Until the Day of Resurrection, and that fighting in it was not permissible for anyone before me, and it was not permissible for me except an hour of the day, so it is forbidden by the sanctity of Allah until the Day of Resurrection. He said, except for Idhkhir

ع T سورة القصص

T Surah Al-Qasas

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ عَنْ سَالِمٍ الْأَفْطَسِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحِيرَةِ أَيَّ الْأَجَلَيْنِ قَضَى مُوسَى قُلْتُ لَا أَدْرِي حَتَّى أَقْدَمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلَهُ فَقَدِمْتُ فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ قَضَى أَكْثَرَهُمَا وَأَطْيَبَهُمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ فَعَلَ

Muhammad ibn Abd al-Rahim told us Saeed ibn Sulayman told us Marwan ibn Shuja' on the authority of Salem al-Aftas on the authority of Saeed ibn Jubayr said a Jew from the people of al-Hirah asked me which of the two terms Moses spent, I said I don't know until I set foot on the ink of the Arabs, so I asked him, so I came forward and asked Ibn Abbas, and he said he spent the most of them and the best of them is that the Messenger of Allah Peace be upon him, if he said he did

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا صَالِحُ بْنُ حَيٍّ أَبُو حَسَنٍ قَالَ سَمِعْتُ الشَّعْبِيَّ يَقُولُ حَدَّثَنِي أَبُو بُرْدَةَ أَنَّهُ سَمِعَ أَبَاهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ الرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيُعَلِّمُهَا فَيُحْسِنُ تَعْلِيمَهَا وَيُؤَدِّبُهَا فَيُحْسِنُ أَدَبَهَا ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ وَمُؤْمِنُ أَهْلِ الْكِتَابِ الَّذِي كَانَ مُؤْمِنًا ثُمَّ آمَنَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَهُ أَجْرَانِ وَالْعَبْدُ الَّذِي يُؤَدِّي حَقَّ اللَّهِ وَيَنْصَحُ لِسَيِّدِهِ ثُمَّ قَالَ الشَّعْبِيُّ وَأَعْطَيْتُكَهَا بِغَيْرِ شَيْءٍ وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي أَهْوَنَ مِنْهَا إِلَى الْمَدِينَةِ

Ali bin Abdullah told us, Sufyan bin Uyaynah told us, Salih bin Hayy Abu Hassan told us, he said I heard al-Sha'bi say, Abu Burdah told me that he heard his father on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Three are given their reward twice. Two rewards and a believer of the People of the Book who was a believer and then believed in the Prophet, may Allah's prayers and peace be upon him, he will have two rewards, and the worshipper who fulfills the rights of Allah and advises his master.

ع T سورة العنكبوت

T Surat Al-Ankabut

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا يَعْلَى حَدَّثَنَا سُفْيَانُ الْعُصْفُرِيُّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍلَرَادُّكَ إِلَى مَعَادٍ } قَالَ إِلَى مَكَّةَ

Muhammad bin Muqatil told us, Ya'la told us, Sufyan Al-Asfri told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he will return you to Ma'ad} he said to Mecca

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَال سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ أُنْزِلَتْ فِيَّ أَرْبَعُ آيَات

Muhammad bin Bashar and Muhammad bin Al-Muthanna told us, they said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Sammak bin Harb, he said: I heard Musab bin Saad talking about his father Saad, he said: It was revealed in four verses

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَال سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ أُنْزِلَتْ فِيَّ أَرْبَعُ آيَات

Muhammad bin Bashar and Muhammad bin Al-Muthanna told us, they said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Sammak bin Harb, he said: I heard Musab bin Saad talking about his father Saad, he said: It was revealed in four verses

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَ

- Muhammad bin Bashar told us, Othman bin Omar told us, Ali bin Al-Mubarak told us, on the authority of Yahya bin Abi Katheer, on the authority of Abi Salamah, on the authority of Abi Hurairah, may Allah be pleased with him, he said that the People of the Book used to recite the Torah

ع T سورة الروم

T Surat Al-Rum

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَقَ الْفَزَارِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَىالم غُلِبَتْ الرُّومُ فِي أَدْنَى الْأَرْضِ } قَالَ غُلِبَتْ وَغَلَبَتْ كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ الْأَوْثَانِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ يَظْهَرَ الرُّومُ عَلَى فَارِسَ لِأَنَّهُمْ أَهْلُ الْكِتَابِ فَذَكَرُوهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا إِنَّهُمْ سَيَغْلِبُونَ فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ فَقَالُوا اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا فَإِنْ ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا وَإِنْ ظَهَرْتُمْ كَانَ لَكُمْ كَذَا وَكَذَا فَجَعَلَ أَجَلًا خَمْسَ سِنِينَ فَلَمْ يَظْهَرُوا فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا جَعَلْتَهُ إِلَى دُونَ قَالَ أُرَاهُ الْعَشْرَ قَالَ أَبُو سَعِيدٍ وَالْبِضْعُ مَا دُونَ الْعَشْرِ قَالَ ثُمَّ ظَهَرَتْ الرُّومُ بَعْدُ قَالَ فَذَلِكَ قَوْلُهُ تَعَالَىالم غُلِبَتْ الرُّومُ إِلَى قَوْلِهِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ } قَالَ سُفْيَانُ سَمِعْتُ أَنَّهُمْ ظَهَرُوا عَلَيْهِمْ يَوْمَ بَدْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ

Al-Hussein bin Harith told us, Muawiyah bin Amr told us, on the authority of Abi Ishaq Al-Fazari, on the authority of Sufyan Al-Thawri, on the authority of Habib bin Abi Amra, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, in the words of Allah Almighty, "The Romans have prevailed in the lowest part of the earth} He said: I have prevailed, and I have prevailed. And they are the people of idols, and the Muslims loved that the Romans would prevail over the Persians because they were the People of the Book, so they mentioned it to Abu Bakr, so Abu Bakr mentioned it to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: As for they will be victorious, then Abu Bakr mentioned it to them, and they said: Make a time between us and you. And so he made a term of five years, but they did not appear, so they mentioned that to the Prophet, may Allah's prayers and peace be upon him, and he said, "Didn't I make it to less than that?" He said, "I see it as a tenth." Abu Saeed said, "And a few are less than a tenth." He said, "Then the Romans appeared after that." } Sufyan said: I heard that they appeared on the day of Badr.

أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يُكَذِّبَنِي وَشَتَمَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يَشْتُمَنِي أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ إِنِّي لَا أُعِيدُهُ كَمَا بَدَأْتُهُ وَلَيْسَ آخِرُ الْخَلْقِ بِأَعَزَّ عَلَيَّ مِنْ أَوَّلِهِ وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا اللَّهُ الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ

Al-Rabee bin Suleiman told us, he said: Shuaib bin Al-Laith told us, he said: Al-Laith told us, on the authority of Ibn Ajlan, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, he said on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that Allah Almighty said the son of Adam lied to me, and he should not have lied to me. The son of Adam cursed me, and he should not He has the right to insult me. Either his denying Me is his saying that I will not repeat it as I started it, and the last of creation is not dearer to me than its beginning.

- حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ قَالَ ابْنُ شِهَابٍ يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإِنْ كَانَ لِغَيَّةٍ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الْإِسْلَامِ يَدَّعِي أَبَوَاهُ الْإِسْلَامَ أَوْ أَبُوهُ خَاصَّةً وَإِنْ كَا

- Abu Al-Yaman told us, Shuaib told us, Ibn Shihab said that he prays for every deceased newborn, even if it was aborted, because he was born on the instinct of Islam.

ع T سورة لقمان

T Surah Luqman

حَدَّثَنَا قُتَيْبَةُ أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنْ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تُعَلِّمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَثَمَنُهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أُنْزِلَتْ هَذِهِ الْآيَةُوَمِنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ } إِلَى آخِرِ الْآيَةِ قَالَ وَفِي الْبَاب عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ إِنَّمَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَلِيِّ بْنِ يَزِيدَ وَضَعَّفَهُ وَهُوَ شَامِيٌّ

Narrated to us Qutaybah, told us Bakr bin Mudar, on the authority of Ubayd Allah bin Zahar, on the authority of Ali bin Yazid, on the authority of Al-Qasim, on the authority of Abu Umamah, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, who said, "Do not sell or buy female slaves, and do not teach them, and there is no good in trading in them, and their price is forbidden. He buys idle talk to lead astray from the path of Allah} to the end of the verse. He

said in the section on the authority of Umar ibn al-Khattab. Abu Issa said the hadith of Abu Umamah, we only know it like this from this aspect.

- حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا نَزَلَتْالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ } قَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ

- Abu Al-Walid told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said, "When it was revealed, Those who believe and do not clothe their faith with injustice." The companions of the Prophet, may Allah's prayers and peace be upon him, said

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا مَعْنٌ قَالَ حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ

Ibrahim bin Al-Mundhir told us, Ma'an told us, he said Malik told me on the authority of Abdullah bin Dinar on the authority of Ibn Omar, may Allah be pleased with them both, that the Messenger of Allah, may Allah's prayers and peace be upon him, said the keys to the unseen are five that only Allah knows. No one knows when the rain will come but Allah, and no soul knows in which land it will die, and no one knows when the Hour will come but Allah

ع T سورة السجدة

T Surah Al-Sajdah

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ عَنْ مُخَوَّلِ بْنِ رَاشِدٍ عَنْ مُسْلِمٍ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ الم تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنْ الدَّهْرِ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ و حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ و حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مُخَوَّلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ فِي الصَّلَاتَيْنِ كِلْتَيْهِمَا كَمَا قَالَ سُفْيَانُ

Abu Bakr bin Abi Shaybah told us, Abdah bin Suleiman told us, on the authority of Sufyan, on the authority of Makhoul bin Rashid, on the authority of Muslim Al-Bateen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas that the Prophet, may Allah's prayers and peace be upon him, was reciting in the Fajr prayer on Friday, the pain of the revelation of the prostration, and whether it came to man at a time of eternity, and that The Prophet, may Allah's prayers and peace be upon him, used to recite Surat al-Jumu'ah and the hypocrites during Friday prayers, and Ibn Numayr told us, Abu H told us, and Abu Kurayb told us, Waki' told us, both of them narrated from Sufyan with this chain of narration, like it, and Muhammad ibn Bashar told us, Muhammad ibn Jaafar narrated to us, Shu'bah told us on the authority of Makhoul with this chain of narration, like it in the two prayers Both, as Sufyan said

حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ التِّرْمِذِيُّ حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الم تَنْزِيلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ مِثْلَ هَذَا وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا وَرَوَى زُهَيْرٌ قَالَ قُلْتُ لِأَبِي الزُّبَيْرِ سَمِعْتَ مِنْ جَابِرٍ فَذَكَرَ هَذَا الْحَدِيثَ فَقَالَ أَبُو الزُّبَيْرِ إِنَّمَا أَخْبَرَنِيهِ صَفْوَانُ أَوْ ابْنُ صَفْوَانَ وَكَأَنَّ زُهَيْرًا أَنْكَرَ أَنْ يَكُونَ هَذَا الْحَدِيثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ حَدَّثَنَا فُضَيْلٌ عَنْ لَيْثٍ عَنْ طَاوُسٍ قَالَ تَفْضُلَانِ عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً

Harim bin Mas'ar Al-Tirmidhi told us, Al-Fudail bin Iyad told us, on the authority of Laith, on the authority of Abi Al-Zubayr, on the authority of Jaber, that the Prophet, may Allah's prayers and peace be upon him, did not sleep until he recited the pain of a revelation, and blessed is He in whose hand is the kingdom. Bin Muslim on the authority of Abi Al-Zubayr on the authority of Jabir on the authority of the Prophet, may Allah bless him and grant him peace, similar to this. Zuhair narrated, he said, I said to Abi Al-Zubayr, I heard from Jaber, so he mentioned this hadith. Abu al-Ahwas narrated to us, on the authority of Laith, on the authority of Abu al-Zubayr, on the authority of Jabir, on the authority of the Prophet, may Allah bless him and grant him peace, similarly.

- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النُّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَ

Muhammad bin Abi Omar Al-Adani told us, Abdullah bin Moaz told us, on the authority of Muammar, on the authority of Asim bin Abi Al-Nujoud, on the authority of Abi Wail, on the authority of Muadh bin Jabal, he said: I was with the Prophet, may Allah's prayers and peace be upon him, in S.

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَعْدَدْتُ لِعِبَادِيَ الصَّال

- Abu Bakr bin Abi Shaybah told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abi Salih, on the authority of Abu Huraira, he said that the Messenger of Allah, may

Allah’s prayers and peace be upon him, said: Allah Almighty says, I have prepared for My worshippers the righteous

- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ عَزْرَةَ

- Muhammad bin Al-Muthanna and Muhammad bin Bashar told us, they said: Muhammad bin Jaafar told us, Shu’bah H told us, and Abu Bakr bin Abi Shaybah told us, and the wording is for him. Ghandar told us, on the authority of Shu’bah, on the authority of Qatada, on the authority of Azra

ع T سورة الأحزاب

T Surah Al-Ahzab

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا صَاعِدٌ الْحَرَّانِيُّ حَدَّثَنَا زُهَيْرٌ أَخْبَرَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ قُلْنَا لِابْنِ عَبَّاسٍ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّمَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ } مَا عَنَى بِذَلِكَ قَالَ قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يُصَلِّي فَخَطَرَ خَطْرَةً فَقَالَ الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ أَلَا تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْبًا مَعَكُمْ وَقَلْبًا مَعَهُمْ فَأَنْزَلَ اللَّهُمَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ } حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Abdullah bin Abdul Rahman told us, Saed Al-Harani told us, Zuhair told us, Qaboos bin Abi Dhabyan told us that his father told him that his father told him. Dangerous, so the hypocrites who pray with him said, Don't you see that he has two hearts, a heart with you and a heart with them, so Allah sent down, O Allah, Allah made for a man one of two hearts in his stomach} Narrated to us Abd bin Hamid told me Ahmed bin Yunus narrated to us Zuhair similar to him Abu Issa said this is a good hadith

- حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى ا

Mualla bin Asad told us, Abdul Aziz bin Al-Mukhtar told us, Musa bin Uqba told us, he said Salim told me on the authority of Abdullah bin Omar, may Allah be pleased with them both, that Zaid bin Haritha is the freed slave of the Messenger of Allah, may Allah’s prayers and peace be upon him.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا شَبَابَةُ قَالَ حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ إِلَّا أَنَا أَوْلَى النَّاسِ بِهِ فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلَاهُ وَأَيُّكُمْ تَرَكَ مَالًا فَإِلَى الْعَصَبَةِ مَنْ كَانَ

Muhammad bin Rafi told us Shababa told us he said Warqaa told me on the authority of Abu Zinad on the authority of Al-Araj on the authority of Abu Hurairah on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “By the One in Whose hand is Muhammad’s soul, there is no believer on earth but I am the closest of people to him. League who was

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَعَزَّ جُنْدَهُ وَنَصَرَ عَبْدَهُ وَغَلَبَ الْأَحْزَابَ وَحْدَهُ فَلَا شَيْءَ بَعْدَهُ

Qutayba bin Saeed told us, Layth told us, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Huraira that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to say, “There is no god but Allah alone.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا إِسْمَعِيلُ بْنُ أَبِي خَالِدٍ عَنْ ابْنِ أَبِي أَوْفَى قَالَ سَمِعْتُهُ يَقُولُ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عَلَى الْأَحْزَابِ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمْ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ahmad bin Manea told us, Yazid bin Harun told us, informed us Ismael bin Abi Khaled, on the authority of Ibn Abi Awfa, he said I heard him say, meaning the Prophet, may Allah’s prayers and peace be upon him, calling on the parties, and he said, O Allah, Revealer of the Book, swift in reckoning, defeat the parties, O Allah, defeat them and shake them. good right

- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ سُمِّيتُ بِهِ لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى ال

- Ahmad bin Muhammad told us, Abdullah bin Al-Mubarak told us, Suleiman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, he said: My uncle Anas bin Al-Nadr said, I was named after him.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَمَّا أُمِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَخْيِيرِ أ

- Abd bin Hamid told us, Othman bin Omar told us, on the authority of Yunus bin Yazid, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Aisha, may Allah be pleased with her, she said, when the Messenger of Allah, may Allah’s prayers and peace be upon him, was ordered to choose

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ عَنْ يَحْيَى بْنِ عُبَيْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَبِيبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا نَزَلَتْ هَذِ

Qutayba told us, Muhammad bin Suleiman bin Al-Asbahani told us, on the authority of Yahya bin Ubaid, on the authority of Ata bin Abi Rabah, on the authority of Umar bin Abi Salamah, the stepson of the Prophet, may Allah's prayers and peace be upon him, he said when this was revealed

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ عَنْ عِكْرِمَةَ عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ أَنَّهَا أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ مَا أَرَى ك

- Abd bin Hamid told us, Muhammad bin Katheer told us, Suleiman bin Katheer told us, on the authority of Husayn, on the authority of Ikrimah, on the authority of Umm Umarah al-Ansariyya, that she came to the Prophet, may Allah's prayers and peace be upon him, and said, "I don't see you."

أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ قَالَ حَدَّثَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ رَجُلًا قَامَ مِنْ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ وَرَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنْ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ

Yaqoub Ibn Ibrahim told us, he said Yahya told us on the authority of Ibn Ajlan, he said Al-Qa'qa'a told me on the authority of Abu Salih on the authority of Abu Huraira, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "May Allah have mercy on a man who got up at night and prayed, then woke his wife, and she prayed. She prayed, then woke her husband up, and he prayed, and if he refused, she sprinkled water on his face

عن قتادة بن دعامة خطبَ النبيُّ ﷺ زينبَ وهيَ بنتُ عمتِّهِ وهو يُريدُها لزيدٍ فظنَّتْ أنه يُريدُها لنفْسِهِ فلَمّا علِمَتْ أنه يُريدُها لزيدٍ أبَتْ فأنزلَ اللهُ تعالى وَما كانَ لِمُؤْمِنٍ وَلا مُؤْمِنَةٍ إِذا قَضى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ فرَضِيَتْ وسلَّمَتْ

On the authority of Qatada bin Da'ama, the Prophet, may Allah's prayers and peace be upon him, proposed to Zainab, who was the daughter of his paternal aunt, and he wanted it for Zaid, so I thought that he wanted it for himself, so when I knew that he wanted it for Zaid, I refused, so Allah Almighty revealed it, and it is not for a believing man or woman when Allah and His Messenger decree a matter that they have the choice in their matter, so I accepted and delivered.

- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ عَنْ عَامِرٍ قَالَ قَالَتْ عَائِشَةُ لَوْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ لَكَتَمَ هَذِهِ الْآيَاتِ عَلَى نَفْسِهِوَإِذْ تَقُولُ لِلَّذ

Ibn Abi Uday told us on the authority of Dawood on the authority of Aamer that he said Aisha said: If the Messenger of Allah, may Allah's prayers and peace be upon him, had concealed something of what Allah had revealed to him, he would have concealed these verses to himself.

- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ عَنْ حَمَّادِ بْنِ زَيْدٍ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ هَذِهِ الْآيَةَوَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ } نَزَلَتْ فِي ش

Muhammad bin Abd al-Rahim told us, Mu'alla bin Mansour told us, on the authority of Hammad bin Zaid, Thabit told us on the authority of Anas bin Malik, may Allah be pleased with him, that this verse conceals in your soul what Allah reveals.

- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةَوَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ } فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ جَاءَ زَيْدٌ

Ahmad bin Abdah al-Dhabi told us, Hammad bin Zayd told us, on the authority of Thabit, on the authority of Anas, he said: When this verse was revealed, you concealed in yourself what Allah revealed and you feared people.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي زَيْنَبَ بِنْتِ جَحْشٍفَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا } قَالَ فَكَانَتْ

- Abd bin Hamid told us, Muhammad bin Al-Fadl told us, Hammad bin Zaid told us, on the authority of Thabit, on the authority of Anas, he said this verse was revealed about Zainab bint Jahsh, when Zaid had finished her marriage and we married her.

- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا فُلَيْحٌ حَدَّثَنَا هِلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قُلْتُ أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ

Muhammad bin Sinan told us, Falih told us, Hilal told us, on the authority of Ata bin Yasar, he said, I met Abdullah bin Amr bin Al-Aas, may Allah be pleased with them both.

- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ حَدَّثَنَا ابْنُ فُضَيْلٍ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ كَانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنْ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ عَائِشَةُ أَمَا تَسْتَحِي الْ

- Muhammad bin Salam told us, Ibn Fudayl told us, Hisham told us on the authority of his father, he said: Khawla bint Hakim was one of the Layyi who gave themselves to the Prophet, may Allah bless him and grant him peace.

- حَدَّثَنَا عَبْدٌ حَدَّثَنَا رَوْحٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا نُهِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَ م

Abd told us, Rawh told us, on the authority of Abd al-Hamid bin Bahram, on the authority of Shahr bin Hawshab, he said that Ibn Abbas, may Allah be pleased with them both, forbade the Messenger of Allah, may Allah bless him and grant him peace, all kinds of women except what was

أَخْبَرَنَا الْمُعَلَّى حَدَّثَنَا وُهَيْبٌ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ قَالَتْ مَا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحَلَّ اللَّهُ لَهُ أَنْ يَتَزَوَّجَ مِنْ النِّسَاءِ مَا شَاءَ

Al-Mualla told us, Wahib told us, on the authority of Ibn Juraij, on the authority of Ata, on the authority of Ubaid bin Umair, on the authority of Aisha, she said that the Messenger of Allah, may Allah's prayers and peace be upon him, did not die until Allah permitted him to marry as many women as he wanted

- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ قَالَ أَنَسُ بْنُ مَالِكٍ أَنَا أَعْلَمُ النَّاسِ بِهَذِهِ الْآيَةِ آيَةِ الْحِجَابِ لَمَّا أُهْدِيَتْ زَيْنَبُ بِنْتُ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا إِ

Suleiman bin Harb told us, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Abu Qilabah, that Anas bin Malik said, "I am the most knowledgeable of people with this verse, the verse of hijab, when I gave Zainab bint Jahsh, may Allah be pleased with her, a gift."

- حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ قَالَ عُمَرُ وَافَقْتُ اللَّهَ فِي ثَلَاثٍ أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ قُلْتُ يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْتَ مَقَامَ إِبْرَاهِيمَ مُصَلًّى وَقُلْتُ يَا رَسُولَ ال

Musaddad told us on the authority of Yahya bin Saeed on the authority of Hamid on the authority of Anas that he said Umar said: I agreed with Allah in three things, or my Lord agreed with me in three.

عن عائشة أم المؤمنين كنتُ آكلُ مع النبيِّ صلّى اللهُ عليهِ وسلَّمَ حَيسًا في قُعبٍ فمرَ عمرُ رضيَ اللهُ عنه فدعاه فأكلَ فأصابتْ إصبعُه إصبعَي فقالَ حَسْ أُوّاهْ لو كنتُ أُطاعُ فيكُنَّ ما رأتكُنَ عينٌ فنزل الحجابُ

On the authority of Aisha, the mother of the believers, I was eating with the Prophet, may Allah's prayers and peace be upon him, a bowl of bread, so Omar, may Allah be pleased with him, passed by, so he called him and ate, and his finger hit my finger, so he said, "Oh, if I had obeyed you, no eye would have seen you." Then the veil came down.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ وَالْأَجْلَحِ وَمَالِكِ بْنِ مِغْوَلٍ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنَا فَكَيْفَ الصَّلَاةُ عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ قَالَ مَحْمُودٌ قَالَ أَبُو أُسَامَةَ وَزَادَنِي زَائِدَةُ عَنْ الْأَعْمَشِ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَأَبِي مَسْعُودٍ وَطَلْحَةَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ وَزَيْدِ بْنِ خَارِجَةَ وَيُقَالُ ابْنُ جَارِيَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ كَعْبِ بْنِ عُجْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى كُنْيَتُهُ أَبُو عِيسَى وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ

Mahmoud bin Ghailan told us, Abu Osama told us, on the authority of Misar and Al-Ajlah and Malik bin Mughal, on the authority of Al-Hakam bin Otaiba, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Ka'b bin Ujrah, he said: We said, O Messenger of Allah, this peace be upon you, we have learned, so how is prayer upon you? You prayed for Abraham that you are Praiseworthy and Glorious, and bless Muhammad and the family of Muhammad just as you blessed Abraham that you are Praiseworthy and Glorious. Mahmoud said, Abu Osama said, and Zaida added to me, on the authority of Al-Amash, on the authority of Al-Hakam, on the authority of Abd al-Rahman bin Abi Layla, he said, and we say, and on us with them, he said, and in the door on the authority of Ali, Abu Hamid, and Abu Masoud And Talhah, Abu Saeed, Buraydah, Zaid bin Kharijah, and it is said that Ibn Jariya and Abu Hurairah said Abu Issa, the hadith of Ka'b bin Ujrah, a good and authentic hadith.

- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنْ ابْنِ خُثَيْمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا نَزَلَتْيُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ } خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى

- Muhammad bin Ubaid told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Safiyyah bint Shaybah, on the authority of Umm Salamah, she said, "When you brought them down from their outer garments," the women of the Ansar came out.

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ خَرَجَتْ سَوْدَةُ بَعْدَمَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتْ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا سَوْدَةُ أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَانْظُرِي كَيْفَ تَخْرُجِينَ قَالَتْ فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ فَدَخَلَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا قَالَتْ فَأَوْحَى اللَّهُ إِلَيْهِ ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ

Zakaria bin Yahya told us, Abu Osama told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may Allah be pleased with her, she said, "Souda went out after the veil was imposed for her need, and she was a large woman who was not hidden from those who knew her. Allah, may Allah's prayers and peace be upon him, is in my house, and he is having dinner with a sweat in his hand, so I entered, and she said, O Messenger of Allah, I went out for some of my needs, and Omar said to me such and such.

ع T سورة سبأ

T Surah Spa

حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ الْحَسَنِ بْنِ الْحَكَمِ النَّخَعِيِّ قَالَ حَدَّثَنِي أَبُو سَبْرَةَ النَّخَعِيُّ عَنْ فَرْوَةَ بْنِ مُسَيْكٍ الْمُرَادِيِّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا أُقَاتِلُ مَنْ أَدْبَرَ مِنْ قَوْمِي بِمَنْ أَقْبَلَ مِنْهُمْ فَأَذِنَ لِي فِي قِتَالِهِمْ وَأَمَّرَنِي فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ سَأَلَ عَنِّي مَا فَعَلَ الْغُطَيْفِيُّ فَأُخْبِرَ أَنِّي قَدْ سِرْتُ قَالَ فَأَرْسَلَ فِي أَثَرِي فَرَدَّنِي فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ ادْعُ الْقَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَاقْبَلْ مِنْهُ وَمَنْ لَمْ يُسْلِمْ فَلَا تَعْجَلْ حَتَّى أُحْدِثَ إِلَيْكَ قَالَ وَأُنْزِلَ فِي سَبَإٍ مَا أُنْزِلَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَمَا سَبَأٌ أَرْضٌ أَوْ امْرَأَةٌ قَالَ لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةً مِنْ الْعَرَبِ فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ فَأَمَّا الَّذِينَ تَشَاءَمُوا فَلَخْمٌ وَجُذَامُ وَغَسَّانُ وَعَامِلَةُ وَأَمَّا الَّذِينَ تَيَامَنُوا فَالْأَزْدُ وَالْأَشْعَرِيُّونَ وَحِمْيَرٌ وَكِنْدَةُ وَمَذْحِجٌ وَأَنْمَارٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَمَا أَنْمَارٌ قَالَ الَّذِينَ مِنْهُمْ خَثْعَمُ وَبَجِيلَةُ وَرُوِيَ هَذَا عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Abu Kuraib and Abd bin Hamid told us, they said Abu Usamah told us on the authority of Al-Hasan bin Al-Hakam Al-Nakhai, he said Abu Sabra Al-Nakhai told me on the authority of Farwa bin Musik Al-Muradi, he said I came to the Prophet, may Allah’s prayers and peace be upon him, and I said, O Messenger of Allah, should I not fight those of my people who turn away from those I approach from among them, then give me permission to fight them and order me When I left him, he asked about me what Al-Ghaifi had done, and he told me that I was on my way. Allah did not curse a land or a woman. He said, “He is neither a land nor a woman, but he is a man who gave birth to ten Arabs. Six of them have become afflicted, and four of them have become afflicted. As for those who have estranged, they are Lakhm, Judham, Ghassan, and ‘Amila. And this was narrated on the authority of Ibn Abbas on the authority of the Prophet, may Allah bless him and grant him peace. Abu Issa said, This is a good, strange hadith

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَضَى اللَّهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهِ

- Ibn Abi Omar told us, Sufyan told us, on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said, “When Allah decrees a matter in heaven, the angels strike with his wings.”

أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا سَيَّارٌ قَالَ سَمِعْتُ يَزِيدَ الْفَقِيرَ يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَأُحِلَّتْ لِيَ الْمَغَانِمُ وَحُرِّمَتْ عَلَى مَنْ كَانَ قَبْلِي وَجُعِلَتْ لِيَ الْأَرْضُ طَيِّبَةً مَسْجِدًا وَطَهُورًا وَيُرْعَبُ مِنَّا عَدُوُّنَا مَسِيرَةَ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ

Yahya bin Hassan told us, Hashim told us, Sayyar told us, he said I heard Yazid the poor say, I heard Jabir bin Abdullah say, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I was given five things that no prophet before me gave them. And the land was made good for me as a place of worship and a purification, and our enemy fears us a month’s journey, and intercession was granted

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ عَنْ أَبِي الْحُبَابِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا

Ismail told us, he said, my brother told me, on the authority of Suleiman, on the authority of Muawiyah bin Abi Mazred, on the authority of Abi Al-Habab, on the authority of Abu Hurairah, may Allah be pleased with him, that the Prophet, may Allah’s prayers and peace be upon him, said: There is no day when the worshippers wake up except two angels who descend, and one of them says, “Oh Allah, give a successor a supporter.”

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّهُ مَعَكُمْ إِنَّهُ سَمِيعٌ قَرِيبٌ تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ

Muhammad ibn Yusuf told us, Sufyan told us, on the authority of Asim, on the authority of Abi Uthman, on the authority of Abu Musa Al-Ash’ari, may Allah be pleased with him, he said: We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, and when we overlooked a valley, we would praise and grow, our voices would rise. Do you pray whether he is deaf or absent, he is with you, he is hearing, near, blessed be his name and exalted is his grandfather

ع T سورة فاطر

T Surah Fatir

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ اللَّيْثِيُّ أَبُو ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ } فَأَمَّا الَّذِينَ سَبَقُوا بِالْخَيْرَاتِ فَأُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَأَمَّا الَّذِينَ اقْتَصَدُوا فَأُولَئِكَ يُحَاسَبُونَ حِسَابًا يَسِيرًا وَأَمَّا الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ فَأُولَئِكَ الَّذِينَ يُحْبَسُونَ فِي طُولِ الْمَحْشَرِ ثُمَّ هُمْ الَّذِينَ تَلَافَاهُمْ اللَّهُ بِرَحْمَتِهِ فَهُمْ الَّذِينَ يَقُولُونَالْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ إِلَى قَوْلِهِ لُغُوبٌ }

Narrated to us Ishaq bin Issa, narrated to me Anas bin Ayad al-Laithi Abu Damra, on the authority of Musa bin Uqbah, on the authority of Ali bin Abdullah Al-Azdi, on the authority of Abi Darda’, he said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say, “Allah Almighty and Exalted be He has bequeathed to us the Scripture of those whom We have chosen from among Our worshippers. With good deeds, Allah willing} As for those who preceded in good deeds, these are the ones who enter Paradise without reckoning, and as for those who were frugal, they are the ones who will be given an easy reckoning. saying to gob}

حَدَّثَنِي عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجْلَانَ عَنْ الْمَقْبُرِيِّ

Abd al-Salam bin Mutahhar told me, Omar bin Ali told us, on the authority of Maan bin Muhammad al-Ghafari, on the authority of Saeed bin Abi Saeed al-Maqbari, on the authority of Abu Huraira, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “May Allah excuse me for my matter to delay until he reached the age of sixty years.” Abu Hazim and Ibn Ajlan followed him on the authority of al-Maqbari

حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ رَجُلٍ مِنْ بَنِي غِفَارٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ أَعْذَرَ اللَّهُ إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ سِتِّينَ أَوْ سَبْعِينَ سَنَةً لَقَدْ أَعْذَرَ اللَّهُ لَقَدْ أَعْذَرَ اللَّهُ إِلَيْهِ

Abd al-Razzaq told us, Muammar told us, on the authority of a man from Bani Ghaffar, on the authority of Saeed al-Maqbri, on the authority of Abu Huraira, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Allah has excused a worshipper who revived him until he reached sixty or seventy years.

ع T سورة يس

T Surah Yaseen

عن أبي هريرة مَنْ قرأ يَس في ليلةٍ أصبحَ مَغْفُورًا له، مَنْ قرأ حم التي يُذْكَرُ فيها الدُّخانُ أصبحَ مَغْفُورًا لهُ

On the authority of Abu Hurairah, whoever reads Yaseen on the night he became forgiven, whoever reads Ham in which smoke is mentioned became forgiven.

- حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي سُفْيَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَتْ بَنُو سَلِمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَ

Muhammad ibn Wazir al-Wasiti told us, Ishaq ibn Yusuf al-Azraq told us, on the authority of Sufyan al-Thawri, on the authority of Abu Sufyan, on the authority of Abu Nadhra, on the authority of Abu Said al-Khudri.

- حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ ابْنِ عُلَيَّةَ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا ابْنُ عُلَيَّةَ حَدَّثَنَا يُونُسُ عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ سَمِعَهُ فِيمَا أَعْلَمُ عَنْ أَبِيهِ عَنْ أَبِي ذ

Yahya bin Ayyub and Ishaq bin Ibrahim told us all, on the authority of Ibn Aliyah, Ibn Ayyub told us, Ibn Aliyah told us, Yunus told us, on the authority of Ibrahim bin Yazid Al-Taymi, he heard it from what I know on the authority of his father, on the authority of Abu Dh

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُبَيْدٍ الْمُكْتِبِ عَنْ فُضَيْلٍ عَنْ الشَّعْبِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ هَلْ تَدْرُونَ مِمَّ أَضْحَكُ قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنْ الظُّلْمِ قَالَ يَقُولُ بَلَى قَالَ فَيَقُولُ فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا قَالَ فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لِأَرْكَانِهِ انْطِقِي قَالَ فَتَنْطِقُ بِأَعْمَالِهِ قَالَ ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ قَالَ فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

Abu Bakr ibn al-Nadr ibn Abi al-Nadr told me Abu al-Nadr Hashim ibn al-Qasim told us Ubayd Allah al-Ashja’i told us on the authority of Sufyan al-Thawri on the authority of Ubaid al-Maktab on the authority of Fudhail on the authority of al-Sha’bi on the authority of Anas ibn Malik who said: We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, and he laughed and said: Do you know why I am laughing? And His Messenger knows best. He said, “From addressing a worshipper to his Lord, he says, ‘O Lord, did you not save me from injustice?’ He said, ‘Yes,’ he said, and he said, ‘I do not permit myself except as a witness from me.’ He said, ‘So he says, ‘Sufficient is your self today as a witness against you, and with the honorable writers as witnesses. Between him and the words he said, he says a distance, but by Allah, I was fighting for you

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ قِيلَ لَهَا هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنْ الشِّعْرِ قَالَتْ كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ وَيَتَمَثَّلُ وَيَقُولُ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ali bin Hajar told us, Sharik informed us, on the authority of Al-Muqdam bin Shuraih, on the authority of his father, on the authority of Aisha. Hadith Hassan Sahih

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ سَعْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا

Muhammad bin Al-Muthanna and Muhammad bin Bashar told us, they said, Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Qatada, on the authority of Yunus bin Jubair, on the authority of Muhammad bin Saad, on the authority of Saad, on the authority of the Prophet, may Allah’s prayers and peace be upon him.

ع T سورة الصافات

T Surah As-Safat

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثُ أَبُو الرُّومِ

Bishr bin Muadh al-Aqdi told us, Yazid bin Zare’ told us, on the authority of Saeed bin Abi Urubah, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Samura, on the authority of the Prophet, may Allah’s prayers and peace be upon him.

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ قَالُوا وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ قَالَ يُتِمُّونَ الصَّفَّ الْأَوَّلَ ثُمَّ يَتَرَاصُّونَ فِي الصَّفِّ

Qutayba informed us, he said: Al-Fudayl bin Ayyad told us, on the authority of Al-A’mash, on the authority of Al-Musayyib bin Rafi’, on the authority of Tamim bin Tarfa, on the authority of Jaber bin Samra, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, came out to us and said, “Do you not describe as the angels describe with their Lord?” in class

أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ حَدَّثَنَا إِسْمَعِيلُ ابْنُ عُلَيَّةَ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا الْغَدَاةَ بِغَلَسٍ فَرَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ فَأَخَذَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي لَأَرَى بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ قَالَهَا ثَلَاثَ مَرَّاتٍ قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ قَالَ عَبْدُ الْعَزِيزِ فَقَالُوا مُحَمَّدٌ قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا وَالْخَمِيسُ وَأَصَبْنَاهَا عَنْوَةً فَجَمَعَ السَّبْيَ فَجَاءَ دِحْيَةُ فَقَالَ يَا نَبِيَّ اللَّهِ أَعْطِنِي جَارِيَةً مِنْ السَّبْيِ قَالَ اذْهَبْ فَخُذْ جَارِيَةً فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ مَا تَصْلُحُ إِلَّا لَكَ قَالَ ادْعُوهُ بِهَا فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خُذْ جَارِيَةً مِنْ السَّبْيِ غَيْرَهَا قَالَ وَإِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَهَا وَتَزَوَّجَهَا فَقَالَ لَهُ ثَابِتٌ يَا أَبَا حَمْزَةَ مَا أَصْدَقَهَا قَالَ نَفْسَهَا أَعْتَقَهَا وَتَزَوَّجَهَا قَالَ حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا إِلَيْهِ مِنْ اللَّيْلِ فَأَصْبَحَ عَرُوسًا قَالَ مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ قَالَ وَبَسَطَ نِطَعًا فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْأَقِطِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ فَحَاسُوا حَيْسَةً فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ziyad bin Ayyub informed us, he said, Ismail bin Aliya told us, he said, Abd al-Aziz bin Suhaib told us, on the authority of Anas, that the Messenger of Allah, may Allah’s prayers and peace be upon him, invaded Khaybar, and we prayed at that time in darkness, so the Prophet, may Allah’s prayers and peace be upon him, rode, and Abu Talhah rode, and I was behind Abu Talha, so the Prophet of Allah, may Allah’s prayers and peace be upon him, took In the alley of Khaybar, and if my knee touches the thigh of the Messenger of Allah, may Allah’s prayers and peace be upon him, and I see the whiteness of the thigh of the Prophet of Allah, may Allah’s prayers and peace be upon him, then when he entered the village, he said, “Allah is great. They said, Muhammad, Abdul-Aziz said, and some of our companions said, Thursday, and we beat her by force, so the captives gathered, and Dihyah came, and he said, O Prophet of Allah, give me a slave girl from the captives. And an-Nadir is only suitable for you. He said, “Call him on her.” So he brought her to him. When the Prophet, may Allah’s prayers and peace be upon him, looked at her, he said, “Take a slave-girl from the captivity other than her.” He said, “And the Prophet of Allah, may Allah’s prayers and peace be upon him, freed her and married her.” On the way I prepared it He had a mother Sulaym, so I gave her to him from the night, so he became a bride. He said: Whoever has anything, let him bring it.

حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي ذِئْبٍ عَنْ خَالِهِ الْحَارِثِ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِالتَّخْفِيفِ وَإِنْ كَانَ لَيَؤُمُّنَا بِالصَّافَّاتِ

Waki` told us on the authority of Ibn Abi Dhib, on the authority of his maternal uncle Al-Harith, on the authority of Salim, on the authority of Ibn Omar, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to order us to lighten up, even if it was for our day in Safat

ع T سورة ص

surah p

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ يَحْيَى قَالَ عَبْدٌ هُوَ ابْنُ عَبَّادٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ مَرِضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ وَشَكَوْهُ إِلَى أَبِي طَالِبٍ فَقَالَ يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ قَالَ إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي إِلَيْهِمْ الْعَجَمُ الْجِزْيَةَ قَالَ كَلِمَةً وَاحِدَةً قَالَ كَلِمَةً وَاحِدَةً قَالَ يَا عَمِّ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَقَالُوا إِلَهًا وَاحِدًا مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ قَالَ فَنَزَلَ فِيهِمْ الْقُرْآنُص وَالْقُرْآنِ ذِي الذِّكْرِ بَلْ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ إِلَى قَوْلِهِ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا

إِلَّا اخْتِلَاقٌ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ نَحْوَ هَذَا الْحَدِيثِ و قَالَ يَحْيَى بْنُ عِمَارَةَ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ نَحْوَهُ عَنْ الْأَعْمَشِ

Mahmoud bin Ghailan and Abd bin Hamid told us the meaning is one, they said Abu Ahmad told us Sufyan told us on the authority of Al-Amash on the authority of Yahya he said Abd is the son of Abbad on the authority of Saeed bin Jubair on the authority of Ibn Abbas he said Abu Talib fell ill and Quraysh came to him and the Prophet, may Allah bless him and grant him peace, came to him and Abi Talib was sitting with a man so Abu stood up He was ignorant in order to prevent him and complained to Abu Talib, so he said, "My nephew, what do you want from your people?" He said, "I want from them one word by which the Arabs owe them and the non-Arabs pay tribute to them." He said one word, he said one word, he said, "O uncle, say there is no god but Allah." The last religion is that this is nothing but a fabrication. He said: So the Qur'an and the Qur'an with the remembrance were revealed to them. Rather, those who disbelieved were in glory and dissension until he said: We have not heard this in the hereafter. This is nothing but a fabrication} Abu Issa said this is a good and authentic hadith. And Yahya bin Amarah said: Bindar told us, Yahya bin Saeed told us, on the authority of Sufyan, similarly, on the authority of Al-Amash

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ ص لَيْسَ مِنْ عَزَائِمِ السُّجُودِ وَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِيهَا

Suleiman bin Harb and Abu al-Numan told us, they said, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with them both, he said, "It is not one of the intentions of prostration, and I have seen the Prophet, may Allah's prayers and peace be upon him, prostrate in it."

- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ الْعَوَّامِ قَالَ سَأَلْتُ مُجَاهِدًا عَنْ سَجْدَةٍ فِي ص فَقَالَ سَأَلْتُ ابْنَ عَبَّاسٍ مِنْ أَيْنَ سَجَدْتَ فَقَالَ أَوَ مَا تَقْرَأُوَمِنْ ذُرِّيَّتِهِ

- Muhammad bin Abdullah told me, Muhammad bin Ubaid Al-Tanafisi narrated to us, on the authority of Al-Awam, he said: I asked Mujahid about his prostration in the PBUH, and he said: I asked Ibn Abbas from where did you prostrate, and he said: Or what you read and from his descendants

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةِ تَبُوكَ أَوْ خَيْبَرَ وَفِي سَهْوَتِهَا سِتْرٌ فَهَبَّتْ رِيحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ فَقَالَ مَا هَذَا يَا عَائِشَةُ قَالَتْ بَنَاتِي وَرَأَى بَيْنَهُنَّ فَرَسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ فَقَالَ مَا هَذَا الَّذِي أَرَى وَسْطَهُنَّ قَالَتْ فَرَسٌ قَالَ وَمَا هَذَا الَّذِي عَلَيْهِ قَالَتْ جَنَاحَانِ قَالَ فَرَسٌ لَهُ جَنَاحَانِ قَالَتْ أَمَا سَمِعْتَ أَنَّ لِسُلَيْمَانَ خَيْلًا لَهَا أَجْنِحَةٌ قَالَتْ فَضَحِكَ حَتَّى رَأَيْتُ نَوَاجِذَهُ

Muhammad bin Awf told us, Saeed bin Abi Maryam told us, Yahya bin Ayoub told us, he said Imara bin Ghazia told me that Muhammad bin Ibrahim narrated to him on the authority of Abi Salama bin Abd al-Rahman on the authority of Aisha, may Allah be pleased with her, she said the Messenger of Allah, may Allah's prayers and peace be upon him, came from the campaign of Tabuk or Khaybar and in her silence there was a cover Then a wind blew, and the side of the veil revealed the daughters of Aisha playing, and he said, "What is this, O Aisha?" She said, "My daughters." And he saw among them a horse with two wings made of patches. She said he laughed until I saw his molars

- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ أَخْبَرَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عِفْرِيتًا مِنْ الْجِنِّ تَفَلَّتَ عَ

Ishaq bin Ibrahim told us, he said: Ruh and Muhammad bin Jafar told us, on the authority of Shuba, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: "An Ifrite of the jinn escapes."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Abdullah bin Abi Al-Aswad told us, Abd Al-Aziz bin Abd Al-Samad Al-Ammi told us, Abu Imran Al-Juni told us, on the authority of Abi Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Two gardens of silver, their utensils and what is in them, and two gardens of gold, their utensils and what is in them, and what is between the people And between looking at their Lord except the cloak of arrogance on his face in the Garden of Eden

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ قَالُوا اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ اخْرُجِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ قَالَ فَلَا يَزَالُ يُقَالُ ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ فَيُسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ فُلَانٌ فَيَقُولُونَ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ قَالَ فَلَا يَزَالُ يُقَالُ

لَهَا حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ وَإِذَا كَانَ الرَّجُلُ السَّوْءُ قَالُوا اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٍ فَلَا يَزَالُ حَتَّى تَخْرُجَ ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ فَيُسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ فُلَانٌ فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ ارْجِعِي ذَمِيمَةً فَإِنَّهُ لَا يُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنْ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ لَهُ فِي الْحَدِيثِ الْأَوَّلِ وَيُجْلَسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الْأَوَّلِ

Al-Hussein bin Muhammad told us, Ibn Abi Dheeb told us, on the authority of Muhammad bin Amr bin Ata, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, that he said that the dead is attended by angels, so if he was a righteous man, they said, "Come out, O good soul, it was in a good body. And Rayhan, and a Lord who is not angry. He said, "It is still said that until it comes out, then it ascends to the sky, and it is opened for it." It is said, "Who is this?" It is said, "So-and-so." Then they say, "Welcome to the good soul that was in a good body. Allah Almighty is in it, and if the bad man is, they say, "Come out, O wicked soul, it was in the wicked body, come out reprehensible, and bring glad tidings of intimate and dusk, and another of the form of pairs, and it continues until it emerges, then it ascends to heaven, and it is opened for it. The wicked go back blameworthy, for the gates of heaven do not open for you, so they are sent from heaven, then they come to the grave, so the righteous man sits, and he is told the same as what was said to him in the first hadith, and the bad man sits, and it is said to him like what was said in the first hadith

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ قَالَ أَحْسَبُهُ قَالَ فِي الْمَنَامِ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ لَا قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ نَعَمْ قَالَ فِي الْكَفَّارَاتِ وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ قَالَ وَالدَّرَجَاتُ إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ أَبُو عِيسَى وَقَدْ ذَكَرُوا بَيْنَ أَبِي قِلَابَةَ وَبَيْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ عَنْ خَالِدِ بْنِ اللَّجْلَاجِ عَنْ ابْنِ عَبَّاسٍ

Salama bin Shabib and Abd bin Hamid told us, they said Abd al-Razzaq told us on the authority of Muammar on the authority of Ayyub on the authority of Abi Qilabah on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, came to me tonight, my Lord, Blessed and Exalted is He, in the best form, he said, "I reckon it." The Most High said, "No." He said, "He placed his hand between my shoulder blades until I felt its coolness between my breasts." Or he said, "In my neck, then I knew what was in the heavens and what was in the earth." He said, "O Muhammad, do you know about what the supreme council is contending with?" I said yes. He said, "O Muhammad, when you pray, say, 'O Allah, I ask You to do good deeds, to leave evil things, and to love the poor. Abu Issa said: They mentioned a man between Abu Qilabah and Ibn Abbas in this hadith, and Qatadah narrated it on the authority of Abi Qilabah on the authority of Khalid bin Al-Lajlaj on the authority of Ibn Abbas

ع T سورة الزمر

T Surah Al-Zumar

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ

Abdullah bin Al-Hakam bin Abi Ziyad told us Sayyar told us Jafar told us on the authority of Thabit on the authority of Anas that the Prophet, may Allah's prayers and peace be upon him, entered upon a young man while he was dying, and he said, How do you find you? A worshipper in such a home, except that Allah will give him what he hopes for and secure him from what he fears

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ ح و حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَاللَّفْظُ لَهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ مِنْ الْأُفُقِ مِنْ الْمَشْرِقِ أَوْ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ قَالُوا يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ قَالَ بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ

Abdullah bin Jaafar bin Yahya bin Khalid told me Maan told us Malik H told us Harun bin Saeed Al-Aili narrated to me and the wording is for him Abdullah bin Wahb told us Malik bin Anas told me on the authority of Safwan bin Sulaym on the authority of Ata bin Yasar on the authority of Abu Saeed Al-Khudri that the Messenger of Allah, may Allah's prayers and peace be upon him He said that the people of Paradise will see the people of the rooms above them as you see the shining star far from the

horizon from the east or the west because of the difference between them. They said, O Messenger of Allah, these are the stages of the prophets that no one else reaches.

أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ حَدَّثَنَا أَبُو زُبَيْدٍ وَاسْمُهُ عَبْثَرُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ قَالَ إِنِّي أَخَافُ أَنْ تَنَامُوا عَنْ الصَّلَاةِ قَالَ بِلَالٌ أَنَا أَحْفَظُكُمْ فَاضْطَجَعُوا فَنَامُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَاسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ يَا بِلَالُ أَيْنَ مَا قُلْتَ قَالَ مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ فَرَدَّهَا حِينَ شَاءَ قُمْ يَا بِلَالُ فَآذِنْ النَّاسَ بِالصَّلَاةِ فَقَامَ بِلَالٌ فَأَذَّنَ فَتَوَضَّئُوا يَعْنِي حِينَ ارْتَفَعَتْ الشَّمْسُ ثُمَّ قَامَ فَصَلَّى بِهِمْ

Hanad Ibn Al-Sirri told us, he said: Abu Zubayd told us, and his name was Abthir Ibn Al-Qasim, on the authority of Hussain, on the authority of Abdullah Ibn Abi Qatada, on the authority of his father, he said: We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, when some of the people said: If you had sex with us, O Messenger of Allah, he said: I fear that you will fall asleep while praying. Bilal said I protect you, so lie down and sleep, and Bilal rested his back on his camel, so the Messenger of Allah, may Allah’s prayers and peace be upon him, woke up and the visor of the sun had risen, and he said, “O Bilal, where is what you said?” He said, “I have never been given a sleep like it.” Arise, O Bilal, and call the people to prayer, so Bilal stood up, called the call to prayer, and they performed ablution, meaning when the sun had risen, then he stood up and led them in prayer.

أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ أَنْبَأَنَا عُمَرُ بْنُ يُونُسَ قَالَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ قَالَتْ كَانَ إِذَا قَامَ مِنْ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنْ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Al-Abbas bin Abdul-Azim told us, he said: We informed Omar bin Yunus, he said: Ikrimah bin Ammar told us, he said: Yahya bin Abi Katheer told me, he said: Abu Salamah bin Abdul-Rahman told me, he said: I asked Aisha with what the Prophet, may Allah’s prayers and peace be upon him, used to open his prayers. Oh Allah, Lord of Gabriel, Mikael, and Israfil, Originator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your worshippers in that over which they differ.

- أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ قَالَ حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ قَوْمًا كَانُوا قَتَلُوا فَأَكْثَرُوا وَ

- Hajib bin Suleiman Al-Munbaji told us, he said: Ibn Abi Rawad told us, he said: Ibn Jurayj told us, on the authority of Abd Al-Ala Al-Tha’labi, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that a people were killed, so they multiplied and

حَدَّثَنَا أَسْوَدُ أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنْ الْجَنَّةِ فَيَقُولُ لَوْ أَنَّ اللَّهَ هَدَانِي فَيَكُونُ عَلَيْهِمْ حَسْرَةً قَالَ وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنْ النَّارِ فَيَقُولُ لَوْلَا أَنَّ اللَّهَ هَدَانِي قَالَ فَيَكُونُ لَهُ شُكْرًا

Aswad told us, Abu Bakr told us, on the authority of Al-A’mash, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: All the people of Hell see their place in Paradise and say, “If Allah had guided me, then it would be a grief for them.” He will be thankful

- حَدَّثَنَا مُوسَى حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَضَعُ السَّمَاءَ عَلَى إِ

- Musa told us, Abu Awana told us, on the authority of Al-Amash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said: A monk came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said, “O Muhammad, Allah places the sky on top of Allah.”

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمُ وَقَدْ الْتَقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ وَحَنَى جَبْهَتَهُ وَأَصْغَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ قَالَ الْمُسْلِمُونَ فَكَيْفَ نَقُولُ يَا رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ رَبِّنَا وَرُبَّمَا قَالَ سُفْيَانُ عَلَى اللَّهِ تَوَكَّلْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ الْأَعْمَشُ أَيْضًا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ

Ibn Abi Omar told us, Sufyan told us, on the authority of Mutarrif, on the authority of Atiya Al-Awfi, on the authority of Abi Saeed Al-Khudri, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “How did he grace when the owner of the horn horned his forehead and bowed his forehead and listened his ear waiting to be commanded to blow and blow?” The Muslims said, “How do we say, O Messenger of Allah?” Allah, and He is the best disposer of affairs, we put our trust in Allah, our Lord, and perhaps Sufyan said, in Allah we rely.

ع T سورة غافر

T Surah Ghafir

أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرُّوذِيُّ قَالَ حَدَّثَنَا إِسْمَعِيلُ ابْنُ عُلَيَّةَ عَنْ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ عَلَى هَذَا الْمِنْبَرِ وَهُوَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ أَهْلَ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Muhammad ibn Shuja’ al-Marwadhi informed us, he said, Isma’il ibn Aliyah told us, on the authority of al-Hajjaj ibn Abi Uthman, he said, Abu al-Zubayr told me, he said, I heard Abdullah ibn al-Zubayr speaking on this pulpit, and he said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, when he greeted, used to say there is no god but Allah, alone, with no partner for Him.” Sovereignty and praise belongs to Him, and He has power over all things. There is neither might nor power except with Allah. There is no god but Allah. We do not worship except Him. The people of grace, favour, and good praise.

- حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنِي الْأَوْزَاعِيُّ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ سَأَلْتُ ابْنَ عَمْرٍو

Ayyash bin Al-Walid told us, Al-Walid bin Muslim told us, Al-Awza’i told me, Yahya bin Abi Katheer told me, on the authority of Muhammad bin Ibrahim Al-Taymi, he said, “Urwah bin Al-Zubayr told me, he said, I asked Ibn Umar

حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ غُدْوَةً وَعَشِيًّا إِمَّا النَّارُ وَإِمَّا الْجَنَّةُ فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى تُبْعَثَ إِلَيْهِ

Abu al-Numan told us, Hammad ibn Zayd told us, on the authority of Ayyub, on the authority of Nafi’, on the authority of Ibn Umar, may Allah be pleased with them both, that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If one of you dies, his place is shown to him morning and evening, either in Hell or in Heaven, and it is said, This is your seat until you are sent to him

- حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ عَنْ ذَرٍّ عَنْ يُسَيْعٍ الْكِنْدِيِّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ ثُمَّ

- Abd al-Razzaq told us, Sufyan told us, on the authority of Al-Amash and Mansur, on the authority of Dhar, on the authority of Yasa’ Al-Kindi, on the authority of Al-Nu’man bin Bashir that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that supplication is worship, then

ع T سورة حم السجدة

T Surah Ham Al-Sajdah

فصلت

I was dismissed

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ اجْتَمَعَ عِنْدَ الْبَيْتِ ثَقَفِيَّانِ وَقُرَشِيٌّ أَوْ قُرَشِيَّانِ وَثَقَفِيٌّ كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الْآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الْآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ تَعَالَىوَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ } الْآيَةَ

Al-Humaidi told us, Sufyan told us, Mansour told us, on the authority of Mujahid, on the authority of Abi Muammar, on the authority of Abdullah, may Allah be pleased with him, he said: Two intellectuals and a Qurashi or two Quraishians gathered at the house, and many intellectuals had fat stomachs and little understanding of their hearts. So one of them said, “Do you see that Allah hears what we say?” The other is that if He hears when we speak loudly, then He hears when we speak softly. Then Allah revealed the Exalted, and you were not concealing that your hearing, nor your eyes, nor your skins testify against you.

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا الْجُرَيْرِيُّ أَبُو مَسْعُودٍ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَجِيئُونَ يَوْمَ الْقِيَامَةِ عَلَى أَفْوَاهِكُمْ الْفِدَامُ وَإِنَّ أَوَّلَ مَا يَتَكَلَّمُ مِنْ الْآدَمِيِّ فَخِذُهُ وَكَفُّهُ

Yazid told us, Al-Jariri Abu Masoud told us, on the authority of Hakim bin Muawiyah, on the authority of his father, on the authority of the Prophet, may Allah bless him and grant him peace.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا ابْنُ نُمَيْرٍ ح و حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ جَرِيرٍ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ وَفِي حَدِيثِ أَبِي أُسَامَةَ غَيْرَكَ قَالَ قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ

Abu Bakr bin Abi Shaybah and Abu Kurayb told us, they said Ibn Numayr told us, Qutayba bin Said and Ishaq bin Ibrahim told us all, on the authority of Jarir, and Abu Kurayb told us, all of them told us on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Sufyan bin Abdullah Al Thaqafi, he said, I said, O Messenger of Allah Tell me something about Islam that I will not ask anyone about after you, and in the hadeeth of Abu Usamah other than you, he said: “Say: I believe in Allah, so be steadfast.”

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ إِسْمَعِيلَ بْنِ مُجَمِّعٍ قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ قُلْ رَبِّيَ اللَّهُ ثُمَّ اسْتَقِمْ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ مَا أَكْثَرُ مَا تَخَوَّفُ عَلَيَّ قَالَ فَأَخَذَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلِسَانِهِ ثُمَّ قَالَ هَذَا

Abu Naeem told us, Ibrahim, meaning Ibn Ismail bin Mujamma, told us, he said, Ibn Shihab told me, on the authority of Abd al-Rahman bin Muadh, on the authority of Sufyan bin Abdullah, he said, I said, O Messenger of Allah, pass me by something to hold fast to. So the Prophet of Allah, may Allah bless him and grant him peace, took hold of his tongue and then said this

ع T سورة الشورى

T Surah Al-Shura

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ جَمِيعًا عَنْ هِشَامٍ و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَاللَّفْظُ لَهُ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ وَأَحْيَانًا مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ فَأَعِي مَا يَقُولُ

And Abu Bakr bin Abi Shaybah told us, Sufyan bin Uyaynah told us, and Abu Kurayb told us, Abu Osama and Ibn Bishr told us all, on the authority of Hisham, and Muhammad bin Abdullah bin Numayr told us, and the wording is for him, Muhammad bin Bishr told us, Hisham told us on the authority of his father, on the authority of Aisha, that Al-Harith bin Hisham asked the Prophet Peace be upon him, how does revelation come to you? He said: Sometimes it comes to me like the clanging of a bell, and it is the hardest for me, then it separates from me while I have comprehended it, and sometimes it comes to me in the form of a man, so I am aware of what he says.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي قَبِيلٍ عَنْ شُفَيِّ بْنِ مَاتِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ كِتَابَانِ فَقَالَ أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ فَقُلْنَا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا فَقَالَ أَصْحَابُهُ فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ إِنْ كَانَ أَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنْ الْعِبَادِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرٍ عَنْ أَبِي قَبِيلٍ نَحْوَهُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو قَبِيلٍ اسْمُهُ حُيَيُّ بْنُ هَانِئٍ

Qutayba told us, Al-Layth narrated to us, on the authority of Abi Qabil, on the authority of Shafi bin Mata, on the authority of Abdullah bin Amr bin Al-Aas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, came out to us with two books in his hand, and he said, “Do you know what these two books are?” From the Lord of the Worlds, in which are the names of the people of Paradise and the names of their forefathers and their tribes, then it is more perfected over the last of them, so it is not added to them nor is it ever diminished from them. His Companions, then why do they work, O Messenger of Allah? He said, “Your Lord has made your worshippers empty, a group in Paradise and a group in Hellfire.” Qutaybah told us, Bakr bin Mudar told us, on the authority of Abu Qabil, similar to that.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ

Muhammad bin Sinan told us, Falih bin Suleiman told us, Hilal bin Ali told us, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I am the closest of people to Jesus, son of Mary in this world and the hereafter, and the prophets are brothers, because their mothers are different, and their religion is one.”

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ سَمِعْتُ طَاوُسًا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ عَنْ قَوْلِهِإِلَّا الْمَوَدَّةَ فِي الْق

- Muhammad bin Bashar told us, Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Abd al-Malik bin Maysara, he said: I heard Tawsa on the authority of Ibn Abbas, may Allah be pleased with them both, that he was asked about his saying that affection is not in the heart.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَازِعِ قَالَ حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةَ قَالَ قَدِمْتُ الْكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ إِنَّ فِيهِ لَمُعْتَبَ

Abd bin Hamid told us, Amr bin Asim told us, Ubaid Allah bin Al-Wazi’ told us, he said, “A sheikh from Bani Murrah told me, he said, ‘I came to Kufa, and I was informed of Bilal bin Abi Burdah, and I said that there is something reprehensible in him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ عَبْد اللَّهِ وَسَمِعْتُهُ أَنَا مِنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّا عَنْ خَالِدِ بْنِ سَلَمَةَ عَنْ الْبَهِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ قَالَتْ عَائِشَةُ مَا عَلِمْتُ حَتَّى دَخَلَتْ عَلَيَّ زَيْنَبُ بِغَيْرِ إِذْنٍ وَهِيَ غَضْبَى ثُمَّ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسِبُكَ إِذَا

قَلَبَتْ لَكَ بُنَيَّةُ أَبِي بَكْرٍ ذُرَيِّعَيْهَا ثُمَّ أَقْبَلَتْ إِلَيَّ فَأَعْرَضْتُ عَنْهَا حَتَّى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَكِ فَانْتَصِرِي فَأَقْبَلْتُ عَلَيْهَا حَتَّى رَأَيْتُهَا قَدْ يَبِسَ رِيقُهَا فِي فَمِهَا مَا تَرُدُّ عَلَيَّ شَيْئًا فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ وَجْهُهُ

Abdullah bin Muhammad told us, Abdullah said, and I heard him from him, he said, Muhammad bin Bishr told us, on the authority of Zakariya, on the authority of Khalid bin Salamah, on the authority of Al-Bahi, on the authority of Urwah bin Al-Zubair, he said, Aisha said, "I did not know until Zainab entered Ali without permission, and she was angry, then she said to the Messenger of Allah, may Allah's prayers and peace be upon him, I think you If the daughter of Abu Bakr turned her back to you, then she came to me, so I turned away from her until the Prophet, may Allah's prayers and peace be upon him, said, "Without you, then win." So I approached her until I saw her saliva in her mouth had dried up, and she did not respond to me anything, so I saw the Prophet, may Allah bless him and grant him peace, his face

- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَا حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ الْحَرَامِيُّ قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ ال

Ibrahim bin Mundhir al-Hazami and Yahya bin Habib bin Arabi told us, they said Musa bin Ibrahim bin Katheer al-Ansari al-Harami told us, he said I heard Talhah bin Kharash, he said I heard Jabir bin Abdullah

ع T سورة الزخرف

T Surah Al-Zukhruf

حَدَّثَنَا يَزِيدُ أَنْبَأَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ فَلَمَّا اسْتَوَى عَلَيْهَا قَالَ الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا وَكَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ثُمَّ ضَحِكَ فَقُلْتُ مِمَّ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ مَا فَعَلْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِمَّ ضَحِكْتَ يَا رَسُولَ اللَّهِ قَالَ يَعْجَبُ الرَّبُّ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي وَيَقُولُ عَلِمَ عَبْدِي أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي

We were told by Yazid Anba Shareek bin Abdullah on the authority of Abi Ishaq on the authority of Ali bin Rabi'ah, he said I saw Ali, may Allah be pleased with him, he came with a beast to ride on it, and when he put his foot in the stirrup, he said in the name of Allah. Then he thanked Allah three times and said the Greatest three times, then said: Glory be to You, there is no god but You, I have wronged myself, so forgive me. His worshipper, when he says, "Lord, forgive me," and says, "My worshipper knows that no one forgives sins except Me."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى حَصِيرٍ قَالَ فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ وَلَيْسَ عَلَيْهِ غَيْرُهُ وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ وَقَرَظٍ فِي نَاحِيَةٍ فِي الْغُرْفَةِ وَإِذَا إِهَابٌ مُعَلَّقٌ فَابْتَدَرَتْ عَيْنَايَ فَقَالَ مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ فَقُلْتُ يَا نَبِيَّ اللَّهِ وَمَالِي لَا أَبْكِي وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهَذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى وَذَلِكَ كِسْرَى وَقَيْصَرُ فِي الثِّمَارِ وَالْأَنْهَارِ وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ وَهَذِهِ خِزَانَتُكَ قَالَ يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَى أَنْ تَكُونَ لَنَا الْآخِرَةُ وَلَهُمْ الدُّنْيَا قُلْتُ بَلَى

Muhammad ibn Bashar told us Omar ibn Yunus told us Ikrimah ibn Ammar told me Sammak al-Hanafi Abu Zamil told me Abdullah ibn al-Abbas told me Omar ibn al-Khattab told me he said I entered upon the Messenger of Allah, may Allah's prayers and peace be upon him, while he was on a mat. In his side, and behold, I am with a handful of barley, about a sa', and a pinch in one corner of the room, and if the cuticle is hanging, then my eyes widened, and he said, "What makes you weep, O Ibn Al-Khattab?" I said, "O Prophet of Allah, why do I not weep? This mat has affected your side, and this is your treasury. Fruits and rivers, and you are Allah's prophet and his chosen one, and this is your treasury. He said, O Ibn al-Khattab, would you not be satisfied that we have the Hereafter and they have the world? I said, "Yes."

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ قَالَ سَمِعْتُ مُجَاهِدًا يَقُولُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى أَنَّهُمْ كَانُوا عِنْدَ حُذَيْفَةَ فَاسْتَسْقَى فَسَقَاهُ مَجُوسِيٌّ فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ وَقَالَ لَوْلَا أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ كَأَنَّهُ يَقُولُ لَمْ أَفْعَلْ هَذَا وَلَكِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ

Abu Naim told us, Saif bin Abi Suleiman told us, he said I heard Mujahid say, Abd al-Rahman bin Abi Layla told me that they were at Hudhayfah's house and he asked for water and Magusi gave him drink, so when he put the cup in his hand he threw it at him and said, "If I had not forbidden him more than once or twice, it was as if he was saying I did not do this, but I heard the Prophet, may Allah bless him and grant him peace Peace and blessings of Allah be upon him says: Do not wear silk or brocade, do not drink from vessels of gold and silver, and do not eat from dishes from them, for it is for them in this world and for us in the Hereafter.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ حَجَّاجِ بْنِ دِينَارٍ عَنْ أَبِي غَالِبٍ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ضَلَّ قَوْمٌ بَعْ

- Abd bin Hamid told us, Muhammad bin Bishr Al-Abdi and Ya’la bin Ubaid told us, on the authority of Hajjaj bin Dinar, on the authority of Abi Ghalib, on the authority of Abi Umamah, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not go astray

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ قَالَ فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنْ الْأَنْبِيَاءِ فَإِذَا مُوسَى قَائِمٌ يُصَلِّي فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَإِذَا عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَام قَائِمٌ يُصَلِّي أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ فَحَانَتْ الصَّلَاةُ فَأَمَمْتُهُمْ فَلَمَّا فَرَغْتُ مِنْ الصَّلَاةِ قَالَ قَائِلٌ يَا مُحَمَّدُ هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ

And Zuhair bin Harb told us, Hajin bin Al-Muthanna told us, Abd al-Aziz, who is the son of Abi Salamah, narrated to us, on the authority of Abdullah bin Al-Fadl, on the authority of Abi Salama bin Abd al-Rahman, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “You saw me in Al-Hijr, and the Quraysh were asking me about Masrai, so you asked me about things from Bayt al-Maqdis, I did not prove it, so I afflicted it with an affliction that I had never afflicted like it. The people resembled Urwa ibn Masoud al-Thaqafi, and when Ibrahim, peace be upon him, was standing and praying, the people resembled him to your companion, meaning himself, so the time for prayer came, so I led them in prayer.

ع T سورة الدخان

T Surat Al-Dukhan

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ ح و حَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ أَخْبَرَنَا وَكِيعٌ ح و حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ كُلُّهُمْ عَنْ الْأَعْمَشِ ح و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ وَاللَّفْظُ لِيَحْيَى قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ عَنْ مَسْرُوقٍ قَالَ جَاءَ إِلَى عَبْدِ اللَّهِ رَجُلٌ فَقَالَ تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ يُفَسِّرُ هَذِهِ الْآيَةَيَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ } قَالَ يَأْتِي النَّاسَ يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ حَتَّى يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ فَقَالَ عَبْدُ اللَّهِ مَنْ عَلِمَ عِلْمًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللَّهُ أَعْلَمُ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ لِمَا لَا عِلْمَ لَهُ بِهِ اللَّهُ أَعْلَمُ إِنَّمَا كَانَ هَذَا أَنَّ قُرَيْشًا لَمَّا اسْتَعْصَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنْ الْجَهْدِ وَحَتَّى أَكَلُوا الْعِظَامَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا فَقَالَ لِمُضَرَ إِنَّكَ لَجَرِيءٌ قَالَ فَدَعَا اللَّهَ لَهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّإِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ } قَالَ فَمُطِرُوا فَلَمَّا أَصَابَتْهُمْ الرَّفَاهِيَةُ قَالَ عَادُوا إِلَى مَا كَانُوا عَلَيْهِ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّفَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ }يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ } قَالَ يَعْنِي يَوْمَ بَدْرٍ

Abu Bakr bin Abi Shaybah told us, Abu Muawiyah and Wakee’ told us, and Abu Said Al-Ashajj told us, Waki’ told us, and Uthman bin Abi Shaybah told us, Jarir told us, all of them on the authority of Al-A’mash, and Yahya bin Yahya and Abu Kuraib told us, and the pronunciation is for Yahya, they said Abu Muawiyah told us on the authority of Al-A’mash, on the authority of Muslim bin Subaih On the authority of Masruq, he said: A man came to Abdullah, and he said: I left in the mosque a man who interprets the Qur’an with his opinion, interprets this verse, on the Day when the sky will bring clear smoke. The most knowledgeable of a man's jurisprudence is that he says about what he has no knowledge of. Allah knows best. This was only because the Quraysh, when they rebelled against the Prophet, may Allah’s prayers and peace be upon him, called upon them for years like Joseph’s. Then a man came to the Prophet, may Allah’s prayers and peace be upon him, and he said, “O Messenger of Allah, ask forgiveness from Allah for Mudar, for they are doomed.” He said to Mudar, “You are daring.” So Allah supplicated for them, and Allah, the Mighty and Sublime, sent down. and gulf watch u The sky will come with clear smoke that will cover the people. This is a painful chastisement.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ وَاللَّفْظُ لِأَبِي كُرَيْبٍ قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا و قَالَ الْآخَرَانِ أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا نَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ بِابْنِ صَيَّادٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَبَأْتُ لَكَ خَبِيئًا فَقَالَ دُخٌّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْهُ فَإِنْ يَكُنْ الَّذِي تَخَافُ لَنْ تَسْتَطِيعَ قَتْلَهُ

Muhammad ibn Abdullah ibn Numayr, Ishaq ibn Ibrahim and Abu Kurayb narrated to us, and the pronunciation is from Abu Kurayb. He said, "I have hidden you in secret." He said, "Go in." The Messenger of Allah, may Allah bless him and grant him peace, said, "You are the worst. You will not exceed your destiny." Omar said, "O Messenger of Allah, let me strike his neck." The Messenger of Allah, may Allah bless him and grant him peace, said, "Leave him. If he is the one you fear, you will not be able to kill him."

- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا الثَّوْرِيُّ أَخْبَرَنِي أَبُو إِسْحَقَ أَنَّ الْأَغَرَّ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ

Mahmoud bin Ghaylan and more than one told us, they said: Abd al-Razzaq told us, al-Thawri told us, Abu Ishaq told me that al-Aghar Abu Muslim narrated to him on the authority of Abu Saeed and Abu Hurayrah on the authority of the Prophet, may Allah bless him and grant him peace

ع T سورة الجاثية

T Surah Al-Jathiyah

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ

And Zuhair bin Harb told me, Jarir told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Do not abuse time, for Allah is time."

ع T سورة الاحقاف

T Surah Al-Ahqaf

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ حَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ الْأَنْصَارِيُّ أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ قَدْ بَايَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ طَارَ لَهُ سَهْمُهُ فِي السُّكْنَى حِينَ أَقْرَعَتْ الْأَنْصَارُ سُكْنَى الْمُهَاجِرِينَ قَالَتْ أُمُّ الْعَلَاءِ فَسَكَنَ عِنْدَنَا عُثْمَانُ بْنُ مَظْعُونٍ فَاشْتَكَى فَمَرَّضْنَاهُ حَتَّى إِذَا تُوُفِّيَ وَجَعَلْنَاهُ فِي ثِيَابِهِ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ فَقُلْتُ لَا أَدْرِي بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا عُثْمَانُ فَقَدْ جَاءَهُ وَاللَّهِ الْيَقِينُ وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ قَالَتْ فَوَاللَّهِ لَا أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا وَأَحْزَنَنِي ذَلِكَ قَالَتْ فَنِمْتُ فَأُرِيتُ لِعُثْمَانَ عَيْنًا تَجْرِي فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ ذَاكِ عَمَلُهُ

Abu al-Yaman told us, Shuaib told us on the authority of al-Zuhri, he said, Kharijah bin Zayd al-Ansari told me that Umm al-Ala', a woman of their wives who pledged allegiance to the Prophet, may Allah's prayers and peace be upon him, told him that Othman bin Maz'un's share in the residence flew for him when the Ansar struck for the residence of the immigrants. So we made him sick until when he died and we put him in his clothes, the Messenger of Allah, may Allah's prayers and peace be upon him, entered upon us, and I said, "May Allah have mercy on you, Aba al-Sayib. May Allah bless him and grant him peace, as for Othman, Allah has come to him, and Allah is certain, and I wish him good, and Allah does not know, and I am the Messenger of Allah, what he will do with him.

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ سَمِعْتُ مَالِكًا يُحَدِّثُ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Yusuf narrated to us, he said: I heard Malik narrate on the authority of Abi Al-Nadr, the mawla of Umar bin Ubaid Allah, on the authority of Aamer bin Saad bin Abi Waqqas, on the authority of his father, he said: I did not hear the Prophet, peace be upon him

- حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ حَدَّثَنَا صَفْوَانُ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَأَنَا مَعَهُ حَتَّى دَخ

Abu al-Mughirah told us, he said, Safwan told us, he said, Abd al-Rahman bin Jubair bin Nafir told us, on the authority of his father, on the authority of Awf bin Malik, he said that the Prophet, may Allah's prayers and peace be upon him, set off one day while I was with him until he entered

- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ يُوسُفَ بْنِ مَاهَكَ قَالَ كَانَ مَرْوَانُ عَلَى الْحِجَازِ اسْتَعْمَلَهُ مُعَاوِيَةُ فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بْنَ مُعَاوِيَةَ لِكَيْ يُبَايَعَ لَهُ بَعْدَ

Musa bin Ismail told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Yusuf bin Mahk, he said that Marwan was on the Hijaz, Muawiyah used him, so he got engaged, so he started mentioning Yazid bin Muawiyah in order to pledge allegiance to him after

- حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ وَدَخَلَ وَخَرَجَ وَتَ

- Makki bin Ibrahim told us, Ibn Juraij narrated to us, on the authority of Ata, on the authority of Aisha, may Allah be pleased with her, who said that the Prophet, may Allah's prayers and peace be upon him, if he saw an imagination in the sky, approached and turned away, entered and exited, and

- عن عبدالله بن مسعود هبَطوا على النبيِّ صلى الله عليه وعلى آله وسلم وهوَ يقرأُ القرآنَ ببطنِ نخلةَ، فلمّا سمعوهُ قالوا: أنصِتوا قالوا: صهٍ، وكانوا تسعةً أحدُهمْ زوبعةُ فأنزلَ اللهُ عز وجل:وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُ

On the authority of Abdullah bin Masoud, they landed on the Prophet, may Allah's prayers and peace be upon him and his family, while he was reciting the Qur'an in the palm of a palm tree, and when they heard it, they said: "Be silent." They said: "Shh," and there were nine of them, one of whom was a whirlwind.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا مِسْعَرٌ عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ أَبِي قَالَ سَأَلْتُ مَسْرُوقًا مَنْ آذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ فَقَالَ حَدَّثَنِي أَبُوكَ يَعْنِي عَبْدَ اللَّهِ أَنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ

Ubayd Allah bin Saeed told us, Abu Osama told us, Mus’ar told us, on the authority of Maan bin Abdul Rahman, he said I heard my father, he said, I asked Masruq from the ear of the Prophet, may Allah’s prayers and peace be upon him, about the jinn on the night they listened to the Qur’an.

ع T سورة محمد صلي الله تعالي عليه وآله وسلم

T Surah Muhammad, may Allah Almighty bless him and his family and grant him peace

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ سَلَمَةَ بْنَ نُفَيْلٍ أَخْبَرَهُمْ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي سَئِمْتُ الْخَيْلَ وَأَلْقَيْتُ السِّلَاحَ وَوَضَعَتْ الْحَرْبُ أَوْزَارَهَا قُلْتُ لَا قِتَالَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآنَ جَاءَ الْقِتَالُ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ يَرْفَعُ اللَّهُ قُلُوبَ أَقْوَامٍ فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمْ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ وَهُمْ عَلَى ذَلِكَ أَلَا إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

Al-Hakam bin Nafeh told us, he said Ismail bin Ayash told us, on the authority of Ibrahim bin Suleiman, on the authority of Al-Walid bin Abd al-Rahman al-Jurashi, on the authority of Jubair bin Nafir that Salamah bin Nufail told them that he came to the Prophet, may Allah’s prayers and peace be upon him, and said: I will kill the horses and throw away the weapons and the war has laid its burdens. May the peace and blessings of Allah be upon him, now the fighting has come, and a group of my ummah will remain victorious over the people.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ وَأَجْلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا مِنْ الرُّمَاةِ وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ وَقَالَ لَا تَبْرَحُوا إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعِينُونَا فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ رَفَعْنَ عَنْ سُوقِهِنَّ قَدْ بَدَتْ خَلَاخِلُهُنَّ فَأَخَذُوا يَقُولُونَ الْغَنِيمَةَ الْغَنِيمَةَ فَقَالَ عَبْدُ اللَّهِ عَهِدَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَبْرَحُوا فَأَبَوْا فَلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ فَأُصِيبَ سَبْعُونَ قَتِيلًا وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ أَفِي الْقَوْمِ مُحَمَّدٌ فَقَالَ لَا تُجِيبُوهُ فَقَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ قَالَ لَا تُجِيبُوهُ فَقَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ فَقَالَ إِنَّ هَؤُلَاءِ قُتِلُوا فَلَوْ كَانُوا أَحْيَاءً لَأَجَابُوا فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللَّهِ أَبْقَى اللَّهُ عَلَيْكَ مَا يُخْزِيكَ قَالَ أَبُو سُفْيَانَ اعْلُ هُبَلُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجِيبُوهُ قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ قَالَ أَبُو سُفْيَانَ لَنَا الْعُزَّى وَلَا عُزَّى لَكُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجِيبُوهُ قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ قَالَ أَبُو سُفْيَانَ يَوْمٌ بِيَوْمِ بَدْرٍ وَالْحَرْبُ سِجَالٌ وَتَجِدُونَ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي

Ubayd Allah ibn Musa told us on the authority of Israel on the authority of Abu Ishaq on the authority of Al-Bara, may Allah be pleased with him, he said: We met the polytheists on that day, and the Prophet, may Allah’s prayers and peace be upon him, seated an army of archers, and Abdullah commanded them, and he said, “Do not leave. Until I saw the women straggling in the mountain, they lifted their legs, their anklets appeared, and they began to say, the booty is the booty, so Abdullah said to the Prophet, may Allah’s prayers and peace be upon him, not to leave, so they refused, so when they refused, he turned their faces away, and seventy were killed, and Abu Sufyan was honored and said, “Is Muhammad among the people?” He said, “Do not answer him.” He said, “Is the people Ibn Abi Quhafa said, "Do not answer him." He said, "Are there Ibn Al-Khattab among the people?" He said, "These people have been killed. If they were alive, they would have answered." Allah is higher and majestic Abu Sufyan said: We have al-Uzza, and there is no Uzza for you. The Prophet, may Allah bless him and grant him peace, said: Answer him. They said: What do we say?

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ وَأَبُو الطُّفَيْلِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Muhammad ibn Musa al-Basri told us, al-Fudayl ibn Sulayman told us, on the authority of Abdullah ibn Uthman ibn Khathim, that Saeed ibn Jubair and Abu al-Tufayl told us on the authority of Ibn Abbas, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said to Mecca, what is the best of you from a country and I love you to me, and had it not been for my people expelling me from you, I would not have lived in anyone but you. Jesus, this is a good, true, strange hadith from this aspect

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَدِيِّ بْنِ حَمْرَاءَ الزُّهْرِيَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى رَاحِلَتِهِ وَاقِفًا بِالْحَزْوَرَةِ يَقُولُ وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

Abdullah bin Salih told us, Al-Laith told me, Aqeel told me, on the authority of Ibn Shihab, Abu Salamah bin Abd Al-Rahman told me that Abdullah bin Uday bin Hamra Al-Zuhri said, “I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, while he was on his camel, standing at Al-Hazura saying, By Allah, you are the best of Allah’s land and the most beloved of Allah’s land to Allah.” If I had not left you, I would not have left you

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ بَحْرَ اللَّبَنِ وَبَحْرَ الْعَسَلِ وَبَحْرَ الْخَمْرِ ثُمَّ تَشَقَّقُ مِنْهُ الْأَنْهَارُ

Yazid bin Harun told us, he said Al-Jariri told us on the authority of Hakim bin Muawiyah on the authority of his father that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that in Paradise there is a sea of milk, a sea of honey and a sea of wine, then rivers part from it

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهَدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُبَشِّرُ النَّاسَ قَالَ إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أُرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ

Yahya bin Salih told us, Fulayh told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever believes in Allah and His Messenger, establishes prayer, and fasts Ramadan, it is Allah’s right to admit him to heaven that he strives for Allah’s sake or sits in His land in which he was born, and they said, O Messenger of Allah, shall we not give glad tidings to people? He said that there is a hundred degrees in Paradise that Allah has prepared for the Mujahideen in the cause of Allah. Bin Fulayh on the authority of his father and above him the throne of the Most Merciful

- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللَّهُ الْخَل

Khalid bin Mukhalled told us, Suleiman told us, he said Muawiya bin Abi Mazred told me, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Allah created vinegar

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَنْبَأَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتُبْدِلُوا بِنَا ثُمَّ لَمْ يَكُونُوا أَمْثَالَنَا قَالَ وَكَانَ سَلْمَانُ بِجَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخِذَ سَلْمَانَ وَقَالَ هَذَا وَأَصْحَابُهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسَ قَالَ أَبُو عِيسَى وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ وَقَدْ رَوَى عَلِيُّ بْنُ حُجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْكَثِيرَ و حَدَّثَنَا عَلِيٌّ بِهَذَا الْحَدِيثِ عَنْ إِسْمَعِيلَ بْنِ جَعْفَرِ بْنِ نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ و حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ مُعَلَّقٌ بِالثُّرَيَّا

Ali bin Hajar told us, we told us Ismail bin Jaafar, Abdullah bin Jaafar bin Najih told us, on the authority of Al-Ala bin Abd al-Rahman, on the authority of his father, on the authority of Abu Huraira that he said: Some of the companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, said: O Messenger of Allah, among those whom Allah mentioned that we took over, they replaced us and then They were not like us, he said, and Salman was next to the Messenger of Allah, may Allah bless him and grant him peace. Bin Al-Madini, and Ali Bin Hajar narrated on the authority of Abdullah Bin Jaafar a lot, and Ali told us this hadith on the authority of Ismael Bin Jaafar Bin Najih on the authority of Abdullah Bin Jaafar, and Bishr Bin Muadh told us, Abdullah Bin Jaafar told us on the authority of Al-Alaa similar to it except that he said hanging in the Thuraya

ع T سورة الفتح

T Surah Al-Fath

و حَدَّثَنِي عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ ثَكِلَتْكَ أُمُّكَ عُمَرُ نَزَرْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُجِيبُكَ قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي حَتَّى إِذَا كُنْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ قُرْآنٌ فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي قَالَ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ قَالَ فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لَقَدْ أُنْزِلَتْ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ثُمَّ قَرَأَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Yahya related to me on the authority of Malik on the authority of Zaid bin Aslam on the authority of his father that the Messenger of Allah, may Allah’s prayers and peace be upon him, was walking on some of his travels, and Umar bin Al-Khattab was walking with him at night. Omar asked him about something, but he did not answer him, then he asked him, and he did not answer him. May the peace and blessings of Allah be upon him three times, all of that does not answer you. Omar said: I moved my camel until I was in front of the people and I was afraid that a Qur’an was revealed, so I did not hear a screamer shouting at me. He said: I was afraid that it was revealed in the Qur’an. He said, “A surah has been revealed to me this night, which is more beloved to me than what the sun has risen on.” Then he read, “We have given you a clear victory.”

- و حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ لَمَّا نَزَلَتْإِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ ا

And Nasr bin Ali Al-Jahdami told us, Khaled bin Al-Harith told us, Saeed bin Abi Orouba told us, on the authority of Qatada, that Anas bin Malik told them.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ وَاللَّفْظُ لِسَعِيدٍ قَالَ سَعِيدٌ وَإِسْحَقُ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ جَابِرٍ قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَ مِائَةٍ فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتُمْ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ و قَالَ جَابِرٌ لَوْ كُنْتُ أُبْصِرُ لَأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ

Saeed bin Amr al-Ash'athi, Suwayd bin Saeed, Isaac bin Ibrahim, and Ahmad bin Abda told us, and the pronunciation is for Saeed. Jaber, if I could see, I would show you the location of the tree

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Qutayba told us, Al-Layth narrated to us, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: No one who pledges allegiance under the tree will enter Hell. Abu Issa said: This is a good and true hadith

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ

- Abd bin Hamid told us, he said, Suleiman bin Harb told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, that eighty people descended on the Messenger of Allah, may Allah bless him and grant him peace, and his companions from Mount Tanim.

ع T سورة الحجرات

T Surat al-Hujurat

أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ أَمِّرْ الْقَعْقَاعَ بْنَ مَعْبَدٍ وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ بَلْ أَمِّرْ الْأَقْرَعَ بْنَ حَابِسٍ فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَنَزَلَتْ فِي ذَلِكَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ حَتَّى انْقَضَتْ الْآيَةُ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ }

Al-Hassan bin Muhammad told us, he said, Hajjaj told us, on the authority of Ibn Juraij, he said, Ibn Abi Malika told me, on the authority of Abdullah bin Al-Zubayr, he told him that a group of Bani Tamim came to the Prophet, may Allah's prayers and peace be upon him. So they argued until their voices rose, and then it was revealed: O you who have believed, do not advance before Allah and His Messenger until the verse has been completed, and if they had been patient until it came out to them, it would have been better for them.

- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِإِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْق

Abu Ammar Al-Hussein bin Harith told us, Al-Fadl bin Musa told us, on the authority of Al-Hussein bin Waqid, on the authority of Abi Ishaq, on the authority of Al-Bara bin Azib, in the two sayings of those who call you from behind the rooms, most of them do not interrupt

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

- Abu Bakr bin Abi Shaybah told us, Al-Hassan bin Musa told us, Hammad bin Salamah told us, on the authority of Thabit Al-Banani, on the authority of Anas bin Malik that he said when this verse was revealed, "O you who have believed, do not be exalted."

- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ حَدَّثَنَا عِيسَى بْنُ دِينَارٍ حَدَّثَنَا أَبِي أَنَّهُ سَمِعَ الْحَارِثَ بْنَ أَبِي ضِرَارٍ الْخُزَاعِيِّ قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَانِي إِلَى الْإِسْلَامِ فَدَخَلْتُ

Muhammad bin Sabeq told us, Issa bin Dinar told us, my father told us that he heard Al-Harith bin Abi Dirar Al-Khuza'i, he said, "I came to the Messenger of Allah, may Allah's prayers and peace be upon him, and he called me to Islam, so I entered."

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ عَنْ أَبِي نَضْرَةَ قَالَ قَرَأَ أَبُو سَعِيدٍ الْخُدْرِيُّوَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنْ الْأَمْرِ لَعَنِ

Abd bin Hamid told us, Othman bin Omar told us, on the authority of Al-Mutasemil bin Al-Rayyan, on the authority of Abi Nadhra, he said: Abu Saeed Al-Khudri read, and know that among you is the Messenger of Allah, if he obeys you in many matters, he will be cursed

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا الْأَشْعَثُ هُوَ ابْنُ عَبْدِ الْمَلِكِ عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ فِئَتَيْنِ عَظِيمَتَيْنِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ يَعْنِي الْحَسَنَ بْنَ عَلِيٍّ

Muhammad ibn Bashar told us Muhammad ibn Abdullah al-Ansari told us Al-Ash'ath told us he is Ibn Abd al-Malik on the authority of al-Hasan on the authority of Abi Bakra he said the Messenger of Allah, may Allah's prayers and peace be upon him, ascended the pulpit and said that this son of mine is a master who may Allah bless his hands with two great deeds, he said this is a good and true hadith he said he means al-Hassan ibn On

- حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ قَالَ سَمِعْتُ أَبِي أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أُبَيٍّ فَانْطَلَقَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْ

Musaddad told us, Mu`tamar told us, he said I heard my father Anas, may Allah be pleased with him, he said it was said to the Prophet, may Allah's prayers and peace be upon him, if you come to Abdullah bin Abi, then the Prophet, may Allah's prayers and peace be upon him, goes to him

- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَقَ الْجَوْهَرِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَال سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَبِيرَةَ بْنِ الضَّحَّاكِ قَالَ كَانَ الرَّجُل

Abdullah bin Ishaq Al-Jawhari Al-Basri told us, Abu Zaid Sahib Al-Harawi told us, on the authority of Shu'bah, on the authority of Dawood bin Abi Hind, he said: I heard Al-Sha'bi speaking on the authority of Abi Jubayrah bin Al-Dahhak, he said that the man

- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ يَا أَيُّهَا النَّاسُ

Ali bin Hajar told us, Abdullah bin Jaafar told us, Abdullah bin Dinar told us, on the authority of Ibn Omar, that the Messenger of Allah, may Allah's prayers and peace be upon him, addressed the people on the day of the conquest of Mecca, and he said, O people

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَسَبُ الْمَالُ وَالْكَرَمُ التَّقْوَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَمُرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَّامِ بْنِ أَبِي مُطِيعٍ

Al-Fadl bin Sahl al-Araj al-Baghdadi and more than one told us, they said Yunus bin Muhammad told us on the authority of Salam bin Abi Muti' on the authority of Qatadah on the authority of al-Hasan on the authority of Samurah on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Account is money and generosity is piety." Hadith of Salam bin Abi Muti'

ع T سورة ق

T surah s

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَالُ جَهَنَّمُ تَقُولُهَلْ مِنْ مَزِيدٍ } حَتَّى يَضَعَ فِيهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ قَطْ قَطْ وَعِزَّتِكَ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ

Abd bin Hamid told us, Yunus bin Muhammad told us, Shayban told us on the authority of Qatada, Anas bin Malik told us that the Prophet of Allah, may Allah's prayers and peace be upon him, said, "Hell will continue to say, 'Do you have more? Hassan Sahih Gharib from this face and in it on the authority of Abu Hurairah

- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ وَوَكِيعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّ

Othman bin Abi Shaybah told us, Jarir, Wakee and Abu Osama told us, on the authority of Ismael bin Abi Khaled, on the authority of Qais bin Abi Hazim, on the authority of Jarir bin Abdullah, he said: We were with the Messenger of Allah, may Allah bless him and grant him peace

ع T سورة الذاريات

T Surat Al-Dhariyat

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا إِسْحَقُ بْنُ عِيسَى قَالَ حَدَّثَنِي مَعْنٌ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَال سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ حَدَّثَنِي عَمْرُو بْنُ عَبَسَةَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنْ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Abdullah bin Abdul Rahman told us, Ishaq bin Isa told us, he said Maan told me, Muawiya bin Salih told me, on the authority of Damra bin Habib, he said I heard Abu Umamah say, Amr bin Absa told me that he heard the Prophet, may Allah's prayers and peace be upon him, say that the closest the Lord is to the worshipper is in the middle of the night, if you are able To be one of those who remember Allah at that hour, so be

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدِ بْنِ شُرَحْبِيلَ حَدَّثَنِي يَعْلَى بْنُ أَبِي يَحْيَى عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا زُهَيْرٌ عَنْ شَيْخٍ قَالَ رَأَيْتُ سُفْيَانَ عِنْدَهُ عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ عَنْ أَبِيهَا عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Muhammad bin Katheer told us Sufyan told us Musab bin Muhammad bin Sharhabil told us Ya'la bin Abi Yahya told us on the authority of Fatimah bint Hussein on the authority of Hussein bin Ali said the Messenger of Allah, may Allah's prayers and peace be upon him, said the questioner has a right even if he comes on a horse Muhammad bin Rafi narrated to us Yahya bin Adam told us Zuhair told us A sheikh said I saw Sufyan with him on the authority of Fatimah bint Husayn on the authority of her father on the authority of Ali on the authority of the Prophet, may Allah bless him and grant him peace, likewise.

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَلَّامٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ رَجُلٍ مِنْ رَبِيعَةَ قَالَ قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلّ

- Ibn Abi Omar told us, Sufyan bin Uyaynah told us, on the authority of Salam, on the authority of Asim bin Abi Al-Nujud, on the authority of Abi Wail, on the authority of a man from Rabia, who said: I came to Medina and entered upon the Messenger of Allah, may Allah's prayers and peace be upon him.

ع T سورة الطور

T Surah At-Tur

ثم عُرِج بنا إلى السماءِ السابعةِ ، فاستفتح جبريلُ ، فقيل : مَن هذا ؟ قال : جبريلُ ، قيل : ومن معك ، قال : محمدٌ ، قيل : وقد بُعِثَ إليه ؟ قال : قد بُعِث إليه ، ففُتِح لنا ، فإذا أنا بإبراهيمَ مُسنِدًا ظهرَه إلى البيتِ المعمورِ ، وإذا هو يدخلُه كلَّ يومٍ سبعون ألف ملَكٍ ، لا يعودون إليه

Then he ascended us to the seventh heaven, and Gabriel asked for it to be opened, and it was said: Who is this? He said: Gabriel. It was said: And who is with you? He said: Muhammad. It was said: And he was sent to him? He said: He was sent to him, so he opened it for us, so I saw Ibrahim resting his back on Al-Bayt Al-Ma`mur, and behold, seventy thousand angels enter it every day, and they do not return to it.

- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنْبَأَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ قَالَ جُبَيْرٌ فِي غَيْ

Muhammad bin Al-Sabah informed us, Sufyan informed us, on the authority of Al-Zuhri, on the authority of Muhammad bin Jubair bin Mutim, on the authority of his father, he said: I heard the Prophet, may Allah's prayers and peace be upon him, reciting in Maghrib at Al-Tur.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَّ مِنْ اللَّيْلِ فَقَالَ حِينَ يَسْتَيْقِظُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ دَعَا رَبِّ اغْفِرْ لِي غُفِرَ لَهُ قَالَ الْوَلِيدُ أَوْ قَالَ دَعَا اسْتُجِيبَ لَهُ فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ

Abd al-Rahman ibn Ibrahim al-Dimashqi told us, al-Walid ibn Muslim told us, al-Awza'i told us, Umair ibn Hani told me, Junadah ibn Abi Umayyah told me, on the authority of Ubadah ibn al-Samit, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever gets tired of the night says when he wakes up: "There is no god but Allah alone, He has no partner, He has the kingdom." And to Him belongs praise, and He has power over everything. Glory be to Allah, and praise be to Allah.

ع T سورة النجم

T Surat Al-Najm

أَخْبَرَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَنَهَتْنِي قُرَيْشٌ وَقَالُوا تَكْتُبُ كُلَّ شَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنْ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِإِصْبَعِهِ إِلَى فِيهِ وَقَالَ اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنْهُ إِلَّا حَقٌّ

Musaddad told us, Yahya told us, on the authority of Ubaid Allah Ibn Al-Akhnas, he said: Al-Walid Ibn Abdullah told me, on the authority of Yusuf Ibn Mahek, on the authority of Abdullah Ibn Amr, he said: I used to write down everything I heard from the Messenger of Allah, may Allah's prayers and peace be upon him, and I wanted to memorize it. Allah be upon him and the Messenger of Allah, may Allah's prayers and peace be upon him, is a human being who speaks in anger and contentment, so I stopped writing and mentioned that to the Messenger of Allah, may Allah's prayers and peace be upon him.

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ تَعَالَىفَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى } قَالَ حَدَّثَنَا ابْنُ

Qutayba told us, Abu Awana told us, Abu Ishaq al-Shaybani told us, he said, "I asked Zirr bin Hubaish about what Allah Almighty said, and he was just around the corner or nearer, then He revealed to His worshipper what He revealed} He said Ibn

- حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِوَلَقَدْ رَآهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى }فَأَوْحَى إِلَى عَبْدِهِ

Saeed bin Yahya bin Saeed Al-Amawi told us, my father told us, Muhammad bin Amr told us, on the authority of Abi Salamah, on the authority of Ibn Abbas, in the saying of Allah, and he saw him another downfall at Sidrat Al-Mantha.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى وَابْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِمَا كَذَبَ الْفُؤَادُ مَا رَأَى } قَالَ رَأَى رَسُولُ اللَّهِ صَ

Narrated to us Abd bin Hamid, narrated to us Obaidullah bin Musa and Ibn Abi Rizma, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Abd al-Rahman bin Yazid, on the authority of Abd Allah.

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ أَبِي رِزْمَةَ وَأَبُو نُعَيْمٍ عَنْ إِسْرَائِيلَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَمَا كَذَبَ الْفُؤَادُ مَا رَأَى } قَالَ رَآهُ بِقَلْبِهِ قَالَ هَذَا حَدِيثٌ حَ

Abd bin Hamid told us Abd al-Razzaq, Ibn Abi Razmah and Abu Naim told us on the authority of Israel on the authority of Sammak on the authority of Ikrimah on the authority of Ibn Abbas.

- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُلَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى } قَالَ رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ

- Hafs bin Omar told us, Shu’bah told us, on the authority of Al-A’mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, may Allah be pleased with him, “He has seen one of the great signs of his Lord.”

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ انْتَهَى إِلَيْ

- Ibn Abi Omar told us, Sufyan told us, on the authority of Malik bin Mughal, on the authority of Talha bin Musraf, on the authority of Murra, on the authority of Abdullah, who said,

- عن عامر بن واثلة أبي الطفيل فتحَ رسولُ اللهِ – صلى الله عليه وعلى آله وسلم – مكةَ بَعَثَ خالدَ بنْ الوليدِ إلى نخلةٍ، وكانتْ بها العُزّى فأتاها خالدُ بنُ الوليدِ وكانتْ على تلالِ السَّمَراتِ فقطعَ السَّمَراتُ وهَدَمَ البيتَ الذي كان عليها ثمَّ أتى النب

- On the authority of Aamer bin Wathila Abi al-Tufail, the Messenger of Allah - may Allah bless him and his family and grant him peace - conquered Mecca and sent Khalid bin Al-Walid to Nakhla, and al-Uzza was in it.

حَدَّثَنَا إِسْحَاقُ حَدَّثَنِي أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ

Ishaq told us, Abu Awana told me, on the authority of Umar bin Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If one of you makes a wish, let him consider what he wishes for he does not know what is written for him of his wish

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنْ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ فَزِنَا الْعَيْنَيْنِ النَّظَرُ وَزِنَا اللِّسَانِ الْمَنْطِقُ وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ ابْنِ آدَمَ حَظُّهُ مِنْ الزِّنَا بِهَذِهِ الْقِصَّةِ قَالَ وَالْيَدَانِ تَزْنِيَانِ فَزِنَاهُمَا الْبَطْشُ وَالرِّجْلَانِ تَزْنِيَانِ فَزِنَاهُمَا الْمَشْيُ وَالْفَمُ يَزْنِي فَزِنَاهُ الْقُبَلُ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذِهِ الْقِصَّةِ قَالَ وَالْأُذُنُ زِنَاهَا الِاسْتِمَاعُ

Muhammad bin Ubaid told us, Ibn Thawr told us, on the authority of Muammar, Ibn Tawus told us, on the authority of his father, on the authority of Ibn Abbas, he said, “I have not seen anything more like a lemming than what Abu Hurairah said, on the authority of the Prophet, may Allah’s prayers and peace be upon him, that Allah wrote for the son of Adam his share of fornication. The tongue is reasoning, the soul wishes and desires, and the vagina confirms that and denies it. Musa bin Ismael told us, Hammad told us, on the authority of Suhail bin Abi Salih, on the authority of his father, on the authority of Abu Huraira that the Prophet, may Allah’s prayers and peace be upon him, said to every son of Adam his share of adultery with this story. He fornicates his fornication before, Qutayba bin Said told us, Al-Layth narrated to us, on the authority of Ibn Ajlan, on the authority of Al-Qa’qa’ bin Hakim, on the authority of Abi Salih, on the authority of Abi Huraira, on the authority of the Prophet, may Allah’s prayers and peace be upon him, with this story.

- حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ الْبَصْرِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ } قَالَ قَالَ ا

Ahmed bin Othman Al-Basri told us, Abu Asim told us, on the authority of Zakariya bin Ishaq, on the authority of Amr bin Dinar, on the authority of Ata, on the authority of Ibn Abbas, those who avoid the great sins and immoralities, except for small sins} He said: He said:

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ مَا سَمَّيْتَ ابْنَتَكَ قَالَ سَمَّيْتُهَا مُرَّةَ فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ هَذَا الِاسْمِ سُمِّيتُ بَرَّةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُزَكُّوا أَنْفُسَكُمْ اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ فَقَالَ مَا نُسَمِّيهَا قَالَ سَمُّوهَا زَيْنَبَ

Issa bin Hammad told us, Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Amr bin Ataa, that Zainab bint Abi Salamah asked him what you named your daughter. Allah be upon him, do not praise yourselves. Allah

knows best about the righteous among you. He said, “What shall we call her?” He said, “Name her Zainab.”

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ هُوَ ابْنُ جَعْفَرٍ عَنْ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Yahya bin Ayyub and Qutaybah, meaning Ibn Saeed and Ibn Hajar, told us. They said, Ismael, who is Ibn Jaafar, narrated to us, on the authority of Al-Ala, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a person dies, his deeds are cut off from him, except for three things, except for ongoing charity, knowledge that benefits him, or a son. Saleh calls him

ع T سورة القمر

T Surah Al-Qamar

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي قُبَّةٍ اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ حَسْبُكَ يَا رَسُولَ اللَّهِ فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ وَهُوَ فِي الدِّرْعِ فَخَرَجَ وَهُوَ يَقُولُسَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ بَلْ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ } وَقَالَ وُهَيْبٌ حَدَّثَنَا خَالِدٌ يَوْمَ بَدْرٍ

Muhammad bin Al-Muthanna told us, Abdul-Wahhab told us, Khalid told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with them, he said the Prophet, may Allah’s prayers and peace be upon him, said while he was in his dome, O Allah, I implore you for your covenant and your promise, O Allah, if you wish, you will not be worshiped after today. On your Lord while he was in the shield, so he came out saying: “The crowd will be defeated and they will turn their backs. In fact, the hour is their appointment, and the hour is worse and worse.” And Wahib said, Khalid told us on the day of Badr.

- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرَنِي يُوسُفُ بْنُ مَاهَكٍ قَالَ إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْ

Ibrahim bin Musa told us Hisham bin Yusuf told us that Ibn Jurayj told them he said Yusuf bin Mahik told me he said I was with Aisha the mother of the believers she said it was revealed to Muhammad peace be upon me

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ إِسْمَعِيلَ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُ

- Abu Bakr bin Abi Shaybah and Abu Kuraib told us, they said: Waki` narrated to us, on the authority of Sufyan, on the authority of Ziyad bin Ismael, on the authority of Muhammad bin Abbad bin Jaafar Al-Makhzoumi, on the authority of Abu Hurairah, he said: The polytheists of Quraysh came to quarrel

ع T سورة الرحمن

T Surah Al-Rahman

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ السَّعْدِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِفَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ } قَالُوا لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ قَالَ ابْنُ حَنْبَلٍ كَأَنَّ زُهَيْرَ بْنَ مُحَمَّدٍ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ الَّذِي يُرْوَى عَنْهُ بِالْعِرَاقِ كَأَنَّهُ رَجُلٌ آخَرُ قَلَبُوا اسْمَهُ يَعْنِي لِمَا يَرْوُونَ عَنْهُ مِنْ الْمَنَاكِيرِ و سَمِعْت مُحَمَّدَ بْنَ إِسْمَعِيلَ الْبُخَارِيَّ يَقُولُ أَهْلُ الشَّامِ يَرْوُونَ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ مَنَاكِيرَ وَأَهْلُ الْعِرَاقِ يَرْوُونَ عَنْهُ أَحَادِيثَ مُقَارِبَةً

Abd al-Rahman bin Waqid Abu Muslim al-Saadi told us, al-Walid bin Muslim told us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin al-Munkadir, on the authority of Jabir, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, went out to his companions and recited Surat al-Rahman to them from the beginning to the end, but they became silent. He said, “I read it to the jinn one night The jinn were better at responding than you. Whenever I came to his saying, “Which of the favors of your Lord do you both deny?” They said, “None of your favors, our Lord, do we deny.” So praise be to You. Abu Issa said, “This is a strange hadith that we only know from the hadith of Al-Waleed bin Muslim on the authority of Zuhair bin Muhammad. Ibn Hanbal said that it was Zuhair bin Muhammad who signed In Sham, he is not the one who narrates from him in Iraq, as if he was another man who changed his name, meaning because of what they narrate from him of reprehensible things, and I heard Muhammad bin Ismail al-Bukhari saying that the people of Sham narrate on the authority of Zuhair bin Muhammad munkar, and the people of Iraq narrate similar hadiths from him

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ أَخْبَرَنَا و قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِقَتْ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

Muhammad bin Rafi and Abd bin Hamid told us, Abd told us, and Ibn Rafi said, Abd al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, she said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: The angels were created from light, and the jinn were created from a flame of fire, and Adam was created from what was described to you

- حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا الْوَزِيرُ بْنُ صَبِيحٍ حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ تَعَالَىكُلَّ يَوْمٍ هُوَ فِي شَأْنٍ } قَ

- Hisham bin Ammar told us, Al-Wazir bin Subaih told us, Yunus bin Halbas told us, on the authority of Umm Al-Darda, on the authority of Abi Al-Darda, on the authority of the Prophet, may Allah's prayers and peace be upon him, in his saying, "Every day is in a matter."

- حَدَّثَنَا سُلَيْمَانُ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُصُّ عَلَى الْمِنْبَرِوَلِم

- Suleiman told us, Ismail bin Jaafar told us, Muhammad bin Abi Harmala told us, on the authority of Ata bin Yasar, on the authority of Abi Dardaa, that he heard the Prophet, may Allah's prayers and peace be upon him, narrating from the pulpit.

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَذُكِرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ يَسِيرُ الرَّاكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ يَحْيَى فِيهَا فِرَاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Abu Kuraib told us, Yunus bin Bakeer told us, on the authority of Muhammad bin Ishaq, on the authority of Yahya bin Abad bin Abdullah bin Al-Zubair, on the authority of his father, on the authority of Asma bint Abi Bakr, she said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, saying and mentioning Sidrat al-Muntaha to him. In its shadow a hundred riders doubt live in it a bed of gold whose fruit was the Qalal Abu Issa said this is a good hadith Sahih Gharib

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ مِنْ أُمَّتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَحْسَنِ كَوْكَبٍ إِضَاءَةً فِي السَّمَاءِ فَقَامَ عُكَّاشَةُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ سَبَقَكَ بِهَا عُكَّاشَةُ

Yazid bin Harun told us Muhammad bin Amr told us on the authority of Abu Salamah on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: The first group of my nation to enter Paradise will enter Paradise in the form of the moon on the night of a full moon, then those who come after them will be on the best shining star in the sky. Allah to make me one of them, and he said, "Oh Allah, make him one of them." Then another man got up and said, "O Messenger of Allah, pray to Allah to make me one of them." He said, "Ukashah preceded you in it."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Muhammad bin Bashar told us, Abu Abd al-Samad Abd al-Aziz bin Abd al-Samad told us, Abu Imran al-Juni told us, on the authority of Abi Bakr bin Abdullah bin Qais al-Ash'ari, on the authority of his father, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: Two gardens of silver, their utensils and what is in them, and two gardens of gold, their utensils and what is in them and what is in between The people between looking at their Lord, Blessed and Exalted be He, is only the cloak of pride on His face in the Garden of Eden

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمْ الْمُؤْمِنُونَ وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ كَذَا آنِيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Muhammad bin Al-Muthanna told us, he said Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Juni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of Allah, may Allah's prayers and peace be upon him, said that in Paradise there is a tent made of hollow loaves, its width is sixty miles, in every corner of which there are people who see Others, the believers will go around them two gardens of silver, their vessels and what is in them two gardens of such and such as their vessels and what is in them, and there is nothing between the people and their looking at their Lord except the cloak of arrogance over His face in the Garden of Eden

وَبِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلِظُّوا بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هَذَا الْوَجْهِ

And with his chain of transmission, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Give me glory and honor.” Abu Eisa said: This is a strange hadith, and this hadith was narrated on the authority of Anas through other than this route.

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا عَاصِمٌ عَنْ أَبِي الْوَلِيدِ هُوَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ بَعْدَ الصَّلَاةِ إِلَّا قَدْرَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yazid bin Harun told us, Asim told us, on the authority of Abi Al-Walid, he is Abdullah bin Al-Harith, on the authority of Aisha, she said that the Prophet, may Allah’s prayers and peace be upon him, would not sit after the prayer except as often as he said, O Allah, you are peace and from you peace, blessed be you, O Possessor of Majesty and Honor

ع T سورة الواقعة

T Surah Al-Waqi`ah

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ عَنْ أَبِي إِسْحَقَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى عَلِيُّ بْنُ صَالِحٍ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا وَرُوِيَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مُرْسَلًا وَرَوَى أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَقَ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَقَ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ حَدَّثَنَا بِذَلِكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ

Abu Kuraib told us, Muawiyah bin Hisham told us, on the authority of Shayban, on the authority of Abi Ishaq, on the authority of Ikrimah, on the authority of Ibn Abbas, he said Abu Bakr, may Allah be pleased with him, said, O Messenger of Allah, you have grown old. Ibn Abbas, except from this route, and Ali bin Salih narrated this hadith on the authority of Abu Ishaq on the authority of Abu Juhayfah similar to this, and it was narrated on the authority of Abu Ishaq on the authority of Abu Maysara something of this in a mursal form, and Abu Bakr bin Ayash narrated on the authority of Abi Ishaq on the authority of Ikrimah on the authority of the Prophet, may Allah bless him and grant him peace, similar to the hadith of Shayban On the authority of Abu Ishaq, and he was not mentioned in it, on the authority of Ibn Abbas. Hashem bin Al-Walid Al-Harawi told us that. Abu Bakr bin Ayash told us

حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ تَرْعَى فِي شَجَرِ الْجَنَّةِ فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَطَيْرٌ نَاعِمَةٌ فَقَالَ أَكَلَتُهَا أَنْعَمُ مِنْهَا قَالَهَا ثَلَاثًا وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا يَا أَبَا بَكْرٍ

Sayyar bin Hatim told us, Jaafar bin Suleiman al-Daba’i told us, Thabit told us on the authority of Anas, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the bird of paradise is like a camel grazing on the trees of paradise. Who eats it, Abu Bakr

حَدَّثَنَا هَنَّادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَقَ عَنْ النُّعْمَانِ بْنِ سَعْدٍ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَمُجْتَمَعًا لِلْحُورِ الْعِينِ يُرَفِّعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ مِثْلَهَا قَالَ يَقُلْنَ نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْؤُسُ وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنَسٍ قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ غَرِيبٌ

We were told by Hanad and Ahmad bin Manea, they said, Abu Muawiyah told us, he said, Abd al-Rahman bin Ishaq told us, on the authority of al-Nu’man bin Saad, on the authority of Ali, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said that in Paradise there will be a gathering of al-hoor al-‘iyn, raising with voices the likes of which creatures have not heard. We kiss, and we are the satisfied ones, so we do not get angry. Blessed is he who was for us and we were for him. On the authority of Abu Hurairah, Abu Saeed and Anas, Abu Issa said: A hadith on Ali is a strange hadith.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفُلُونَ أَمْشَاطُهُمْ الذَّهَبُ وَرَشْحُهُمْ الْمِسْكُ وَمَجَامِرُهُمْ الْأَلُوَّةُ أَزْوَاجُهُمْ الْحُورُ الْعِينُ أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ

Abu Bakr bin Abi Shaybah told us, Muhammad bin Fadil narrated to us, on the authority of Ammara bin Al-Qaqaa, on the authority of Abu Zara’a, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: The first group to enter Paradise in the form of the moon on the night of a full moon, then those who come after them in the light of the most brilliant star in the sky, they do not urinate They do not defecate, nor do they defecate, nor do they spit. Their combs are gold, their filtration is musk, and their censers are aloe. Their wives are aloe vera. Their spouses are the beautiful virgins. Their morals are the creation of one man in the image of their father, Adam, sixty cubits.

حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ حَدَّثَنَا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ عَنْ مُعَاوِيَةَ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَتَادَةَ السُّلَمِيِّ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ ثُمَّ أَخَذَ الْخَلْقَ مِنْ ظَهْرِهِ وَقَالَ هَؤُلَاءِ فِي الْجَنَّةِ وَلَا أُبَالِي وَهَؤُلَاءِ فِي النَّارِ وَلَا أُبَالِي قَالَ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ فَعَلَى مَاذَا نَعْمَلُ قَالَ عَلَى مَوَاقِعِ الْقَدَرِ

Al-Hassan bin Suwar told us, Layth, meaning Ibn Saad, narrated to us, on the authority of Muawiya, on the authority of Rashid bin Saad, on the authority of Abd al-Rahman bin Qatada Al-Salami, that he said: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that Allah Almighty created Adam and then took creation from his back and said: These are in Paradise and I do not care, and these are in Fire and I don't care, he said. He said, O Messenger of Allah, what should we do? He said on the sites of fate

حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ حَدَّثَنَا لَيْثٌ يَعْنِي ابْنَ سَعْدٍ عَنْ مُعَاوِيَةَ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَتَادَةَ السُّلَمِيِّ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ ثُمَّ أَخَذَ الْخَلْقَ مِنْ ظَهْرِهِ وَقَالَ هَؤُلَاءِ فِي الْجَنَّةِ وَلَا أُبَالِي وَهَؤُلَاءِ فِي النَّارِ وَلَا أُبَالِي قَالَ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ فَعَلَى مَاذَا نَعْمَلُ قَالَ عَلَى مَوَاقِعِ الْقَدَرِ

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حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ قَالَ مَرِضَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيْهِ أَصْحَابُهُ يَعُودُونَهُ فَبَكَى فَقِيلَ لَهُ مَا يُبْكِيكَ يَا عَبْدَ اللَّهِ أَلَمْ يَقُلْ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ مِنْ شَارِبِكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي قَالَ بَلَى وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَبَضَ قَبْضَةً بِيَمِينِهِ فَقَالَ هَذِهِ لِهَذِهِ وَلَا أُبَالِي وَقَبْضَةً أُخْرَى يَعْنِي بِيَدِهِ الْأُخْرَى فَقَالَ هَذِهِ لِهَذِهِ وَلَا أُبَالِي فَلَا أَدْرِي فِي أَيِّ الْقَبْضَتَيْنِ أَنَا

Affan told us, Hammad bin Salamah told us, Saeed Al-Jurairi told us on the authority of Abu Nadhra, he said, “A man of the companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, fell ill, so his companions entered upon him to visit him, so he cried. He met me, he said, “Yes, but I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that Allah, the Blessed and Exalted, made a fist with his right hand, and he said, “This is for this one, and I don’t care.”

- عن عبدالله بن عمر هؤلاءِ لهذِه وَهؤلاءِ لهذِه، قال: فتفرَّقَ النّاسُ وَهم لا يختلِفونَ في القَدَرِ

- On the authority of Abdullah bin Omar, these are for this, and these are for this. He said: So the people separated, and they did not differ in fate

حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا

Narrated to us Rawh bin Abd al-Mu’min, narrated to us Yazid bin Zurai’, narrated to us Saeed, on the authority of Qatadah, narrated to us Anas bin Malik, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said that in Paradise there is a tree in whose shade a rider walks for a hundred years without crossing it.

عن أبي هريرة إنَّ الرَّجلَ ليصلُ في اليومِ إلى مائةِ عذراءَ يعني في الجنَّةِ

On the authority of Abu Hurairah that a man reaches one hundred virgins per day, meaning in Paradise

- عن أبي هريرة نعم – والذي نفسي بيدِه – دَحْمًا دَحْمًا؛ فإذا قام عنها رجعَتْ مُطَهَّرةً بِكرًا

On the authority of Abu Hurairah, yes - by the One in Whose hand is my soul - thick and thin; If he rises from it, she will return clean and virgin

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ إِنْ كَانَتْ لَكَافِيَةً قَالَ فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا

Ismail bin Abi Owais told us, he said Malik told me on the authority of Abi Al-Zinad on the authority of Al-Araj on the authority of Abu Huraira, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Your fire is one part of seventy parts of the fire of Hell.” It was said, O Messenger of Allah, if it was enough for them. Her heat

- و حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صَلَّى ال

And Abbas bin Abdul-Azim Al-Anbari told us, Al-Nadr bin Muhammad told us, Ikrimah told us, and he was Ibn Ammar, Abu Zamil told us, he said, Ibn Abbas told me, he said, “People rained during the time of the Prophet, may Allah’s prayers and peace be upon him.”

أَخْبَرَنَا الْحَكَمُ بْنُ مُوسَى حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ الْحَكَمُ قَالَ لِي يَحْيَى بْنُ حَمْزَةَ أَفْصِلُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى أَهْلِ الْيَمَنِ أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ وَلَا طَلَاقَ قَبْلَ إِمْلَاكٍ وَلَا عَتَاقَ حَتَّى يَبْتَاعَ قِيلَ لِأَبِي مُحَمَّدٍ مَنْ سُلَيْمَانُ قَالَ أَحْسَبُ كَاتِبًا مِنْ كُتَّابِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ
Al-Hakam bin Musa told us, Yahya bin Hamzah told us, on the authority of Suleiman bin Dawood, Al-Zuhri told me on the authority of Abi Bakr bin Muhammad bin Amr bin Hazm, on the authority of his father, on the authority of his grandfather, he said Al-Hakam told me Yahya bin Hamzah told me, “Detail that the Messenger of Allah, may Allah’s prayers and peace be upon him, wrote to the people of Yemen not to touch the Qur’an Except pure, and there is no divorce before property, nor manumission until it is bought. It was said to Abu Muhammad from Suleiman.

- عن ابنِ عبّاسٍ قال: ما مُطِرَ قَومٌ قطُّ إلّا أصبحَ بعضُهم كافرًا، يقولونَ مُطِرْنا بنَوْءِ كَذا وكَذا، وقرأَ ابنُ عبّاسٍ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ

- On the authority of Ibn Abbas, he said: It never rained on a people but that some of them became infidels, they say that we have been given rain by such-and-such storm, and Ibn Abbas recited, and you make your livelihood, you are lying

- حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَمُوسَى بْنُ إِسْمَعِيلَ الْمَعْنَى قَالَا حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى قَالَ أَبُو سَلَمَةَ مُوسَى بْنِ أَيُّوبَ عَنْ عَمِّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَمَّا نَزَلَتْفَسَبِّحْ بِاس

- Al-Rabee bin Nafeh Abu Tawbah and Musa bin Ismael Al-Ma’ani told us, they said that Ibn Al-Mubarak told us on the authority of Musa, he said Abu Salamah Musa bin Ayyub, on the authority of his uncle, on the authority of Uqbah bin Aamer, he said: When it was revealed, Praise be to the Bass

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا وُهَيْبٌ ح و حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ نَحْوَهُ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنَزِّلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ زَادَ وَهْبٌ فِي حَدِيثِهِ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنْ الْفَقْرِ
Musa bin Ismael told us, Wahib told us, Wahb bin Baqiyyah narrated to us, on the authority of Khalid, a similar one, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he used to say when he went to his bed, O Allah, Lord of the heavens, Lord of the earth, and Lord of everything, so spread love and intentions, the house of the Torah, the Gospel and the Qur’an I seek refuge in You from the evil of all those who have evil, You are the first, there is nothing before You, You are the Last, and there is nothing after You, You are the Manifest, there is nothing above You, and You are the Inner, there is nothing less than You, and He is gifted in His speech.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ فَسَبَّهُ خَالِدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ ح و حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي ح و حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ جَمِيعًا عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ بِمِثْلِ حَدِيثِهِمَا وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ
Othman bin Abi Shaybah told us, Jarir told us, on the authority of Al-A’mash, on the authority of Abi Salih, on the authority of Abi Saeed, he said that there was something between Khaled bin Al-Walid and Abd Al-Rahman bin Awf, and Khalid insulted him. One of them extended, nor his nasifah, Abu Sa`id Al-Ashajj and Abu Kuraib told us, they said Waki` narrated to us, on the authority of Al-A’mash H, and Ubayd Allah bin Mu`adh told us, Abi H narrated to us, and Ibn Al-Muthanna and Ibn Bashar told us, they said that Ibn Abi Uday told us all, on the authority of Shu’bah, on the authority of Al-A’mash, with the chain of transmission of Jarir and Abi Mu’awiyah, with the same hadith as their hadith, and there is no hadith Division and agent mentioned Abdul Rahman bin Auf and Khalid bin Walid

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ سَرْحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا الْمُقْرِئُ حَدَّثَنَا حَيْوَةُ ح و حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا نَافِعٌ يَعْنِي ابْنَ يَزِيدَ كِلَاهُمَا عَنْ أَبِي هَانِئٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا وَعَرْشُهُ عَلَى الْمَاءِ
Abu al-Tahir Ahmad bin Amr bin Abdullah bin Sarh told us Ibn Wahb told us Abu Hani al-Khawlani told me on the authority of Abi Abd al-Rahman al-Hubbali on the authority of Abdullah bin Amr bin al-Aas that he said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say Allah wrote the quantities of creatures before He created the heavens and the earth with fifty thousand Sunnah, he said, and his throne is on the water, Ibn Abi Omar told us, Al-Maqri told us, Haywah told us, Muhammad bin Sahl Al-Tamimi told us, Ibn Abi Maryam told us, Nafi’ meaning Ibn Yazid told us.

ـ ١، عن عبدالله بن عباس كانت ملوكٌ بعد عيسى ابنِ مريمَ ، عليه الصلاة والسلام ، بدَّلوا التوراةَ والإنجيلَ، وكان فيهم مؤمنون يقرءون التوراةَ، قيل لملوكهم: ما نجد شتمًا أشدَّ من شتمٍ يشتمونا هؤلاءِ ! إنهم يقرءون: {وَمَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللَّهُ

1, On the authority of Abdullah bin Abbas, there were kings after Jesus Ibn Maryam, peace and blessings be upon him, who changed the Torah and the Gospel, and among them were believers who read the Torah. They read: {And whoever does not judge by what Allah has revealed

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ حَدَّثَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ صَالِحِ بْنِ حَيٍّ الْهَمْدَانِيِّ قَالَ كُنْتُ عِنْدَ الشَّعْبِيِّ فَأَتَاهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَقَالَ يَا أَبَا عَمْرٍو إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ فِي الرَّجُلِ إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ فَقَالَ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَآمَنَ بِهِ وَاتَّبَعَهُ وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَّاهَا فَأَحْسَنَ غِذَاءَهَا وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا فَأَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ ثُمَّ قَالَ لِلرَّجُلِ خُذْ هَذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ فَقَدْ كَانَ يُرْحَلُ فِيمَا دُونَ هَذَا إِلَى الْمَدِينَةِ قَالَ هُشَيْمٌ أَفَادُونِي بِالْبَصْرَةِ فَأَتَيْتُهُ فَسَأَلْتُهُ عَنْهُ أَخْبَرَنَا سَهْلُ بْنُ حَمَّادٍ عَنْ شُعْبَةَ عَنْ صَالِحِ بْنِ حَيٍّ عَنْ الشَّعْبِيِّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا الْحَدِيثِ

Amr bin Aoun told us, Hashim told us, on the authority of Salih bin Salih bin Hayy Al-Hamdani, he said: I was with Al-Sha’bi, and a man from the people of Khurasan came to him, and he said, “O Abu Amr, those before us were from the people of Khurasan. Musa, on the authority of his father, said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Three people will be rewarded twice: a man from the People of the Book who believed in his Prophet and then caught up with the Prophet, may Allah’s prayers and peace be upon him, and believed in him and followed him, and a slave who fulfilled the rights of Allah and the rights of his masters, and he will have two rewards, and a man who had a female slave and fed her, so she was well fed and disciplined, so she was well disciplined So he set her free and married her, and he has two rewards. Then he said to the man: Take this hadith without anything, for he used to travel less than this to Medina. Hushaym said: Tell me about Basra, so I came to him and asked him about him. towards this conversation

ع T سورة المجادلة

T Surah Al-Mujadalah

حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ لَقَدْ جَاءَتْ الْمُجَادِلَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُكَلِّمُهُ وَأَنَا فِي نَاحِيَةِ الْبَيْتِ مَا أَسْمَعُ مَا تَقُولُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا } إِلَى آخِرِ الْآيَةِ

Abu Muawiyah told us, Al-A’mash told us, on the authority of Tamim bin Salamah, on the authority of Urwa, on the authority of Aisha, she said, “Praise be to Allah, who expanded his hearing of voices. to the last verse

ـ حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ قَالَا حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ حَدَّثَنِي مَعْمَرُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ

Sa`d bin Ibrahim and Ya`qub told us, they said, my father told us, he said, Muhammad bin Ishaq told us, he said Muammar bin Abdullah bin Handhalah told me, on the authority of Yusuf bin Abdullah bin Salam, on the authority of Khawla bint Tha'labah

ـ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنَاسٌ مِنْ الْيَهُودِ فَقَالُوا السَّامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ قَالَ

Abu Kuraib told us, Abu Muawiyah told us, on the authority of Al-A’mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, who said that some of the Jews came to the Prophet, may Allah’s prayers and peace be upon him, and they said, “Peace be upon you, O Abul-Qasim.” He said

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَهْطًا مِنْ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ وَفِي الْبَاب عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Said bin Abd al-Rahman al-Makhzoumi told us, Sufyan bin Uyaynah told us, on the authority of al-Zuhri, on the authority of Urwa, on the authority of Aisha, she said that a group of Jews entered the Prophet, may Allah’s prayers and peace be upon him, and said, “Peace be upon you.” The Prophet, may Allah’s prayers and peace be upon him, said to you, and Aisha said, “Rather, you must be poisoned and cursed.” The Prophet, may Allah’s prayers and peace be upon him, said Oh Aisha, Allah loves kindness in all matters. Aisha said, “Didn’t you hear what they said?” He said, “I told you.” On the authority of Abu Basra Al-Ghifari, Ibn Omar, Anas, and Abu Abd Al-Rahman Al-Juhani.

أَخْبَرَنَا مُسَدَّدٌ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُقِيمُ الرَّجُلُ يَعْنِي أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَقْعُدُ فِيهِ وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا

Musaddad told us, Bishr bin Al-Mufaddal told us, Ubaidullah told us, on the authority of Nafi’, on the authority of Ibn Omar, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “A man, meaning his brother, does not stand up from his seat and then sits in it, but make room and expand.”

أَخْبَرَنَا الْحَكَمُ بْنُ نَافِعٍ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى أَهْلِ مَكَّةَ فَسَلَّمَ عَلَى عُمَرَ فَقَالَ لَهُ عُمَرُ مَنْ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ نَافِعٌ اسْتَخْلَفْتُ عَلَيْهِمْ ابْنَ أَبْزَى فَقَالَ عُمَرُ وَمَنْ ابْنُ أَبْزَى فَقَالَ مَوْلًى مِنْ مَوَالِينَا فَقَالَ عُمَرُ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَالِمٌ بِالْفَرَائِضِ فَقَالَ عُمَرُ أَمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

Al-Hakam bin Nafeh told us on the authority of Shuaib bin Abi Hamzah on the authority of Al-Zuhri, Amer bin Wathila told me that Nafie bin Abd al-Harith met Omar bin Al-Khattab in Usfan, and Omar used him on the people of Mecca, so he greeted Omar. And who is Ibn Abzi? He said, “A freed slave of our freedmen.” Omar said, “So I appointed a freed slave over them.” He said, “Oh, Commander of the Faithful.” He is a reciter of the Book of Allah, knowing the impositions.

- حَدَّثَنَا حَسَنُ بْنُ مُوسَى حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا سِمَاكٌ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ظِلِّ حُجْرَةٍ مِنْ حُجَرِهِ وَعِنْدَهُ نَفَرٌ مِنْ ال

- Hassan bin Musa told us, Zuhair told us, Sammak told us, Said bin Jubair told me that Ibn Abbas narrated to him, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, was in the shade of one of his rooms, and with him was a group of the

ع T سورة الحشر

T Surat Al-Hashr

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا

Qutayba bin Saeed told us, Al-Layth told us, on the authority of Nafi, on the authority of Ibn Omar that the Messenger of Allah, may Allah’s prayers and peace be upon him, burned and cut down the date palms of Banu al-Nadir, which is Al-Buwaira, so Allah Almighty sent down what you cut or left.

- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّمَا قَطَعْتُمْ م

Al-Hassan bin Muhammad Al-Za’farani told us, Affan bin Muslim told us, Hafs bin Ghayath told us, Habib bin Abi Umrah told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, in the words of Allah, the Mighty and Sublime,

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ قَالَ إِسْحَقُ أَخْبَرَنَا و قَالَ الْآخَرُونَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ الزُّهْرِيِّ عَنْ مَالِكِ بْنِ أَوْسٍ عَنْ عُمَرَ قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ فَكَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَةٍ وَمَا بَقِيَ يَجْعَلُهُ فِي الْكُرَاعِ وَالسِّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ

We were told by Qutayba bin Saeed, Muhammad bin Abbad, Abu Bakr bin Abi Shaybah and Isaac bin Ibrahim, and the wording is from Ibn Abi Shaybah. The Muslims had horses or riders, so it was for the Prophet, may Allah’s prayers and peace be upon him, especially, and he used to spend on his family for a year’s maintenance, and what remained he used to spend on sheep and weapons as kits for the sake of Allah. Yahya bin Yahya told us.

- فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ثُمَّ قَرَأَوَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ إِلَى قَوْلِهِ قَدِير

So I am telling you about this matter that Allah has singled out His Messenger, may Allah’s prayers and peace be upon him, for this booty with something that he did not give to anyone else.

- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ ال

Muhammad ibn Yusuf told us, Sufyan told us, on the authority of Mansour, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah.

- أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ صَلَّى الل

Ahmed bin Suleiman told us, he said Yazid bin Harun told us, he said Mansur bin Hayyan heard Saeed bin Jubair narrate that he heard Ibn Omar and Ibn Abbas that they testified against the Messenger of Allah, may Allah bless him and grant him peace

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ أَنْبَأَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا

Muhammad bin Al-Sabah told us, he said, We told Jarir, on the authority of Al-A’mash, on the authority of Abu Saleh, on the authority of Abu Huraira, he said, the Messenger of Allah, may Allah’s

prayers and peace be upon him, said: Leave me as I leave you, for those who were before you perished because of their begging and disagreement over their prophets, so if I commanded you to do something, take from it as much as you can, and if I forbid you from something, then refrain

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ اذْهَب

- Qutayba told us, Jarir bin Abdul Hameed told us, Hussain bin Abdul Rahman told us, on the authority of Amr bin Maymoon Al-Awdi, he said I saw Omar bin Al-Khattab, may Allah be pleased with him, he said, O Abdullah bin Omar, go

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارَ إِلَى أَنْ يُقْطِعَ لَهُمْ الْبَحْرَيْنِ فَقَالُوا لَا إِلَّا أَنْ تُقْطِعَ لِإِخْوَانِنَا مِنْ الْمُهَاجِرِينَ مِثْلَهَا قَالَ إِمَّا لَا فَاصْبِرُوا حَتَّى تَلْقَوْنِي فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَةٌ

Abdullah bin Muhammad told us, Sufyan told us, on the authority of Yahya bin Saeed, Anas bin Malik, may Allah be pleased with him, heard that when he went out with him to Al-Walid, he said: The Prophet, may Allah’s prayers and peace be upon him, called on the Ansar to cut off Bahrain for them. You meet me, it will afflict you after me

- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا وَكِيعٌ عَنْ فُضَيْلِ بْنِ غَزْوَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنْ الْأَنْصَارِ بَاتَ بِهِ ضَيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوتُهُ وَقُوتُ صِبْيَانِهِ فَقَ

Abu Karib Muhammad bin Al-Alaa told us, Waki` told us, on the authority of Fadil bin Ghazwan, on the authority of Abu Hazim, on the authority of Abu Hurairah, that a man from the Ansar had a guest who had nothing but his food and the food of his children.

- حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ الْمُنْذِرِ بْنِ جَرِيرٍ عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muhammad ibn al-Muthanna al-Anzi told me, Muhammad ibn Jaafar told us, Shu'bah told us, on the authority of Awn ibn Abi Juhayfah, on the authority of al-Mundhir ibn Jarir, on the authority of his father, he said: We were with the Messenger of Allah, may Allah bless him and grant him peace.

ع T سورة الممتحنة

T Surah Al-Mumtahina

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَاللَّفْظُ لِعَمْرٍو قَالَ إِسْحَقُ أَخْبَرَنَا و قَالَ الْآخَرُونَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَهُوَ كَاتِبُ عَلِيٍّ قَالَ سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ ائْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا فَإِذَا نَحْنُ بِالْمَرْأَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ فَقَالَتْ مَا مَعِي كِتَابٌ فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنْ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا حَاطِبُ مَا هَذَا قَالَ لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ قَالَ سُفْيَانُ كَانَ حَلِيفًا لَهُمْ وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا أَكَانَ مِمَّنْ كَانَ مَعَكَ مِنْ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنْ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَلَمْ أَفْعَلْهُ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا بِالْكُفْرِ بَعْدَ الْإِسْلَامِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ } وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الْآيَةِ وَجَعَلَهَا إِسْحَقُ فِي رِوَايَتِهِ مِنْ تِلَاوَةِ سُفْيَانَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ح و حَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ كُلُّهُمْ عَنْ حُصَيْنٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَكُلُّنَا فَارِسٌ فَقَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا امْرَأَةً مِنْ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى الْمُشْرِكِينَ فَذَكَرَ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ

Abu Bakr bin Abi Shaybah, Amr Al-Naqid, Zuhair bin Harb, Isaac bin Ibrahim, and Ibn Abi Omar narrated to us, and the pronunciation is for Amr. And he says: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent us, Al-Zubayr, and Al-Miqdad, and he said, “Go to Rawdat Khakh, because there is a woman with a book in it, so take it from her.” Peace be upon him, so if in it from Hatib bin Abi Balta'a to some of the polytheists of the people of Mecca telling them about some of the command of the Messenger of Allah, may Allah bless him and grant him peace, the Messenger of Allah, may Allah bless him and grant him peace, said, O Hatib, what is this? Quraysh said Sufyan was their ally, and he was not from themselves. He was among those who were with you among the immigrants who have kinship with which they protect their families, so I loved, since I missed that from lineage among them, to take a hand in them by which they protect my kinship, and I did not do it as blasphemy, nor apostasy from my religion, nor contentment with blasphemy after Islam, so the Prophet, peace be upon him, said Allah be upon him and Peace be upon him, he is right, Omar said, O Messenger of Allah, let me strike the neck of this hypocrite, and he said that he witnessed Badr, and what do you know? And Zuhair mentioned the verse and made it Isaac in his narration from the

recitation of Sufyan. Ubaidah on the authority of Abi Abd al-Rahman al-Sulami on the authority of Ali, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent me, Abu Murthad al-Ghanawi and al-Zubayr ibn al-Awam, and we are all Persians. On

- حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي أَخْبَرَتْنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَل

- Al-Humaidi told us, Sufyan told us, Hisham bin Urwa told us, my father told me, Asmaa bint Abi Bakr, may Allah be pleased with them, told me.

- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنِي ابْنُ وَهْبٍ حَدَّثَنِي يُونُسُ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللّ

- Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqil, on the authority of Ibn Shihab, and Ibrahim bin Al-Mundhir told me, Ibn Wahb told me, Yunus told me, Ibn Shihab told me Urwah bin Al-Zubayr told me that Aisha, may Allah be pleased with him

- و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ زُهَيْرٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ لَمَّا نَزَل

And Abu Bakr bin Abi Shaybah, Zuhair bin Harb and Ishaq bin Ibrahim all told us on the authority of Abu Muawiya, Zuhair told us Muhammad bin Khazim told us Asim told us on the authority of Hafsa on the authority of Umm Attia who said when it was revealed

- قَالَ ابْنُ جُرَيْجٍ وَأَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ ي

- Ibn Jurayj said, and Al-Hassan bin Muslim told me on the authority of Tawoos on the authority of Ibn Abbas, may Allah be pleased with them both, he said: I witnessed Al-Fitr with the Prophet, may Allah's prayers and peace be upon him, and Abu Bakr, Omar and Othman, may Allah be pleased with them.

ع T سورة الصف

T Surah As-Saff

أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ قَعَدْنَا نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَذَاكَرْنَا فَقُلْنَا لَوْ نَعْلَمُ أَيَّ الْأَعْمَالِ أَحَبَّ إِلَى اللَّهِ تَعَالَى لَعَمِلْنَاهُ فَأَنْزَلَ اللَّهُ تَعَالَى سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا } حَتَّى خَتَمَهَا قَالَ عَبْدُ اللَّهِ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى خَتَمَهَا قَالَ أَبُو سَلَمَةَ فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ قَالَ يَحْيَى فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ وَقَرَأَهَا عَلَيْنَا يَحْيَى وَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ وَقَرَأَهَا عَلَيْنَا مُحَمَّدٌ

Muhammad bin Katheer informed us on the authority of Al-Awza'i on the authority of Yahya bin Abi Katheer on the authority of Abi Salamah on the authority of Abdullah bin Salam who said: We sat with a group of the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, so we discussed, so we said: If we knew which deeds are most beloved to Allah Almighty, we would do them. The Earth, and He is the Mighty, the Wise, O you who have believed. Why do you say what you do not do? Muhammad read it to us

أَخْبَرَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ قَالَ قَالَ كَعْبٌ نَجِدُهُ مَكْتُوبًا مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَظٌّ وَلَا غَلِيظٌ وَلَا صَخَّابٌ بِالْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ وَأُمَّتُهُ الْحَمَّادُونَ يُكَبِّرُونَ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ نَجْدٍ وَيَحْمَدُونَهُ فِي كُلِّ مَنْزِلَةٍ وَيَتَأَزَّرُونَ عَلَى أَنْصَافِهِمْ وَيَتَوَضَّئُونَ عَلَى أَطْرَافِهِمْ مُنَادِيهِمْ يُنَادِي فِي جَوِّ السَّمَاءِ صَفُّهُمْ فِي الْقِتَالِ وَصَفُّهُمْ فِي الصَّلَاةِ سَوَاءٌ لَهُمْ بِاللَّيْلِ دَوِيٌّ كَدَوِيِّ النَّحْلِ وَمَوْلِدُهُ بِمَكَّةَ وَمُهَاجِرُهُ بِطَابَةَ وَمُلْكُهُ بِالشَّامِ

Al-Hassan bin Al-Rabee told us, Abu Al-Ahwas told us, on the authority of Al-A'mash, on the authority of Abi Salih, he said, Ka'b said, "We find it written, Muhammad is the Messenger of Allah, may Allah's prayers and peace be upon him. Their rank in the fight and their rank in prayer are the same. At night they have a sound like the sound of bees. His birth is in Makkah, his emigration is in Tabah, and his kingdom is in the Levant.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنَاسًا فِي الْقِسْمَةِ فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنْ الْإِبِلِ وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ فَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ قَالَ رَجُلٌ وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا وَمَا أُرِيدَ بِهَا وَجْهُ اللَّهِ فَقُلْتُ وَاللَّهِ لَأُخْبِرَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلْ اللَّهُ وَرَسُولُهُ رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ

Othman bin Abi Shaybah told us, Jarir told us, on the authority of Mansur, on the authority of Abi Wail, on the authority of Abdullah, may Allah be pleased with him, he said: When it was the day of Hunayn, the Prophet, may Allah bless him and grant him peace, followed people to the division, so he gave Al-Aqra' bin Habis a hundred camels, and he gave Uyaynah like that, and he gave people from the nobles of the Arabs, so he favored them on the day Regarding division, a man said, "By Allah, this division is not just in it, and I do not want Allah's pleasure with it." So I said, "By Allah, I will tell the Prophet, may Allah bless him and grant him peace." So I went to him and told him.

- ١، عنِ ابنِ عبّاسٍ قالَ: لمّا أرادَ اللَّهُ أن يرفعَ عيسى إلى السَّماءِ خرجَ إلى أصحابِهِ وفي البيتِ اثنا عشرَ رجلًا منَ الحواريِّينَ، فخرجَ عليهِم من عَينٍ في البيتِ ورأسُهُ يقطرُ ماءً، فقالَ: إنَّ منكم مَن يَكْفرُ بي اثنتَي عشرةَ مرَّةً بعدَ أن آمنَ ب

- 1, On the authority of Ibn Abbas, he said: When Allah wanted to raise Jesus to heaven, he went out to his companions and in the house twelve men of the disciples, so he came out to them from a spring in the house and his head was dripping water, and he said: There is one among you who disbelieves in me twelve times after he believes B

ع T سورة الجمعة

T Surah Al-Jumu'ah

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِوَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ } قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا وَفِينَا سَلْمَانُ الْفَارِسِيُّ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هَؤُلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ حَدَّثَنَا عَبْدُ الْعَزِيزِ أَخْبَرَنِي ثَوْرٌ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَالَهُ رِجَالٌ مِنْ هَؤُلَاءِ

Abd al-Aziz bin Abdullah told me, he said Suleiman bin Bilal told me on the authority of Thawr on the authority of Abu al-Ghaith on the authority of Abu Hurairah, may Allah be pleased with him, he said: We were sitting with the Prophet, may Allah’s prayers and peace be upon him, and Surat al-Jumu’ah was revealed to him, and others from them did not catch up with them. He asked three times, and among us Salman al-Farisi, the Messenger of Allah, may Allah’s prayers and peace be upon him, placed his hand on Salman, then said, “If faith was at the Pleiades, men or one of these men would have attained it. He handed over to him men of these

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ أَخْبَرَنَا و قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرٍ الْجَزَرِيِّ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ أَوْ قَالَ مِنْ أَبْنَاءِ فَارِسَ حَتَّى يَتَنَاوَلَهُ

Muhammad bin Rafi and Abd bin Hamid told me, Abd told us, and Ibn Rafi said, Abd al-Razzaq told us, Muammar told us, on the authority of Jaafar al-Jazari, on the authority of Yazid bin al-Assam, on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If the debt was with the Pleiades, a man from Persia would have gone with it, or he said from The sons of Persia until he eats it

- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ حَدَّثَنَا زَائِدَةُ عَنْ حُصَيْنٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَتْ

- Muawiyah bin Amr told us, he said, Zaida told us, on the authority of Husayn, on the authority of Salim bin Abi Al-Jaad, he said, Jabir bin Abdullah told us, he said, “While we were praying with the Prophet, may Allah’s prayers and peace be upon him, I came

ع T سورة المنافقون

T Surah Al-Munafiqun

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ يَقُولُ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ وَلَئِنْ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَانِي فَحَدَّثْتُهُ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَدَّقَهُ فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَقَتَكَ فَأَنْزَلَ اللَّهُ تَعَالَىإِذَا جَاءَكَ الْمُنَافِقُونَ } فَبَعَثَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ فَقَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ يَا زَيْدُ

Abdullah bin Raja told us, Israel told us, on the authority of Abi Ishaq, on the authority of Zaid bin Arqam, he said: I was in a campaign, and I heard Abdullah bin Abi say, “Do not spend on those who are with the Messenger of Allah until they disperse from around him. The Messenger of Allah, may Allah’s prayers and peace be upon him, called me, and I told him. The Messenger of Allah, may Allah’s prayers and peace be upon him, sent to Abdullah bin Abi and his companions, so they swore what they said, so the Messenger of Allah, may Allah’s prayers and peace be upon him, lied to me and believed him. Allah, peace and blessings be upon him, and your abhorrence, so Allah, the Most High, revealed when the hypocrites come to you} Then he sent to the Prophet, may Allah bless him and grant him peace, a poverty, and he said, “Allah has spoken the truth to you, O Zayd.”

ع T سورة التغابن

T Surah Al-Taghabun

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا إِسْرَائِيلُ حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِيَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ } قَالَ هَؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدَعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَوْا النَّاسَ قَدْ فَقُهُوا فِي الدِّينِ هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّيَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad ibn Yahya told us Muhammad ibn Yusuf told us Israil told us Sammak ibn Harb on the authority of Ikrimah on the authority of Ibn Abbas A man asked him about this verse: O you who have believed, some of your wives and children are enemies to you, so beware of them. Their wives and children refused to invite them to come to the Messenger of Allah, may Allah's prayers and peace be upon him, so when they came to the Messenger of Allah, may Allah's prayers and peace be upon him, they saw that the people had understood the religion, and they were about to punish them. Hadith Hassan Sahih

- أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَجَاءَ الْحَسَنُ وَالْحُسَ

Muhammad ibn Abd al-Aziz informed us, he said: al-Fadl ibn Musa told us on the authority of Husayn ibn Waqid on the authority of Abdullah ibn Buraida on the authority of his father who said that the Prophet, may Allah's prayers and peace be upon him, was delivering a sermon, so good and sense came

ع T سورة الطلاق

T Surah Al-Talaq

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ قَالَ أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ وَيَحْيَى بْنُ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ ح و أَخْبَرَنَا زُهَيْرٌ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالُوا إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى فَإِذَا طَهُرَتْ فَإِنْ شَاءَ طَلَّقَهَا وَإِنْ شَاءَ أَمْسَكَهَا فَإِنَّهُ الطَّلَاقُ الَّذِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ قَالَ تَعَالَىفَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ }

Bishr bin Khalid told us, he said: Yahya bin Adam, on the authority of Ibn Idris, on the authority of Muhammad bin Ishaq, Yahya bin Saeed, and Ubayd Allah bin Umar, on the authority of Nafeh, on the authority of Ibn Omar H. And Zuhair told us on the authority of Musa bin Uqba, on the authority of Nafeh, on the authority of Ibn Omar, they said that Ibn Umar divorced his wife while she was menstruating, so he mentioned Omar, may Allah be pleased with him, to the Prophet, may Allah's prayers and peace be upon him, and he said to him, "Let him take her back until she menstruates for another period, and when she becomes pure, if he wishes, he can divorce her, and if he wishes, he can keep her, for this is the divorce that Allah Almighty commanded.

- حَدَّثَنَا يَزِيدُ حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ حَدَّثَنَا أَبُو السَّلِيلِ عَنْ أَبِي ذَرٍّ قَالَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْلُو عَلَيَّ هَذِهِ الْآيَةَوَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا } حَتَّى فَرَ

- Yazid told us, Kahmas bin Al-Hassan told us, Abu Al-Salil told us, on the authority of Abu Dharr, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, made me recite this verse, and whoever fears Allah, He will make a way out for him} until he fled

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ ابْنُ الْعَلَاءِ أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ مَنْ شَاءَ لَاعَنْتُهُ لَأُنْزِلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ الْأَرْبَعَةِ الْأَشْهُرِ وَعَشْرًا

Othman bin Abi Shaybah and Muhammad bin Al-Alaa told us, Othman told us, and Ibn Al-Alaa told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, on the authority of Abdullah.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ فَأَذِنَ لَهَا فَنَكَحَتْ

Yahya bin Qaza'a told us, Malik told us on the authority of Hisham bin Urwah on the authority of his father on the authority of Al-Miswar bin Makhrama that Suba'i'ah al-Islamiyya gave birth a few nights after the death of her husband, so she came to the Prophet, may Allah's prayers and peace be upon him, and asked him for permission to marry, so he gave her permission and she was married.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ وَكَانَ بَيْنَهُ وَبَيْنَ قَوْمِهِ خُصُومَةٌ فِي أَرْضٍ وَأَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ يَا أَبَا سَلَمَةَ اجْتَنِبْ الْأَرْضَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنْ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ و حَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ أَخْبَرَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ مِثْلَهُ

Ahmad bin Ibrahim al-Dawraqi told us, Abd al-Samad, meaning Ibn Abd al-Warith, told us Harb, who was Ibn Shaddad, told us Yahya, who is the son of Abi Katheer, on the authority of Muhammad bin Ibrahim that Abu Salamah narrated to him that there was a quarrel between him and his people over a land, and that he entered upon Aisha and mentioned that to her, so she said, O Abu Salamah, avoid The earth, for the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever oppresses an inch of land, his chain is encircled by seven earths.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ مِنْ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ

Muslim bin Ibrahim told us Abdullah bin Al-Mubarak told us Musa bin Uqba told us on the authority of Salim on the authority of his father, may Allah be pleased with him, he said the Prophet, may Allah's prayers and peace be upon him, said: Whoever takes something from the earth unjustly, will be swallowed up by seven earths on the Day of Resurrection

ع T سورة التحريم

T Surah At-Tahrim

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ فَقَالَ لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ فَنَزَلَتْيَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ إِلَى إِنْ تَتُوبَا إِلَى اللَّهِ } لِعَائِشَةَ وَحَفْصَةَوَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ } لِقَوْلِهِ بَلْ شَرِبْتُ عَسَلًا

Al-Hassan bin Muhammad bin Sabah told us, Hajjaj told us on the authority of Ibn Juraij, he said that Ata claimed that he heard Ubaid bin Umair say that I heard Aisha, may Allah be pleased with her, that the Prophet, may Allah's prayers and peace be upon him, was staying with Zainab bint Jahsh and drinking honey with her, so Hafsa and I recommended that the Prophet, may Allah's prayers and peace be upon us, enter Peace be upon him, then say: I find the wind of Maghafir from you, I ate Maghafir, so he entered upon one of them, and she said to him that, and he said: No, but I drank honey with Zainab bint Jahsh, and I will not return to it. } To say, but I drank honey

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ عُبَيْدَ بْنَ حُنَيْنٍ وَهُوَ مَوْلَى الْعَبَّاسِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُا كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنْ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعًا حَتَّى صَحِبْتُهُ إِلَى مَكَّةَ فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ ذَهَبَ يَقْضِي حَاجَتَهُ فَقَالَ أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ فَأَتَيْتُهُ بِهَا فَلَمَّا قَضَى حَاجَتَهُ وَرَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ وَذَكَرْتُ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمَرْأَتَانِ فَمَا قَضَيْتُ كَلَامِي حَتَّى قَالَ عَائِشَةُ وَحَفْصَةُ

And Abu Bakr bin Abi Shaybah and Zuhair bin Harb narrated to us, and the pronunciation is from Abu Bakr. They said: Sufyan bin Uyaynah told us, on the authority of Yahya bin Saeed, that he heard Ubaid bin Hunayn, who was the freed slave of Al-Abbas. So I waited a year finding a place for him, until I accompanied him to Makkah, and when he was in Dhahran, he went to satisfy his needs, and he said, "I found a bowl of water, and I brought it to him, and when he fulfilled his need and returned, I went to pour on him and mentioned, so I said to him, O Commander of the Faithful, of the two times.

- حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ إِذَا حَرَّمَ الر

- Yahya bin Bishr al-Hariri told us, Muawiya, meaning Ibn Salam, told us on the authority of Yahya bin Abi Katheer that Ya'la bin Hakim told him that Saeed bin Jubair told him that he had heard Ibn Abbas say that if Allah forbids

- حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَافَقْتُ رَبِّي فِي ثَلَاثٍ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيم

Amr bin Aoun told us, he said Hashim told us, on the authority of Hamid, on the authority of Anas bin Malik, he said, Umar bin Al-Khattab, may Allah be pleased with him, said: I agreed with my Lord in three, so I said, O Messenger of Allah, if we took the position of Abraham

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي بُرْدَةَ قَالَ سَمِعْتُ الْأَغَرَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ ابْنَ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ حَدَّثَنَاه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي ح و حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ

Abu Bakr bin Abi Shaybah told us, Ghandar told us, on the authority of Shu'bah, on the authority of Amr bin Murrah, on the authority of Abu Burdah, he said: I heard Al-Aghar, and he was among the companions of the Prophet, may Allah's prayers and peace be upon him, telling Ibn Omar that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: O people, repent to Allah, for I will repent to Him on the day A hundred times, we were told by Ubayd Allah bin Moaz, Abu H told us, and Ibn Al Muthanna told us, Abu Dawud and Abd Al Rahman bin Mahdi told us, all of them on the authority of Shu'bah in this chain of transmission.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَبِي بُرْدَةَ عَنْ الْأَغَرِّ الْمُزَنِيِّ قَالَ مُسَدَّدٌ فِي حَدِيثِهِ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ

Suleiman bin Harb and Musaddad told us, they said, Hammad narrated to us, on the authority of Thabit, on the authority of Abi Burdah, on the authority of Al-Aghar Al-Muzani, Musaddad said in his hadith, and he had companionship, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: It is heavy on my heart, and I ask Allah's forgiveness a hundred times every day

حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الطَّالَقَانِيُّ حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يَحْيَى بْنِ حَسَّانَ عَنْ رَجُلٍ مِنْ بَنِي كِنَانَةَ قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ قَالَ ابْنُ الْمُبَارَكِ يَحْيَى بْنُ حَسَّانَ مِنْ أَهْلِ بَيْتِ الْمَقْدِسِ وَكَانَ شَيْخًا كَبِيرًا حَسَنَ الْفَهْمِ

Ibrahim bin Ishaq al-Talqani told us, Ibn Mubarak told us, on the authority of Yahya bin Hassan, on the authority of a man from Bani Kinana, he said, “I prayed behind the Prophet, may Allah’s prayers and peace be upon him, in the year of the conquest, and I heard him say, ‘O Allah, do not disgrace me on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ مُرَّةَ الْهَمْدَانِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمَلَ مِنْ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنْ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

Muhammad bin Bashar told us, Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Amr bin Murrah, on the authority of Murrah Al-Hamedani, on the authority of Abu Musa Al-Ash’ari, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Many men have completed, and only Maryam bint Imran, Wasiya, the wife of Pharaoh, has completed and the superiority of Aisha over women is like the superiority of porridge On top of the food

ع T سورة تبارك الملك

T Surah Blessed be the King

ع T سورة ن والقلم

T surah n and the pen

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ إِنَّ أَهْلَ الْبَصْرَةِ يَقُولُونَ فِي الْقَدَرِ قَالَ يَا بُنَيَّ أَتَقْرَأُ الْقُرْآنَ قُلْتُ نَعَمْ قَالَ فَاقْرَأْ الزُّخْرُفَ قَالَ فَقَرَأْتُ حم وَالْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ } فَقَالَ أَتَدْرِي مَا أُمُّ الْكِتَابِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ كِتَابٌ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ فِيهِ إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ وَفِيهِ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ } قَالَ عَطَاءٌ فَلَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ مَا كَانَ وَصِيَّةُ أَبِيكَ عِنْدَ الْمَوْتِ قَالَ دَعَانِي أَبِي فَقَالَ لِي يَا بُنَيَّ اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ فَإِنْ مُتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اكْتُبْ فَقَالَ مَا أَكْتُبُ قَالَ اكْتُبْ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Yahya ibn Musa told us Abu Dawud al-Tayalisi told us Abd al-Wahed ibn Sulaym told us he said I came to Mecca and I met Ata ibn Abi Rabah and I said to him, O Abu Muhammad, the people of Basra say about fate, he said, “O my son, have you read the Qur’an?” Perhaps you understand, and that it is in the Mother of the Book with us, perhaps Ali is wise.” He said, “Do you know what the Mother of the Book is?” I said, “Allah and His Messenger know best.” He said, “It is a book written by Allah before He created the heavens and before He created the earth. Ibn al-Samit, the companion of the Messenger of Allah, may Allah’s prayers and peace be upon him, so I asked him what was your father’s will upon death. Allah, upon him be peace, says that the first thing that Allah created was the pen, so he said write.

- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدَّثَنَا مُبَارَكٌ عَنْ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ قَالَ أَتَيْتُ عَائِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَخْبِرِينِي بِخُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ

Hashem bin Al-Qasim told us, he said Mubarak told us, on the authority of Al-Hassan, on the authority of Saad bin Hisham bin Aamer, he said: I came to Aisha and said, O Mother of the Believers, tell me about the character of the Messenger of Allah, may Allah’s prayers and peace be upon him, she said

حَدَّثَنَا آدَمُ حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ فَيَبْقَى كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا

Adam told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed, may Allah be pleased with him, he said: I heard the Prophet, may Allah’s prayers and peace be upon him, say: The world is hypocrisy and reputation, so he goes to prostrate, and his back is one layer

و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ خِرَاشٍ قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا وُهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا

And Abdullah bin Abd al-Rahman al-Darimi, Hajjaj bin al-Shaer, and Ahmad bin Kharash told us. The eye preceded it, and if you use it, then wash it

ع T سورة الحاقة

T Surah Al-Haqqah

حَدَّثَنَا مُسْلِمٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ

Muslim told us, he said Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, that the Prophet, may Allah’s prayers and peace be upon him, said: I was saved by boyhood, and I was destroyed again by the wasp

- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنَا سُلَيْمَانُ ب

- Amr bin Ali told us, Yahya told us, on the authority of Othman bin Al-Aswad, he said: I heard Ibn Abi Mulayka, I heard Aisha, may Allah be pleased with her, she said: I heard the Prophet, may Allah’s prayers and peace be upon him, and Suleiman told us b

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مِائَةِ عَامٍ

Ahmed bin Hafs bin Abdullah told us, he said, my father told me, he said, Ibrahim bin Tahman told me, on the authority of Musa bin Uqbah, on the authority of Muhammad bin Al Munkadr, on the authority of Jabir bin Abdullah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Permit me to narrate from one of Allah’s angels who bears the throne that what is between The lobe of his ear to his shoulder is the journey of seven hundred years

حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِي قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ وَأَشَارَ إِلَى مِثْلِ الْجُمْجُمَةِ أُرْسِلَتْ مِنْ السَّمَاءِ إِلَى الْأَرْضِ هِيَ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ لَبَلَغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ قَعْرَهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ إِسْنَادُهُ حَسَنٌ صَحِيحٌ وَسَعِيدُ بْنُ يَزِيدَ هُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ وَغَيْرُ وَاحِدٍ مِنْ الْأَئِمَّةِ

Suwayd told us, Abdullah told us, Saeed bin Yazid told us, on the authority of Abi Al-Samh, on the authority of Isa bin Hilal Al-Sadafi, on the authority of Abdullah bin Amr bin Al-Asi, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a bullet like this, and he pointed to the likeness of a skull, would be sent from heaven to earth, it is a distance of five hundred A year would have reached the earth before night, and if it was sent from the top of the chain, it would have traveled forty years, night and day, before it reached its origin or bottom.

ع T سورة سأل سائل

T Surah Sal Sail

١، عن سعيدِ بنِ جُبَيْرٍ سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ لَيْسَ لَهُ دافِعٌ مِنَ اللَّهِ ذِي الْمَعارِجِ ذي الدَّرجاتِ سَأَلَ سائِلٌ قال: هو النَّضرُ بنُ الحارِثِ بنِ كَلَدةَ

1, On the authority of Saeed bin Jubair, he asked Sail about a torment that is coming to the unbelievers, and he has no motive from Allah, the Possessor of the Ascents of Degrees.

و حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيُجْعَلُ صَفَائِحَ فَيُكْوَى بِهَا جَنْبَاهُ وَجَبِينُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

And Muhammad bin Abd al-Malik al-Umayy told us, Abd al-Aziz bin al-Mukhtar told us, Suhail bin Abi Salih told us, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: There is no owner of treasure who does not pay its zakat but that it is heated for him in the fire of hell. Allah will judge between His worshippers in a day the length of which is fifty thousand years

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ شَرُّ مَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ

Abdullah bin Al-Jarrah told us on the authority of Abdullah bin Yazid on the authority of Musa bin Ali bin Rabah on the authority of his father on the authority of Abd al-Aziz bin Marwan who said I heard Abu Huraira say I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, saying: The evil of what is in a man is greed, greed and cowardice.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ اسْكُنُوا فِي الصَّلَاةِ قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حَلَقًا فَقَالَ مَالِي أَرَاكُمْ عِزِينَ قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا فَقُلْنَا يَا رَسُولَ اللَّهِ وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالَ يُتِمُّونَ الصُّفُوفَ الْأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ و حَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَا جَمِيعًا حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Abu Bakr bin Abi Shaybah and Abu Kurayb told us, they said Abu Muawiyah told us on the authority of Al-A’mash on the authority of Al-Musayyib bin Rafi’ on the authority of Tamim bin Tarfa on the authority of Jabir bin Samra, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, came out to us and said, “Why do I see you raising your hands as if they were the tails of sun

horses. He came out to us in a circle, and he said, "Why do I see you dear?" Then he came out to us and said, "Don't you describe yourself as the angels describe before their Lord?" So we said, "O Messenger of Allah, how do the angels describe before their Lord?" He said, "They complete the first rows and close together in the row." Isa bin Yunus said they both told us Al-A’mash narrated this chain of transmission towards him

ع T سورة الجن

T Surah Al-Jinn

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي أَبُو الْوَلِيدِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ مَا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجِنِّ وَلَا رَآهُمْ انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمْ الشُّهُبُ فَرَجَعَتْ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ فَقَالُوا مَا حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا أَمْرٌ حَدَثَ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ فَانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِنَخْلَةَ عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَهُنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا يَا قَوْمَنَاإِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا } فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَقُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنْ الْجِنِّ } وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ

Abd bin Hamid told us, Abu al-Walid told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them both, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, did not read the jinn, nor did he see them. Okaz, and there was a barrier between the devils and the news of the sky, and meteors were sent to them, so the devils returned to their people, and they said, "What is wrong with you?" He said: So they set off, striking the easts and wests of the earth, seeking what is this that has prevented them from the news of the sky. Between you and the news of heaven, he said, and there they returned to their people and said, O our people, we have heard a wonderful Quran that guides to righteousness, so we believed in it, and we will not associate anyone with our Lord. The saying of the jinn

حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا دَاوُدُ وَابْنُ أَبِي زَائِدَةَ الْمَعْنَى قَالَا حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ عَنْ عَلْقَمَةَ قَالَ قُلْتُ لِابْنِ مَسْعُودٍ هَلْ صَحِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ مِنْكُمْ أَحَدٌ فَقَالَ مَا صَحِبَهُ مِنَّا أَحَدٌ وَلَكِنَّا قَدْ فَقَدْنَاهُ ذَاتَ لَيْلَةٍ فَقُلْنَا اغْتِيلَ اسْتُطِيرَ مَا فَعَلَ قَالَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ أَوْ قَالَ فِي السَّحَرِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ قِبَلِ حِرَاءَ فَقُلْنَا يَا رَسُولَ اللَّهِ فَذَكَرُوا الَّذِي كَانُوا فِيهِ فَقَالَ إِنَّهُ أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِمْ قَالَ فَانْطَلَقَ بِنَا فَأَرَانِي آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ قَالَ وَقَالَ الشَّعْبِيُّ سَأَلُوهُ الزَّادَ قَالَ ابْنُ أَبِي زَائِدَةَ قَالَ عَامِرٌ فَسَأَلُوهُ لَيْلَتَئِذٍ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ عَلَيْهِ لَحْمًا وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنْ الْجِنِّ

Ismail told us, Dawood and Ibn Abi Zaida told us, meaning they said, Dawood told us, on the authority of Al-Sha’bi, on the authority of Alqamah, he said, I said to Ibn Masoud, did any of you accompany the Messenger of Allah, may Allah’s prayers and peace be upon him, on the night of the jinn? A people spent the night with it, and when it was in the face of the morning, or he said at dawn, if we were with it, it would come from Hira, so we said, O Messenger of Allah, so they mentioned what they were in. Zaida said Aamer, so they asked him for the night of the provision, and they were from the jinn of the island, so he said: Every bone on which the name of Allah is mentioned falls into your hands, the most abundant of what was on it is meat, and every dung or dung is fodder for your animals, so do not seek safety with them, for they are the provision of your brothers from the jinn

- وَبِهَذَا الْإِسْنَادِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَوْلُ الْجِنِّ لِقَوْمِهِمْلَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا } قَالَ لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلُّونَ بِصَلَاتِهِ فَيَسْجُدُونَ بِسُجُودِهِ قَالَ

- And with this chain of transmission on the authority of Ibn Abbas, he said what the jinn said to their people: When Abdullah rose to call upon him, they would almost be upon him forever.

ع T سورة المزمل

T Surah Al-Muzzammil

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّهُ لَقِيَ ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ الْوَتْرِ فَقَالَ أَلَا أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ بِوَتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ قَالَ عَائِشَةُ ائْتِهَا فَسَلْهَا ثُمَّ ارْجِعْ إِلَيَّ فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ فَاسْتَلْحَقْتُهُ إِلَيْهَا فَقَالَ مَا أَنَا بِقَارِبِهَا إِنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئًا فَأَبَتْ فِيهَا إِلَّا مُضِيًّا فَأَقْسَمْتُ عَلَيْهِ فَجَاءَ مَعِي فَدَخَلَ عَلَيْهَا فَقَالَتْ لِحَكِيمٍ مَنْ هَذَا مَعَكَ قُلْتُ سَعْدُ بْنُ هِشَامٍ قَالَتْ مَنْ هِشَامٌ قُلْتُ ابْنُ عَامِرٍ فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ نِعْمَ الْمَرْءُ كَانَ عَامِرًا قَالَ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَيْسَ تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ بَلَى قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي قِيَامُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ قِيَامِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَيْسَ تَقْرَأُ هَذِهِ السُّورَةَ يَا أَيُّهَا الْمُزَّمِّلُ قُلْتُ بَلَى قَالَتْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ فَقَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ حَوْلًا حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ وَأَمْسَكَ اللَّهُ عَزَّ وَجَلَّ خَاتِمَتَهَا اثْنَيْ عَشَرَ شَهْرًا ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ التَّخْفِيفَ فِي آخِرِ هَذِهِ السُّورَةِ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ أَنْ كَانَ فَرِيضَةً فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي وَتْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنْ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ يَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَةً فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ فَتِلْكَ تِسْعُ رَكَعَاتٍ يَا بُنَيَّ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يَدُومَ عَلَيْهَا وَكَانَ إِذَا شَغَلَهُ عَنْ قِيَامِ اللَّيْلِ نَوْمٌ أَوْ مَرَضٌ أَوْ وَجَعٌ صَلَّى مِنْ النَّهَارِ اثْنَتَيْ عَشْرَةَ رَكْعَةً وَلَا أَعْلَمُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً كَامِلَةً حَتَّى الصَّبَاحَ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا فَقَالَ صَدَقَتْ أَمَا إِنِّي لَوْ كُنْتُ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي مُشَافَهَةً قَالَ أَبُو عَبْد الرَّحْمَنِ كَذَا وَقَعَ فِي كِتَابِي وَلَا أَدْرِي مِمَّنْ الْخَطَأُ فِي مَوْضِعِ وَتْرِهِ عَلَيْهِ السَّلَامُ

Muhammad bin Bashar told us, he said Yahya bin Saeed told us on the authority of Saeed on the authority of Qatadah on the authority of Zurara on the authority of Saad bin Hisham that he met Ibn Abbas and asked him about Witr, and he said, “Shall I not tell you the most knowledgeable of the people of the earth on the Witr of the Messenger of Allah, may Allah’s prayers and peace be upon him?” He said yes. So I came to Hakeem bin Aflah, so I took him to her, and he said, “I am not close to her. I forbade her to say something about these two Shiites, so she settled in her except for a light, so she swore to him, so he came with me, so he entered on her. She said to Hakeem, who is this with you?” He was Amir. He said, O Mother of the Believers, tell me about the creation of the Messenger of Allah, may Allah’s prayers and peace be upon him. She said, “Do you not read the Qur’an?” I said, “Yes.” She said. The Rising of the Prophet of Allah, may Allah’s prayers and peace be upon him. She said, “Do you not recite this surah, O you who are wrapped up?” I said, “Yes.” She said. Allah Almighty sent down relief At the end of this surah, the night prayer became voluntary after it had been obligatory. He sends him at night, so he washes himself, performs ablution, and prays eight rak’ahs, and he does not sit in them except at the eighth. He sits and remembers Allah Almighty and supplicates, then gives a salutation that hears us, then prays two rak’ahs while sitting after he gives the salutation, then prays one rak’ah, and that is eleven rak’ahs, my son. He prayed two rak’ahs of Witr while sitting after he had said the salaam, so that is nine rak’ahs, my son. Whenever the Messenger of Allah, may Allah’s prayers and peace be upon him, prayed a prayer, he liked to continue it, and if sleep, sickness, or pain distracted him from praying at night, he prayed twelve rak’ahs during the day, and I do not know that he was a Prophet. Allah, may Allah’s prayers and peace be upon him, recited the entire Qur’an in one night, and he did not stay up a whole night until the morning, and he did not fast an entire month apart from Ramadan. The error is in the position of its string, peace be upon him

وعن عائشة قالت قامت كان ينام رسول الله ﷺ من الليل لما قال الله عز وجلةله: قم الليل الا قليلا

On the authority of Aisha, she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, used to sleep at night when Allah Almighty said: Get up at night, except for a little.

عن زيد بن ثابت قال انزل على رسول الله ﷺ وفخذه على فخذي فكادت ان ترض فخذي

On the authority of Zaid bin Thabit, he said: I descended on the Messenger of Allah, may Allah bless him and grant him peace, and his thigh was on my thigh, and my thigh almost bruised.

ع T سورة المدثر

T Surah Al-Muddaththir

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنْ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَأَنْزَلَ اللَّهُ تَعَالَىيَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ إِلَى قَوْلِهِ وَالرُّجْزَ فَاهْجُرْ } فَحَمِيَ الْوَحْيُ وَتَتَابَعَ تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ وَتَابَعَهُ هِلَالُ بْنُ

Ibn Shihab said, and Abu Salamah bin Abd al-Rahman told me that Jabir bin Abdullah al-Ansari said while he was talking about the period of revelation. Join me, so Allah the Most High sent down, O you who are wrapped up, stand up, so warn me to what he says, and be disgraced, so leave} So the revelation was heated and followed by Abdullah bin Yusuf and Abu Salih, and his follower was Hilal bin

ع T سورة القيامة

T Surah Al-Qiyamah

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ قَالَ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَىلَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ } قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنْ التَّنْزِيلِ شِدَّةً وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا وَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا فَحَرَّكَ شَفَتَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَىلَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ } قَالَ جَمْعُهُ لَكَ فِي صَدْرِكَ وَتَقْرَأَهُفَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ } قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ } ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ

Musa bin Ismael told us, he said Abu Awana told us, he said Musa bin Abi Aisha told us, he said Saeed bin Jubair told us on the authority of Ibn Abbas in the Almighty’s saying, “Do not move your tongue with it to hasten it.” I will move them for you as the Messenger of Allah, may Allah’s prayers and peace be upon him, used to move them. Saeed said, “I will move them as you saw Ibn Abbas move them.” He moved his lips, and Allah Almighty revealed, “Do not move your tongue with it to hasten with it. We have to collect it and recite it.” He said, “Collect it for you in your chest and read it. We have to explain it} Then we have to read it, so the Messenger of Allah, may Allah’s prayers and peace be upon him, after that, when Gabriel came to him, he listened.

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ قَالُوا لَا قَالَ فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ

Abu Al-Yaman Al-Hakam bin Nafeh told us on the authority of Shuaib bin Abi Hamzah on the authority of Al-Zuhri. There are no clouds without it, they said: No, O Messenger of Allah. He said: Do you struggle in the sun when there is no cloud without it?

- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَأَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى } قَالَ

- Muhammad bin Al-Muthanna told us, Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Musa bin Abi Aisha, he said: A man used to pray on top of his house, and if he recited this, he would not be able to revive the dead} he said

ع T سورة الإنسان

T Surah Al-Insan

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَكَتْ النَّارُ إِلَى رَبِّهَا فَقَالَتْ يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا فَجَعَلَ لَهَا نَفَسَيْنِ نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ فَشِدَّةُ مَا تَجِدُونَ مِنْ الْبَرْدِ مِنْ زَمْهَرِيرِهَا وَشِدَّةُ مَا تَجِدُونَ مِنْ الْحَرِّ مِنْ سَمُومِهَا

Abu Bakr bin Abi Shaybah told us, Abdullah bin Idris told us, on the authority of Al-A’mash, on the authority of Abi Salih, on the authority of Abu Hurairah, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the fire complained to its Lord, and it said, “O Lord, some of me devoured the other.” He made for it two breaths, one in winter and one in summer. The cold is from its flowers, and the intensity of the heat you find is from its toxins

ع T سورة والمرسلات

T Surah and Al-Mursalat

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنْ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بِمِنًى إِذْ نَزَلَ عَلَيْهِ وَالْمُرْسَلَاتِ وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لَأَتَلَقَّاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوهَا فَابْتَدَرْنَاهَا فَذَهَبَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا

Umar bin Hafs bin Ghiyath told us, my father told us, Al-A’mash told us, he said, Ibrahim told me on the authority of Al-Aswad, on the authority of Abdullah, may Allah be pleased with him, he said while we were with the Prophet, may Allah’s prayers and peace be upon him, in a cave in Mina, when he sent down the Messengers to him, and that he would recite them, and I would not receive them from his mouth, and his mouth would be moistened with it, when he was firm on us It is alive, and the Prophet, may Allah’s prayers and peace be upon him, said, “Kill it.”

ع T سورة النبإ

T Surah An-Naba

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقُولَنَّ أَحَدُكُمْ الْكَرْمَ فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ وَلَكِنْ قُولُوا حَدَائِقَ الْأَعْنَابِ

Suleiman bin Dawood told us, Ibn Wahb told us, he said, Al-Laith bin Saad told me, on the authority of Jaafar bin Rabia, on the authority of Al-Araj, on the authority of Abu Huraira, on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, he said, “None of you should say generosity, for generosity is the Muslim man, but say the gardens of grapes.”

ع T سورة النازعات

T Surat Al-Naziat

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتْ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أُبَيٌّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قَالَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Hanad told us, Qubaysa told us, on the authority of Sufyan, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Tufayl bin Abi bin Ka’b, on the authority of his father, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, when two-thirds of the night had passed, would get up and say, “O people, remember Allah, remember Allah.” Death came with what is in it, my father said, I said, O Messenger of Allah, I pray the most for you, so how much of my prayers should I make for you? I increased, and it is better for you. I said, “I will make all of my prayers for you.” He said, “If your concern is sufficient, your sins will be forgiven.” Abu Issa said, “This is a good and authentic hadith.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الْجِبَالَ فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتْ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنْ الْجِبَالِ قَالَ نَعَمْ الْحَدِيدُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنْ الْحَدِيدِ قَالَ نَعَمْ النَّارُ فَقَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنْ النَّارِ قَالَ نَعَمْ الْمَاءُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنْ الْمَاءِ قَالَ نَعَمْ الرِّيحُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنْ الرِّيحِ قَالَ نَعَمْ ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ

Muhammad bin Bashar told us, Yazid bin Harun told us, Al-Awwam bin Hawshab told us, on the authority of Suleiman bin Abi Suleiman, on the authority of Anas bin Malik, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “When Allah created the earth, it made it sway, so He created the mountains, so He returned them to them, and they settled, so the angels were amazed at the strength of the mountains. Your creation is something stronger than mountains. He said, “Yes, iron.” They said, “O Lord, is there anything in your creation stronger than iron?” He said, “Yes, fire.” They said, “O Lord, is there anything in your creation stronger than fire?” He said, “Yes, water.” They said, “O Lord, is there anything among your creations stronger than water?” He said, “Yes, the wind.” They said, “O Lord.” Is there anything stronger than the wind in your creation? He said, “Yes, the son of Adam. You give alms in your right hand and hide it in your left.” Abu Issa said, “This is a strange hadith.

- ١، عن عائشة أم المؤمنين ما زال رسولُ اللهِ صلّى اللهُ عليه وسلَّم يسألُ عن الساعةِ حتى نزلَتْ فِيمَ أَنْتَ مِنْ ذِكْراها إِلى رَبِّكَ مُنْتَهاها

- 1, On the authority of Aisha, Mother of the Believers, the Messenger of Allah, may Allah’s prayers and peace be upon him, kept asking about the Hour until it was revealed.

ع T سورة عبس

T Surah Abbas

- حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأَمَوِيُّ قَالَ حَدَّثَنِي أَبِي قَالَ هَذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ أُنْزِلَعَبَسَ وَتَوَلَّى } فِي ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى أَتَى رَسُولَ اللّ

Saeed bin Yahya bin Saeed Al-Amawi told us, he said, my father told me, he said this is what we showed to Hisham bin Urwah, on the authority of his father, on the authority of Aisha, she said, “He slipped and turned away.” In Ibn Umm Maktoum Al-Ama, the Messenger of Allah came

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ خَبَّابٍ عَنْ عِكْرِمَةَ عَنْ ابْنَ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلً

- Abd bin Hamid told us, Muhammad bin Al-Fadl told us, Thabit bin Yazid told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “You will be gathered together barefoot, naked, uncircumcised

ع T سورة التكوير

T Surah At-Takwir

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَحِيرٍ الصَّنْعَانِيُّ الْقَاصُّ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ الصَّنْعَانِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انْشَقَّتْ وَأَحْسَبُهُ أَنَّهُ قَالَ سُورَةَ هُودٍ

Abd Al-Razzaq told us, Abdullah bin Bahir Al-Sana’ani, the storyteller, told us that Abd Al-Rahman bin Yazid Al-Sana’ani told him that he heard Ibn Umar say: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever is pleased to look at the Day of Resurrection as if he is seeing it with his own eyes, let him read: When the sun is turned, when the sky is split, and when the sky is split, count it. He said Surah Hud

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّمْسُ وَالْقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيَامَةِ

Musaddad told us, Abdul Aziz bin Al-Mukhtar told us, Abdullah Al-Danaj told us, he said Abu Salamah bin Abdul Rahman told me on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said the sun and the moon will be circled on the Day of Resurrection

ع T سورة الانفطار

T Surah Al-Infitar

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا حَرِيزُ بْنُ عُثْمَانَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ قَالَ بَزَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَفِّهِ ثُمَّ وَضَعَ أُصْبُعَهُ السَّبَّابَةَ وَقَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَّى تُعْجِزُنِي ابْنَ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ فَإِذَا بَلَغَتْ نَفْسُكَ هَذِهِ وَأَشَارَ إِلَى حَلْقِهِ قُلْتَ أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun informed us, Hariz bin Othman told us, Abd al-Rahman bin Maysarah told me, on the authority of Jubair bin Nafir, on the authority of Bisr bin Jahash al-Qurashi, he said that the Prophet, may Allah's prayers and peace be upon him, spat in his hand and then placed his index finger and said, "Allah Almighty says, O son of Adam, I cannot And I have created you from such things, so when you convey this to yourself, and he pointed to his ring, I said, "Do you give alms?" And now is the time for alms

حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا حَرِيزٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصَقَ يَوْمًا فِي كَفِّهِ فَوَضَعَ عَلَيْهَا أُصْبُعَهُ ثُمَّ قَالَ قَالَ اللَّهُ ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ وَلِلْأَرْضِ مِنْكَ وَئِيدٌ فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتْ التَّرَاقِيَ قُلْتَ أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ ثَنَا حَرِيزٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ قَالَ بَزَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى كَفِّهِ فَقَالَ ابْنَ آدَمَ فَذَكَرَ مَعْنَاهُ

Abu al-Nadr told us, Hariz told us, on the authority of Abd al-Rahman bin Maysara, on the authority of Jubair bin Nafir, on the authority of Busr bin Jahash al-Qurashi, that the Prophet, may Allah's prayers and peace be upon him, spat one day in his palm and placed his finger on it, then said: Allah, son of Adam, said, "How can you help me? Between two colds and the land from you and a hand So I collected and withheld until I reached the Thracian I said Do you give charity and when is the time for giving charity Hassan bin Musa told us Hariz told us on the authority of Abd al-Rahman bin Maysara on the authority of Jubair bin Nafir on the authority of Sirr bin Jahash al-Qurashi who said that the Prophet, may Allah's prayers and peace be upon him, spat on his palm, so he said: "The son of Adam" and he mentioned its meaning

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُبَيْدٍ الْمُكْتِبِ عَنْ فُضَيْلٍ عَنْ الشَّعْبِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ هَلْ تَدْرُونَ مِمَّ أَضْحَكُ قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنْ الظُّلْمِ قَالَ يَقُولُ بَلَى قَالَ فَيَقُولُ فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا قَالَ فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لِأَرْكَانِهِ انْطِقِي قَالَ فَتَنْطِقُ بِأَعْمَالِهِ قَالَ ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ قَالَ فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ

Abu Bakr ibn al-Nadr ibn Abi al-Nadr told me Abu al-Nadr Hashim ibn al-Qasim told us Ubayd Allah al-Ashja'i told us on the authority of Sufyan al-Thawri on the authority of Ubaid al-Maktab on the authority of Fudhail on the authority of al-Sha'bi on the authority of Anas ibn Malik who said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, and he laughed and said: Do you know why I am laughing? And His Messenger knows best. He said, "From addressing a worshipper to his Lord, he says, 'O Lord, did you not save me from injustice?' He said, 'Yes,' he said, and he said, 'I do not permit myself except as a witness from me.' He said, 'So he says, 'Sufficient is your self today as a witness against you, and with the honorable writers as witnesses. Between him and the words he said, he says a distance, but by Allah, I was fighting for you

- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ عَنْ شُعَيْبٍ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَ اللَّهُ

Al-Hakam bin Nafeh told us on the authority of Shuaib on the authority of Al-Zuhri, he said Saeed bin Al-Musayyib and Abu Salamah bin Abd al-Rahman told me that Abu Huraira said that the Prophet, may Allah's prayers and peace be upon him, stood up when Allah revealed

ع T سورة المطففين

T Surah Al-Mutaffifin

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ بْنِ الْحَكَمِ وَمُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ قَالَا حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي يَزِيدُ النَّحْوِيُّ أَنَّ عِكْرِمَةَ حَدَّثَهُ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلًا فَأَنْزَلَ اللَّهُ سُبْحَانَهُوَيْلٌ لِلْمُطَفِّفِينَ } فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذَلِكَ

Abd al-Rahman bin Bishr bin al-Hakam and Muhammad bin Aqil bin Khuwaylid told us, they said, Ali bin al-Husayn bin Waqid told us, my father told me, Yazid al-Nahwi told me that Ikrimah told him on the authority of Ibn Abbas, he said when the Prophet, may Allah's prayers and peace be upon him, came to Medina, they were among the most evil of people in measure, so Allah sent down Woe to those who are subdued} so do good enough after that

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَيَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ } قَال

- Abu Bakr bin Abi Shaybah told us, Isa bin Yunus and Abu Khaled Al-Ahmar told us, on the authority of Ibn Awn, on the authority of Nafeh, on the authority of Ibn Omar, on the authority of the Prophet, may Allah's prayers and peace be upon him, on the Day people will stand before the Lord of the Worlds} He said

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَ

Qutayba told us, al-Layth told us, on the authority of Ibn Ajlan, on the authority of al-Qaqaa bin Hakim, on the authority of Abu Salih, on the authority of Abu Huraira, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, who said that if a worshipper commits a sin, it will be poked in his heart.

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِشْكَابَ حَدَّثَنَا أَبُو بَدْرٍ حَدَّثَنَا أَبُو خَالِدٍ الَّذِي كَانَ يَنْزِلُ فِي بَنِي دَالَانَ عَنْ نُبَيْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ سَقَاهُ اللَّهُ مِنْ الرَّحِيقِ الْمَخْتُومِ

Ali bin Al-Hussein bin Ibrahim bin Ashkab told us, Abu Badr told us, Abu Khaled, who used to stay in Bani Dalan, narrated to us, on the authority of Nabih, on the authority of Abi Saeed Al-Khudri, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said, "If a Muslim clothes a Muslim with a garment over his nakedness, Allah will clothe him with the greenery of Paradise." Hunger, Allah fed him from the fruits of Paradise, and as a Muslim quenched a thirsty Muslim, Allah gave him drink from the sealed nectar.

ع T سورة الانشقاق

T Surah Al-Inshiqaq

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَحِيرٍ الصَّنْعَانِيُّ الْقَاصُّ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ الصَّنْعَانِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انْشَقَّتْ وَأَحْسَبُهُ أَنَّهُ قَالَ سُورَةَ هُودٍ

Abd Al-Razzaq told us, Abdullah bin Bahir Al-Sana'ani, the storyteller, told us that Abd Al-Rahman bin Yazid Al-Sana'ani told him that he heard Ibn Umar say: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever is pleased to look at the Day of Resurrection as if he is seeing it with his own eyes, let him read: When the sun is turned, when the sky is split, and when the sky is split, count it. He said Surah Hud

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالسَّمَاءِ وَالطَّارِقِ وَشِبْهِهَا

Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Sammak bin Harb, on the authority of Jabir bin Samra, that the Messenger of Allah, may Allah's prayers and peace be upon him, used to recite at noon, afternoon, and the sky with the towers, and the sky, and the Tariq, and the like

حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ بَكْرٍ عَنْ أَبِي رَافِعٍ قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ إِذَا السَّمَاءُ انْشَقَّتْ فَسَجَدَ فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ

Abu al-Nu'man told us, he said Mu'tamar narrated to us on the authority of his father on the authority of Bakr on the authority of Abu Rafi' that he said I prayed with Abu Hurairah in the dark, so he read when the sky was split open, so he prostrated, so I said to him, he said: I prostrated behind Abi al-Qasim, may Allah bless him and grant him peace, and I did not stop prostrating until he met him

و حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ وَاللَّفْظُ لِوَاصِلٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقِيءُ الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنْ الذَّهَبِ وَالْفِضَّةِ فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي وَيَجِيءُ السَّارِقُ فَيَقُولُ فِي هَذَا قُطِعَتْ يَدِي ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا

And Wasel bin Abd al-A'la, Abu Kurayb, and Muhammad bin Yazid al-Rifa'i narrated to us, and the wording is for Wasil. They said, Muhammad bin Fadil narrated to us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Huraira. And the cutter comes and says about this, I cut off my kinship, and the thief comes and says about this, I cut off my hand, then they call him and do not take anything from him.

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَعْضِ صَلَاتِهِ اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا فَلَمَّا انْصَرَفَ قُلْتُ يَا نَبِيَّ اللَّهِ مَا الْحِسَابُ الْيَسِيرُ قَالَ أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْه إِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ وَكُلُّ مَا يُصِيبُ الْمُؤْمِنَ يُكَفِّرُ اللَّهُ عَزَّ وَجَلَّ بِهِ عَنْه حَتَّى الشَّوْكَةُ تَشُوكُهُ

Ismail told us, Muhammad bin Ishaq told us, he said, Abd al-Wahid bin Hamzah bin Abdullah bin al-Zubayr told me, on the authority of Abbad bin Abdullah bin al-Zubayr, on the authority of Aisha, she said I heard the Prophet, may Allah's prayers and peace be upon him, say in some of his prayers, O

Allah, give me an easy reckoning. He said that he should look into his book and ignore him, because whoever discusses the account on that day, O Aisha, will perish, and everything that befalls a believer, Allah Almighty expiates for him, even a thorn pricks him.

و حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرْ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبْ الشَّفَقُ وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعْ الشَّمْسُ فَإِذَا طَلَعَتْ الشَّمْسُ فَأَمْسِكْ عَنْ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ

And Ahmad bin Ibrahim al-Dawraqi told us, Abd al-Samad told us, Hammam told us, Qatada told us on the authority of Abu Ayyub on the authority of Abdullah bin Amr that the Messenger of Allah, may Allah's prayers and peace be upon him, said the time for Zuhr is when the sun has passed the zenith and the shadow of a man is as long as it is not present for the afternoon prayer, and the time for the afternoon prayer is as long as the sun has not turned yellow and it is time for prayer Maghrib as long as the twilight has not set, and the time for the Isha prayer until the middle half of the night, and the time for the morning prayer from the break of dawn as long as the sun has not risen.

ع T سورة البروج

T Surah Al-Buruj

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ أَيُّوبَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتْ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيذُ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ اللَّهُ مِنْهُ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ الْأَسَدِيُّ عَنْ مُوسَى بْنِ عُبَيْدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَمُوسَى بْنُ عُبَيْدَةَ الرَّبَذِيُّ يُكْنَى أَبَا عَبْدِ الْعَزِيزِ وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ وَغَيْرُ وَاحِدٍ مَنْ الْأَئِمَّةِ عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ

Abd bin Hamid told us, Rawh bin Ubadah and Ubaidullah bin Musa told us, on the authority of Musa bin Ubaidah, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi, on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: The promised day is the Day of Resurrection, and the witnessed day is the Day of Arafah, and the witness is Friday, and the sun has not risen And I do not miss a better day than an hour in which a believing worshipper does not pray to Allah for good except that Allah responds to him and he does not seek refuge from anything except that Allah helps him from it. Al-Aziz, and Yahya bin Saeed Al-Qattan and others spoke about it before memorizing it, and Shu'bah, Al-Thawri and more than one of the Al-Aymah narrated on his authority.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلَامًا أُعَلِّمْهُ السِّحْرَ فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي أَهْلِي وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ حَبَسَنِي السَّاحِرُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ فَقَالَ الْيَوْمَ أَعْلَمُ آلسَّاحِرُ أَفْضَلُ أَمْ الرَّاهِبُ أَفْضَلُ فَأَخَذَ حَجَرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أَيْ بُنَيَّ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ مَا هَاهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ فَآمَنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصَرَكَ قَالَ رَبِّي قَالَ وَلَكَ رَبٌّ غَيْرِي قَالَ رَبِّي وَرَبُّكَ اللَّهُ فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ أَيْ بُنَيَّ قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَدَعَا بِالْمِنْشَارِ فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَّاهُ ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَرَجَفَ بِهِمْ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمْ اللَّهُ فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْذِفُوهُ فَذَهَبُوا بِهِ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَانْكَفَأَتْ بِهِمْ السَّفِينَةُ فَغَرِقُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمْ اللَّهُ فَقَالَ لِلْمَلِكِ إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ قَالَ وَمَا هُوَ قَالَ تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جِذْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَعْ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِذْعٍ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ آمَنَّا بِرَبِّ الْغُلَامِ آمَنَّا بِرَبِّ الْغُلَامِ آمَنَّا بِرَبِّ الْغُلَامِ فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ نَزَلَ بِكَ حَذَرُكَ قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالْأُخْدُودِ فِي أَفْوَاهِ السِّكَكِ فَخُدَّتْ وَأَضْرَمَ النِّيرَانَ وَقَالَ مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُوهُ فِيهَا أَوْ قِيلَ لَهُ اقْتَحِمْ فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا فَقَالَ لَهَا الْغُلَامُ يَا أُمَّهْ اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ

Haddab bin Khalid told us, Hammad bin Salamah told us, Thabit told us on the authority of Abd al-Rahman bin Abi Laila on the authority of Suhaib that the Messenger of Allah, may Allah's prayers and

peace be upon him, said: There was a king among those who were before you and he had a magician. He was on his way when a monk followed him and he sat to him and heard his words and he liked him, so if he came to the sorcerer he passed by the monk and sat to him then when the sorcerer came he hit him and complained about it to the monk so he said if I was afraid of the sorcerer then say my family kept me and if I was afraid of your family then say the sorcerer kept me locked up So while he is like that when he came upon a great beast that had locked me up The people said, "Today, do you know the sorcerer is better, or the monk is better?" So he took a stone and said, "O Allah, if the monk's command is dearer to you than the magician's command, then kill this beast so that the people pass away." And that you will be afflicted, and if you are afflicted, do not point to me, and the boy healed the blind and the leper, and healed people from other ailments. Then a companion of the king heard that he had blinded him, and he brought him many gifts, and he said: What is here for you to gather if you healed me? He said: I do not heal anyone, but Allah heals. Allah revealed Oh Allah, the king came and sat down to him as he used to sit. The king said to him, “Who restored your sight to you?” He said, “My Lord.” He said, “You have a Lord besides me.” He said, “My Lord, and your Lord is Allah.” So he took him, and he did not stop torturing him until he showed him the boy. And he did so, and he said, “I do not heal anyone, but Allah heals.” So he took him and did not stop tormenting him until he referred to the monk, so the monk was brought and told him to abandon your religion, but he refused. Then he was brought to the boy, and it was said to him, “Revert from your religion,” but he refused, so he handed him over to a group of his companions, and he said, “Take him to such-and-such a mountain, and ascend the mountain with him, and when you reach its peak, if he turns back from his religion, otherwise, throw him away.” Then they took him and climbed the mountain with him. Then he handed him over to a group of his companions, and he said, “Go with him, and carry him in Qarqur, and mediate with him in the sea. The king, and the king said to him What did your friends do? He said: Allah is enough for them. He said to the king: You will not kill me until you do what I command you. He said: What is it? That killed me, so he gathered the people in one level and crucified him on a trunk, then he took an arrow from his quiver, then put the arrow in the bow of the bow, then said in the name of Allah, the Lord of the boy, then he shot it, and the arrow fell in his temple, so he put his hand in his temple in the place of the arrow, and he died, and the people said, We believe in the Lord of the boy, we believe in the Lord of the boy, we believe By Allah, the boy came to the king, and it was said to him, “Do you see what you were warning about? By Allah, your caution has come down to you. The people have believed.” So he commanded that ditches be dug in the mouths of the rails, so they were taken and set on fire, and he said, “Whoever does not turn back from his religion, protect him in it.” Her boy, his mother, be patient, for you are right

ع T سورة الأعلى

T Surah Al-A'la

ع T سورة الفجر

T Surah Al-Fajr

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ هُوَ الْبَطِينُ وَهُوَ ابْنُ أَبِي عِمْرَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَقَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Hanad told us, Abu Muawiyah told us, on the authority of Al-A’mash, on the authority of Muslim, who is Al-Bateen, and he is the son of Abi Imran, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: There are no days in which righteous deeds are more beloved to Allah than these ten days. The way of Allah, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Not even jihad in the way of Allah, unless a man goes out with his self and his money, and he did not return from that with anything.” On the authority of Ibn Omar, Abu Hurairah, Abdullah bin Amr, and Jaber, Abu Issa said the hadith of Ibn Abbas, a good hadith, sahih, gharib

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ حَدَّثَنَا عَيَّاشُ بْنُ عُقْبَةَ حَدَّثَنِي خَيْرُ بْنُ نُعَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَشْرَ عَشْرُ الْأَضْحَى وَالْوَتْرَ يَوْمُ عَرَفَةَ وَالشَّفْعَ يَوْمُ النَّحْرِ

Zaid bin Al-Habab told us, Ayash bin Uqbah told us, Khair bin Naeem told me, on the authority of Abi Al-Zubayr, on the authority of Jaber, on the authority of the Prophet, may Allah’s prayers and peace be upon him.

و حَدَّثَنِي عَنْ مَالِك عَنْ صَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ فِي الْجَنَّةِ كَهَاتَيْنِ إِذَا اتَّقَى وَأَشَارَ بِإِصْبُعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ

Yahya related to me on the authority of Malik on the authority of Safwan ibn Sulaym that he had heard that the Prophet, may Allah's prayers and peace be upon him, said, "I and the one who takes care of an orphan, whether for him or for someone else, will be like these two in Paradise if he is pious, and he points with his middle finger and the one next to the thumb."

- فيأتيهم الله تعالي فى الصورة التي يعرفون فيقول أنا ربكم، فيقولون أنت ربنا

Then Allah Almighty will come to them in the form they know and say, "I am your Lord." Then they will say, "You are our Lord."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي عَنْ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا

Omar bin Hafs bin Ghayath told us, my father told us, on the authority of Al-Ala bin Khalid Al-Kahli, on the authority of Shaqiq, on the authority of Abdullah, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, will be brought to Hell on the day of Judgment.

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرَةَ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ عَبْدًا خَرَّ عَلَى وَجْهِهِ مِنْ يَوْمِ وُلِدَ إِلَى أَنْ يَمُوتَ هَرَمًا فِي طَاعَةِ اللَّهِ لَحَقَّرَهُ ذَلِكَ الْيَوْمَ وَلَوَدَّ أَنَّهُ يُرَدُّ إِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنْ الْأَجْرِ وَالثَّوَابِ

Ali bin Ishaq told us, Abdullah, meaning Ibn Al-Mubarak, told us Thawr bin Yazid, on the authority of Khalid bin Maadan, on the authority of Jubair bin Nafir, on the authority of Muhammad bin Abi Umaira, and he was one of the companions of the Prophet, may Allah's prayers and peace be upon him. Allah's obedience to his contempt on that day, and he was born to return to the world in order to increase the reward and reward

ع T سورة البلد

T Surah Al-Balad

حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو أَحْمَدَ قَالَا حَدَّثَنَا عِيسَى بْنُ عَبْدِ الرَّحْمَنِ الْبَجَلِيُّ مِنْ بَنِي بَجْلَةَ مِنْ بَنِي سُلَيْمٍ عَن طَلْحَةَ قَالَ أَبُو أَحْمَدَ حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَن عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ فَقَالَ لَئِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ أَعْتِقْ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَوَلَيْسَتَا بِوَاحِدَةٍ قَالَ لَا إِنَّ عِتْقَ النَّسَمَةِ أَنْ تَفَرَّدَ بِعِتْقِهَا وَفَكَّ الرَّقَبَةِ أَنْ تُعِينَ فِي عِتْقِهَا وَالْمِنْحَةُ الْوَكُوفُ وَالْفَيْءُ عَلَى ذِي الرَّحِمِ الظَّالِمِ فَإِنْ لَمْ تُطِقْ ذَلِكَ فَأَطْعِمْ الْجَائِعَ وَاسْقِ الظَّمْآنَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنْ الْمُنْكَرِ فَإِنْ لَمْ تُطِقْ ذَلِكَ فَكُفَّ لِسَانَكَ إِلَّا مِنْ الْخَيْرِ

Yahya bin Adam and Abu Ahmed told us, they said Isa bin Abd al-Rahman al-Bajali, from Banu Bijla, from Banu Sulaym, on the authority of Talha, he said, Abu Ahmad told us, Talha bin Musraf, on the authority of Abd al-Rahman bin Awsajh, on the authority of Al-Bara bin Azib, he said: A Bedouin came to the Prophet, may Allah's prayers and peace be upon him, and he said, O Messenger of Allah He taught me a deed that will take me to Paradise, so he said, "If I had shortened the sermon, I have brought up the issue, freeing the soul and freeing the neck." He said, "O Messenger of Allah, are they not one?" Thirst, enjoining what is right and forbidding what is wrong. If you cannot bear that, then restrain your tongue except from good

أَخْبَرَنَا أَبُو حَاتِمٍ الْبَصْرِيُّ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ ذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ وَإِنَّهَا عَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ

Abu Hatim Al-Basri told us that Ibn Awn told us on the authority of Hafsa bint Sirin on the authority of Umm Al-Raih bint Sali' on the authority of Salman bin Aamer Al-Dhabi.

ع T سورة الشمس وضحاها

T Surah Al-Shams Overnight

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا مُحَاضِرٌ قَالَ حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ لَا أُعَلِّمُكُمْ إِلَّا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَعِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا

Ahmed bin Suleiman told us, he said Muhadhar told us, he said Asim Al-Ahwal told us, on the authority of Abdullah bin Al-Harith, on the authority of Zaid bin Arqam, he said, "I do not know you except what the Messenger of Allah, may Allah's prayers and peace be upon him, used to teach us. You are better than the one who purifies her.

- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ فَقَالَ رَس

- Musa bin Ismail told us, Wahib told us, Hisham told us on the authority of his father that Abdullah bin Zamaa told him that he heard the Prophet, may Allah's prayers and peace be upon him, preaching and mentioning the she-camel who was sterilized, and he said:

ع T سورة الليل

T Surah Al-Layl

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّأْمَ فَصَلَّيْتُ رَكْعَتَيْنِ ثُمَّ قُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي قُلْتُ مَنْ هَذَا قَالُوا أَبُو الدَّرْدَاءِ فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسَّرَكَ لِي قَالَ مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَوَلَيْسَ عِنْدَكُمْ ابْنُ أُمِّ عَبْدٍ صَاحِبُ النَّعْلَيْنِ وَالْوِسَادِ وَالْمِطْهَرَةِ وَفِيكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنْ الشَّيْطَانِ يَعْنِي عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ ثُمَّ قَالَ كَيْفَ يَقْرَأُ عَبْدُ اللَّهِوَاللَّيْلِ إِذَا يَغْشَى } فَقَرَأْتُ عَلَيْهِوَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى } وَالذَّكَرِ وَالْأُنْثَى قَالَ وَاللَّهِ لَقَدْ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِيهِ إِلَى فِيَّ

Malik bin Ismail told us Israel told us on the authority of al-Mughira on the authority of Ibrahim on the authority of Alqamah. He said: “Who are you?” He said: “From the people of Kufah.” He said: “Do you not have Ibn Umm Abd, the owner of sandals, pillows, and purifiers? How does Abdullah recite the night when it envelops?

- حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَقِيعِ الْغَرْقَ

Abu Naim told us, Sufyan told us, on the authority of Al-Amash, on the authority of Saad bin Ubaidah, on the authority of Abi Abd al-Rahman al-Salami, on the authority of Ali, may Allah be pleased with him, who said: We were with the Prophet, may Allah bless him and grant him peace, in Baqi’ al-Gharq.

ع T سورة الضحى

T Surah Ad-Duha

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ قَالَ سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا فَجَاءَتْ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثَةٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّوَالضُّحَى وَاللَّيْلِ إِذَا سَجَى مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى } قَوْلُهُمَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى } تُقْرَأُ بِالتَّشْدِيدِ وَالتَّخْفِيفِ بِمَعْنًى وَاحِدٍ مَا تَرَكَكَ رَبُّكَ وَقَالَ ابْنُ عَبَّاسٍ مَا تَرَكَكَ وَمَا أَبْغَضَكَ

Ahmad bin Yunus told us, Zuhair told us, Al-Aswad bin Qais told us, he said I heard Jundub bin Sufyan, may Allah be pleased with him, saying that the Messenger of Allah, may Allah’s prayers and peace be upon him, complained and did not stay for two or three nights, then a woman came and said, “O Muhammad, I hope that your devil has left you. So Allah, the Mighty and Majestic, sent down the forenoon and the night when He sat down, what your Lord had left you and what He had fried.

- ١، عن عبدالله بن عباس قال: عُرِض على رسولِ اللهِ ﷺ ما هو مفتوحٌ على أمَّتِه من بعدِه كفرًا كفرًا، فسُرَّ بذلك، فأنزل اللهُ تعالى: {وَلَسَوْفَ يُعطِيكَ رَبُّكَ فَتَرْضى} قال: فأعطاه في الجنَّةِ ألفَ قصرٍ، في كلِّ قصرٍ ما ينبغي له من الأزواجِ والخدَمِ

- 1, On the authority of Abdullah bin Abbas, he presented to the Messenger of Allah, may Allah’s prayers and peace be upon him, what is open to his nation after him as disbelief, so he explained that, so Allah Almighty revealed: {And your Lord will give you, and you will be satisfied} He said: So he gave him a thousand palaces in Paradise, in each palace what he deserved. Husbands and worshippers

ع T سورة الانشراح

T Surah Al-Inshirah

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَجُلٌ مِنْ قَوْمِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ أَحَدٌ بَيْنَ الثَّلَاثَةِ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءُ زَمْزَمَ فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا قَالَ قَتَادَةُ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ مَا يَعْنِي قَالَ إِلَى أَسْفَلِ بَطْنِي فَاسْتُخْرِجَ قَلْبِي فَغُسِلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ هِشَامٌ الدَّسْتُوَائِيُّ وَهَمَّامٌ عَنْ قَتَادَةَ وَفِيهِ عَنْ أَبِي ذَرٍّ

Muhammad bin Bashar told us, Muhammad bin Ja’far and Ibn Abi Uday told us on the authority of Saeed bin Abi Urubah on the authority of Qatada on the authority of Anas bin Malik on the authority of Malik bin Sa’sa’a, a man from his people that the Prophet, may Allah’s prayers and peace be upon him, said while I was at home between sleeping and awake, when I heard someone saying: “One of the three” So I brought a basin of gold containing Zamzam water, so he opened my chest to such-and-such. Qatadah said, I said to Anas bin Malik what does he mean? Hisham al-Distawai and Hammam on the authority of Qatada, and in it on the authority of Abu Dharr

عن أبي سعيد الخدري أتاني جبريلُ فقال: إنَّ ربِّي وربَّك يقولُ لك: كيف رفَعْتُ ذِكْرَك؟ قال: اللهُ أعلَمُ قال: إذا ذُكِرْتُ ذُكِرْتَ معي

On the authority of Abu Saeed al-Khudri, Gabriel came to me and said: My Lord and your Lord say to you: How did I raise your name? He said: Allah knows best. He said: If you are mentioned, you are mentioned with me

- خرجَ النبِيُّ ﷺ يومًا مسرورًا فرحًا وهو يقولُ: لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ، لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا

- The Prophet, peace and blessings of Allah be upon him, went out one day rejoicing and saying: No hardship will overcome two eases, no hardship will overcome two eases, for with hardship there is ease * with hardship there is ease

ع T سورة التين والزيت

T Surat Al-Tin and Oil

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّهُ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ

Qutayba bin Said told us, Layth told us, on the authority of Yahya, who is Ibn Saeed, on the authority of Uday bin Thabit, on the authority of Al-Bara bin Azib that he said: I prayed with the Messenger of Allah, may Allah’s prayers and peace be upon him, for dinner, and they drank figs and olives.

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَعِيلَ بْنِ أُمَيَّةَ قَال سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَرْوِيهِ يَقُولُ مَنْ قَرَأَوَالتِّينِ وَالزَّيْتُونِ } فَقَرَأَأَلَيْسَ اللَّهُ بِأَحْك

- Ibn Abi Omar told us, Sufyan told us, on the authority of Ismael bin Umayyah, he said: I heard a Bedouin Arab man say: I heard Abu Hurayrah narrate it, saying: From two grains and two olives.

ع T سورة العلق

T Surah Al-Alaq

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ وَهُوَ التَّعَبُّدُ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ قَالَ مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَاقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ زَمِّلُونِي زَمِّلُونِي فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيتُ عَلَى نَفْسِي فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ وَكَانَ امْرَأً قَدْ تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنْ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى يَا لَيْتَنِي فِيهَا جَذَعًا لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَمُخْرِجِيَّ هُمْ قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِيَ وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنْ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَأَنْزَلَ اللَّهُ تَعَالَىيَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ إِلَى قَوْلِهِ وَالرُّجْزَ فَاهْجُرْ } فَحَمِيَ الْوَحْيُ وَتَتَابَعَ تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ وَتَابَعَهُ هِلَالُ بْنُ رَدَّادٍ عَنْ الزُّهْرِيِّ وَقَالَ يُونُسُ وَمَعْمَرٌ بَوَادِرُهُ

Yahya ibn Bakir told us, he said al-Laith narrated to us on the authority of Aqil on the authority of Ibn Shihab on the authority of Urwa ibn al-Zubayr on the authority of Aisha, the mother of the believers, that she said that the first revelation that the Messenger of Allah, may Allah’s prayers and peace be upon him, appeared with was a good narration in sleep, and he did not see a narration except that it came like the morning light, then he became beloved to him He used to be alone in the cave of Hira, so he used to swear in it, which is the number of nights worship before he would go to his family and take supplies for that, then he would return to Khadija and take supplies for the same until the truth came to him while he was in the cave of Hira. Read, I said, "I can't keep it." So he took me, so he covered me for the second time until I was exhausted, then he sent me back. Khadija bint Khuwaylid, may Allah be pleased with her, so he said, “Zamloni, Zamloni, Zamloni, until the fear of him went away.” He said to Khadija and told her the news, “I feared for myself.” Khadija said, “No, by Allah, Allah will never disgrace you. Ibn Nawfal Ibn Asad Ibn Abd al-Uzza, the cousin of Khadija, and he was a man who had converted to Christianity during the Jahiliyyah, and he used to write the Hebrew book, and he would write from the Bible in Hebrew, Allah willing, to write. My brother, what do you see? Then the Messenger of Allah, may Allah’s prayers and peace be upon him, told him what he saw, and he said to him, “This is the law of Allah that Allah sent down to Moses. I came with it, but come back, and that your day will make me realize your victory, then it did not arise and a leaf that died, and the period of revelation had passed. Ibn Shihab said, and Abu Salamah ibn Abd al-Rahman told me that Jabir ibn Abdullah al-Ansari said, while he was talking about the period of revelation. He said in his speech, while I was walking, I heard a voice from the sky. So I raised my eyes and saw the angel who came to me in Hira sitting on a chair between the heavens and the earth. His signs

- حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ أَلَمْ أَنْهَكَ عَ

- Abu Saeed Al-Ashaj told us, Abu Khaled Al-Ahmar told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, he said that the Prophet, may Allah’s prayers and peace be upon him, was praying, and Abu Jahl came and said, “Didn’t I exhaust you?”

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاسَنَدْعُ الزَّبَانِيَةَ } قَالَ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُ

Abd bin Hamid told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with them both, that we will call upon the Zabaniyyah.

- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ قَالَا حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو جَهْلٍ هَلْ يُعَفِّرُ

- Ubayd Allah bin Muadh and Muhammad bin Abd al-A'la al-Qaisi told us, they said that al-Mu'tamir told us on the authority of his father, Naim bin Abi Hind told me on the authority of Abu Hazim on the authority of Abu Hurairah, he said: Abu Jahl said, does he forgive

ع T سورة القدر

T Surah Al-Qadr

عن ابنِ عبّاسٍ في قولِه تعالى: {إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ} قال: أُنزِلَ القرآنُ في ليلةِ القَدرِ جُملةً واحدةً إلى سماءِ الدُّنيا، وكان بمَوقِعِ النجومِ، فكان اللهُ يُنزِلُه على رسولِه ﷺ بعضَه في إثْرِ بعضٍ، قال عزَّ وجلَّ: {وَقالَ الَّذِينَ كَفَرُوا لَوْلا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً واحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤادَكَ وَرَتَّلْناهُ تَرْتِيلًا

On the authority of Ibn Abbas regarding the Almighty’s saying: {We revealed it on the Night of Decree} He said: The Qur’an was revealed on the Night of Decree all together to the heavens of the world, and it was in the location of the stars, so Allah was sending it down to His Messenger, may Allah’s prayers and peace be upon him, part after part, the Almighty said: {And those who disbelieve said: Were it not that the Qur’an was sent down to him all at once, so that we might strengthen your heart through it, and we recite it with repetition

و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ

And Yahya bin Yahya told us, he said I read Ali Malik on the authority of Abdullah bin Dinar on the authority of Ibn Omar, may Allah be pleased with them both, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Search for Laylat al-Qadr in the last seven

ع T سورة البينة

T Surah Al-Bayyinah

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنْ الَّذِينَ كَفَرُوا قَالَ وَسَمَّانِي قَالَ نَعَمْ قَالَ فَبَكَى و حَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيٍّ بِمِثْلِهِ

Muhammad ibn al-Muthanna and Ibn Bashar told us, they said Muhammad ibn Jaafar told us Shu’bah said I heard Qatada narrate on the authority of Anas ibn Malik he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said to Ubayy ibn Ka’b that Allah commanded me to recite on you who were not the unbelievers He said and named me He said yes He wept and told me Yahya bin Habib told us Khalid, meaning Ibn al-Harith, told us Shu’bah on the authority of Qatada, he said I heard a man saying that the Messenger of Allah, may Allah’s prayers and peace be upon him, said to my father the same

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ يَذْكُرُ عَنْ أَنَسٍ قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا خَيْرَ الْبَرِيَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكَ إِبْرَاهِيمُ

Ziyad bin Ayyub told us, Abdullah bin Idris told us, on the authority of Mukhtar bin Filfel, he mentioned on the authority of Anas that he said a man said to the Messenger of Allah, may Allah’s prayers and peace be upon him, “Oh, the best of creation.” So the Messenger of Allah, may Allah’s prayers and peace be upon him, said: That is Abraham

ع T سورة الزلزلة

T Surah Al-Zalzalah

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنَا يَحْيَى بْنُ أَبِي سُلَيْمَانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَيَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا } قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهَذِهِ أَخْبَارُهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Suwayd bin Nasr told us Abdullah bin Al-Mubarak told us Saeed bin Abi Ayoub told us Yahya bin Abi Suleiman told us on the authority of Saeed Al-Maqbri on the authority of Abu Huraira, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, read on the day he talked about her news} He said: Do you know what her news is? Every male or female slave, according to what he did on its back, should say, “I did such and such on such and such a day.” He said, “This is her news.” Abu Issa said, “This is a strange, good hadith.”

- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ حَدَّثَنَا الْحَسَنُ عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ عَمِّ الْفَرَزْدَقِ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِفَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَي

Yazid bin Harun told us, Jarir bin Hazim told us, Al-Hassan told us, on the authority of Sa'sa bin Mu'awiyah, the uncle of Al-Farazdaq, that he came to the Prophet, may Allah's prayers and peace be upon him, poverty on him.

- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَيْلُ لِثَلَاثَةٍ لِرَج

- Ismail bin Abdullah told us, Malik told us, on the authority of Zaid bin Aslam, on the authority of Abu Salih Al-Samman, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "A horse is for three men."

ع T سورة التكاثر

T Surah Reproduction

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ وَقَالَ لَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنْ أُبَيٍّ قَالَ كُنَّا نَرَى هَذَا مِنْ الْقُرْآنِ حَتَّى نَزَلَتْ أَلْهَاكُمْ التَّكَاثُرُ

Abd al-Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Salih, on the authority of Ibn Shihab, he said Anas bin Malik told me that the Messenger of Allah, may Allah's prayers and peace be upon him, said if the son of Adam had a valley of gold, he would love for him to have two valleys, and nothing but dust would fill his mouth, and Allah would forgive those who repent And Abu Al-Walid said to us: Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, on the authority of my father, he said: We used to see this from the Qur'an until I revealed this to you.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ أَلْهَاكُمْ التَّكَاثُرُ قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ وَقَالَا جَمِيعًا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ ح و حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي كُلُّهُمْ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ

Haddab bin Khalid told us Hammam told us Qatada told us on the authority of Mutarrif on the authority of his father, he said I came to the Prophet, may Allah's prayers and peace be upon him, and he was reciting al-Takathar, he said, "The son of Adam is my money, my money." He said, "Do you, O son of Adam, have any of your money except what you ate and spent, or dressed and spent, or gave alms and passed on?" Muhammad bin Al-Muthanna and Ibn Bashar said, Muhammad bin Jaafar told us, Shu'bah told us, and they all said, Ibn Abi Uday told us, on the authority of Saeed H, and Ibn Al-Muthanna told us, Moaz bin Hisham told us, my father told us all of them, on the authority of Qatadah, on the authority of Mutarrif, on the authority of his father.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا وَلَا يَلْقَاهُ فِيهَا أَحَدٌ فَأَتَاهُ أَبُو بَكْرٍ فَقَالَ مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ فَقَالَ خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْظُرُ فِي وَجْهِهِ وَالتَّسْلِيمَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ فَقَالَ مَا جَاءَ بِكَ يَا عُمَرُ قَالَ الْجُوعُ يَا رَسُولَ اللَّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ فَانْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ الْأَنْصَارِيِّ وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ وَلَمْ يَكُنْ لَهُ خَدَمٌ فَلَمْ يَجِدُوهُ فَقَالُوا لِامْرَأَتِهِ أَيْنَ صَاحِبُكِ فَقَالَتْ انْطَلَقَ يَسْتَعْذِبُ لَنَا الْمَاءَ فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزْعَبُهَا فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُفَدِّيهِ بِأَبِيهِ وَأُمِّهِ ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بِسَاطًا ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَلَا تَنَقَّيْتَ لَنَا مِنْ رُطَبِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا أَوْ قَالَ تَخَيَّرُوا مِنْ رُطَبِهِ وَبُسْرِهِ فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنْ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ وَرُطَبٌ طَيِّبٌ وَمَاءٌ بَارِدٌ فَانْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْبَحَنَّ ذَاتَ دَرٍّ قَالَ فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا فَأَتَاهُمْ بِهَا فَأَكَلُوا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ خَادِمٌ قَالَ لَا قَالَ فَإِذَا أَتَانَا سَبْيٌ فَأْتِنَا فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ فَأَتَاهُ أَبُو الْهَيْثَمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْ مِنْهُمَا فَقَالَ يَا نَبِيَّ اللَّهِ اخْتَرْ لِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ خُذْ هَذَا فَإِنِّي رَأَيْتُهُ يُصَلِّي وَاسْتَوْصِ بِهِ مَعْرُوفًا فَانْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ امْرَأَتُهُ مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ تَعْتِقَهُ قَالَ فَهُوَ عَتِيقٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَلَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنْ الْمُنْكَرِ وَبِطَانَةٌ لَا تَأْلُوهُ خَبَالًا وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا وَأَبُو بَكْرٍ وَعُمَرُ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ وَحَدِيثُ شَيْبَانَ أَتَمُّ مِنْ حَدِيثِ أَبِي عَوَانَةَ وَأَطْوَلُ وَشَيْبَانُ ثِقَةٌ عِنْدَهُمْ صَاحِبُ كِتَابٍ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَرُوِيَ عَنْ ابْنِ عَبَّاسٍ أَيْضًا

Muhammad bin Ismael told us, Adam bin Abi Ayas told us, Shayban Abu Muawiyah told us, Abd al-Malik bin Umair told us, on the authority of Abi Salamah bin Abd al-Rahman, on the authority of Abu Huraira, he said that the Prophet, may Allah's prayers and peace be upon him, went out at an hour during which he did not go out and no one met him. Abu Bakr came to him and said what brought you

O Abu Bakr, he said: I went out, met the Messenger of Allah, may Allah’s prayers and peace be upon him, and looked at his face and greeted him. It was not long before Umar came, and he said, “What brought you, O Umar?” He said, “Hunger, O Messenger of Allah.” He said, “And the Messenger of Allah, may Allah’s prayers and peace be upon him, said, ‘And I have found some of that, so they went to my father’s house. Al-Haytham bin Al-Tayhan Al-Ansari, and he was a man with many palm trees and trees, and he had no worshippers, so they did not find him, so they said to his wife, “Where is your friend?” She said, “Go and find fresh water for us.” So they did not wait long. They had a rug, then he went to a palm tree, and he brought a cannon and placed it. The Prophet, may Allah’s prayers and peace be upon him, said, “Will you not purify for us some of its dates?” He said, “O Messenger of Allah, I wanted you to choose.” Or he said, “Choose from its dates and its secrets, so they ate and drank from that water.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “This is by the One in Whose hand is my soul.” Of the bliss you ask for yo On the Day of Resurrection, it was cool shade, fresh moist greens, and cool water. The Prophet, may Allah’s prayers and peace be upon him, has two heads without a third. Abu al-Haytham came to him and the Prophet, may Allah’s prayers and peace be upon him, said, “Choose one of them.” He said, “Oh, Prophet of Allah, choose for me.” The Prophet, may Allah’s prayers and peace be upon him, said, “The counselor is dead. He who takes this, for I have seen him praying, and advises him kindly.” So Abu al-Haytham went to his wife and told her what he said. The Messenger of Allah, may Allah’s prayers and peace be upon him, said to his wife, “You will not fulfill what the Prophet, may Allah’s prayers and peace be upon him, said about him unless you free him.” Abu Issa said: This is a good, Sahih, Gharib hadith. Salih bin Abdullah told us. Abu Awana told us on the authority of Abd al-Malik bin Umair on the authority of Abi Salama bin Abd al-Rahman that the Messenger of Allah, may Allah’s prayers and peace be upon him, went out one day with Abu Bakr and Umar, so he mentioned something similar to this hadith. He did not mention it on the authority of my father Rayrah and the hadith of Shayban are more complete than the hadith of Abu Awana and longer, and Shayban is trustworthy for them, the author of a book, and this hadith was narrated from Abu Hurayrah from other than this route, and it was also narrated from Ibn Abbas

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَرْزَمٍ الْأَشْعَرِيِّ قَال سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ يَعْنِي الْعَبْدَ مِنْ النَّعِيمِ أَنْ يُقَالَ لَهُ أَلَمْ نُصِحَّ لَكَ جِسْمَكَ وَنُرْوِيَكَ مِنْ الْمَاءِ الْبَارِدِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَالضَّحَّاكُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَرْزَبٍ وَيُقَالُ ابْنُ عَرْزَمٍ وَابْنُ عَرْزَمٍ أَصَحُّ

Abd bin Hamid told us, Shababa told us, on the authority of Abdullah bin Al-Alaa, on the authority of Ad-Dahhak bin Abd al-Rahman bin Urzam Al-Ash’ari, he said: I heard Abu Hurairah say: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: The first thing he will be asked about on the Day of Resurrection means that the slave is among the blessings that he is told: Didn’t we heal your body and quench your thirst? From cold water Abu Issa said this is a strange hadith and al-Dahhak is Ibn Abd al-Rahman bin Azrab and it is said Ibn Arzam and Ibn Arzam is more correct

ع T سورة الفيل

T Surat Al-Fil

أَخْبَرَنَا مُعَاذُ بْنُ هَانِئٍ مِنْ أَهْلِ الْبَصْرَةِ حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ حَدَّثَنَا أَبُو سَلَمَةَ حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّهُ عَامَ فُتِحَتْ مَكَّةُ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهِمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ أَلَا وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ لَا يُخْتَلَى خَلَاهَا وَلَا يُعْضَدُ شَجَرُهَا وَلَا تُلْتَقَطُ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ

Moaz bin Hani from the people of Basra told us Harb bin Shaddad told us Yahya bin Abi Katheer told us Abu Salamah told us Abu Hurairah told us that in the year of the conquest of Mecca the Messenger of Allah, may Allah’s prayers and peace be upon him, stood up and said that Allah withheld from Mecca the elephant and the Messenger of Allah, may Allah’s prayers and peace be upon him and the believers, ruled over them except And it was not permissible for anyone before me, and it is not permissible for anyone after me, except that it is my hour.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَنَّ مُحَمَّدَ بْنَ ثَوْرٍ حَدَّثَهُمْ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ وَسَاقَ الْحَدِيثَ قَالَ وَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يَهْبِطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهِ رَاحِلَتُهُ فَقَالَ النَّاسُ حَلْ حَلْ خَلَأَتْ الْقَصْوَاءُ مَرَّتَيْنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَلَأَتْ وَمَا ذَلِكَ لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ

Muhammad ibn Ubaid told us that Muhammad ibn Thawr told them on the authority of Muammar on the authority of al-Zuhri on the authority of Urwa ibn al-Zubayr on the authority of al-Miswar ibn Makhrama, he said the Prophet, may Allah’s prayers and peace be upon him, went out at the time of Hudaybiyyah with a few hundred of his companions, until when they were in Dhu al-Hulaifa, he tied the sacrificial animal and hair it, and put on ihram for the Umrah. The Prophet, may Allah’s prayers

and peace be upon him, even if he was in the fold from which he descends upon them, his camel was blessed with him, and the people said, "It is permissible to dissolve the chelate of Al-Qaswa twice." The Prophet, may Allah's prayers and peace be upon him, said, "What is the chelate, and that is not for her by character, but her confinement locks the elephant."

ع T سورة الماعون

T Surah Al-Ma'on

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنِي أَبِي عَنْ إِسْمَعِيلَ بْنِ سُمَيْعٍ عَنْ مُسْلِمٍ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ وَمَنْ رَاءَى رَاءَى اللَّهُ بِهِ

Omar bin Hafs bin Ghiyath told us, my father told me, on the authority of Ismael bin Samee, on the authority of Muslim Al-Bateen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: He who hears Allah hears him, and he who sees Allah sees him

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا نَعُدُّ الْمَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَوَرَ الدَّلْوِ وَالْقِدْرِ

Qutayba bin Saeed told us, Abu Awana told us, on the authority of Asim bin Abi Al-Nujoud, on the authority of Shaqiq, on the authority of Abdullah, he said, "We used to count Al-Ma'un during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, the depths of the bucket and the fate."

ع T سورة الكوثر

T Surah Al-Kawthar

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ أَغْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِغْفَاءَةً فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ يَا رَسُولَ اللَّهِ لِمَ ضَحِكْتَ فَقَالَ إِنَّهُ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِإِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ } حَتَّى خَتَمَهَا فَلَمَّا قَرَأَهَا قَالَ هَلْ تَدْرُونَ مَا الْكَوْثَرُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ وَعَلَيْهِ خَيْرٌ كَثِيرٌ عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آنِيَتُهُ عَدَدُ الْكَوَاكِبِ

Hanad bin Al-Sari told us, Muhammad bin Fadil told us, on the authority of Al-Mukhtar bin Felfel, he said: I heard Anas bin Malik say, the Messenger of Allah, may Allah's prayers and peace be upon him, fell asleep, so he raised his head smiling, so either he said to them, or they said to him, O Messenger of Allah, why did you laugh? The Most Merciful, We gave you Al-Kawthar} until he sealed it, and when he read it, he said, "Do you know what Al-Kawthar is?" They said, "Allah and His Messenger know best." He said, "It is a river that my Lord, the Mighty and Majestic, promised me in Paradise, and there is plenty of good on it.

ـ ، عن عبدالله بن عباس لمّا قدِمَ كعبُ بنُ الأشرفِ مَكَّةَ قالت قُرَيْشٌ: ألا ترى هذا الصُّنبورَ المُنبترَ من قومِهِ؟ يزعمُ أنَّهُ خيرٌ منّا، ونحنُ أهْلُ الحجيجِ، وأهْلُ السِّدانةِ، وأهْلُ السِّقايةِ ! قالَ: أنتُمْ خيرٌ قالَ: فنزلَتْ فيهِم: إنَّ شانِئَ

On the authority of Abdullah bin Abbas, when Kaab bin Al-Ashraf came to Mecca, the Quraysh said: Don't you see this spout of his people? He claims that he is better than us, and we are the people of pilgrimages, the people of sudnah, and the people of watering! He said: You are good. He said: So I revealed about them: It is my concern

ع T سورة الكافرون

T Surah Al-Kafiroon

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَقَ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَجِيءٌ مَا جَاءَ بِكَ قَالَ جِئْتُ لِتُعَلِّمَنِي شَيْئًا أَقُولُهُ عِنْدَ مَنَامِي قَالَ فَإِذَا أَخَذْتَ مَضْجَعَكَ فَاقْرَأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنْ الشِّرْكِ

Abu Naim told us, Zuhair told us, on the authority of Abu Ishaq, on the authority of Farwa bin Nawfal, on the authority of his father, that the Messenger of Allah, may Allah's prayers and peace be upon him, said the coming of what brought you.

ع T سورة النصر

Surat Al-Nasr

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ فَقَالَ لَهُ عُمَرُ إِنَّهُ مِنْ حَيْثُ تَعْلَمُ فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِإِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ } فَقُلْتُ إِنَّمَا هُوَ أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا فَقَالَ لَهُ عُمَرُ وَاللَّهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا أَبْنَاءٌ مِثْلُهُ

Abd bin Hamid told us, Suleiman bin Dawood told us, on the authority of Shuba, on the authority of Abi Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them both, he said Umar used to ask me about the companions of the Prophet, may Allah bless him and grant him peace. Learn and ask him about this verse if the victory of Allah and the conquest come. Jaafar narrated to us a division on the authority of Abu Bishr with this chain of transmission

similar to him, except that he said: Abd al-Rahman ibn Awf said to him: I ask him, and we have sons like him

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ تَعْلَمُ وَقَالَ هَارُونُ تَدْرِي آخِرَ سُورَةٍ نَزَلَتْ مِنْ الْقُرْآنِ نَزَلَتْ جَمِيعًا قُلْتُ نَعَمْ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ قَالَ صَدَقْتَ وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ تَعْلَمُ أَيُّ سُورَةٍ وَلَمْ يَقُلْ آخِرَ و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا أَبُو عُمَيْسٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَقَالَ آخِرَ سُورَةٍ وَقَالَ عَبْدِ الْمَجِيدِ وَلَمْ يَقُلْ ابْنِ سُهَيْلٍ

Abu Bakr bin Abi Shaybah, Harun bin Abdullah and Abd bin Hamid told us, he said Abd told us and the other two said, Jaafar bin Awn told us, Abu Umais told us, on the authority of Abd al-Majid bin Suhayl, on the authority of Ubaid Allah bin Abdullah bin Utbah, he said: Ibn Abbas said to me, “Learn.” Harun said, “Do you know the last surah?” It was revealed from the Qur’an, all of them were revealed. I said yes, if Allah’s victory and conquest came, he said, “You are right.” And in the narration of Ibn Abi Shaybah, do you know any surah, and he did not say another, and Ishaq bin Ibrahim told us, Abu Muawiyah told us, Abu Umays told us with this chain of narrators like him, and he said the last surah, and Abdul Majeed said, and Ibn Suhail did not say

ع T سورة المسد

T Surah Al-Masd

حَدَّثَنَا هَنَّادٌ وَأَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى يَا صَبَاحَاهُ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ إِنِّينَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ } أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمَسِّيكُمْ أَوْ مُصَبِّحُكُمْ أَكُنْتُمْ تُصَدِّقُونِي فَقَالَ أَبُو لَهَبٍ أَلِهَذَا جَمَعْتَنَا تَبًّا لَكَ فَأَنْزَلَ اللَّهُتَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ } قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

We were told by Hanad and Ahmad bin Manea, Abu Muawiyah told us, Al-A’mash told us, on the authority of Amr bin Murra, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, climbed the Safa one day, and he called out, “O morning, so the Quraysh gathered to him, and he said, I am a warner for you in the hands of a severe punishment} Have you seen if I I told you that the enemy is in your evening or in the morning. Would you believe me? Abu Lahab said, "This is what brought us together. Damn you!"

حَدَّثَنَا عَبْد اللَّهِ حَدَّثَنِي أَبُو سُلَيْمَانَ الضَّبِّيُّ دَاوُدُ بْنُ عَمْرِو بْنِ زُهَيْرٍ الْمُسَيَّبِيُّ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ رَبِيعَةَ بْنِ عَبَّادٍ الدِّيلِيِّ وَكَانَ جَاهِلِيًّا أَسْلَمَ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصَرَ عَيْنِي بِسُوقِ ذِي الْمَجَازِ يَقُولُ يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تُفْلِحُوا وَيَدْخُلُ فِي فِجَاجِهَا وَالنَّاسُ مُتَقَصِّفُونَ عَلَيْهِ فَمَا رَأَيْتُ أَحَدًا يَقُولُ شَيْئًا وَهُوَ لَا يَسْكُتُ يَقُولُ أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تُفْلِحُوا إِلَّا أَنَّ وَرَاءَهُ رَجُلًا أَحْوَلَ وَضِيءَ الْوَجْهِ ذَا غَدِيرَتَيْنِ يَقُولُ إِنَّهُ صَابِئٌ كَاذِبٌ فَقُلْتُ مَنْ هَذَا قَالُوا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَهُوَ يَذْكُرُ النُّبُوَّةَ قُلْتُ مَنْ هَذَا الَّذِي يُكَذِّبُهُ قَالُوا عَمُّهُ أَبُو لَهَبٍ قُلْتُ إِنَّكَ كُنْتَ يَوْمَئِذٍ صَغِيرًا قَالَ لَا وَاللَّهِ إِنِّي يَوْمَئِذٍ لَأَعْقِلُ

Abdullah told us, Abu Suleiman al-Dhabi told me, Dawood bin Amr bin Zuhair al-Musaybi, he said, Abd al-Rahman bin Abi al-Zinad told us, on the authority of his father, on the authority of Rabi`ah bin Abbad al-Daili, and he was an ignorant Muslim. Except Allah, you will succeed, and he will enter into its turmoil, and the people will attack him, so I did not see anyone say anything, and he does not remain silent. I said: Who is this who is lying to them? They said: His uncle is Abu Lahab. I said: You were young that day. He said: No, by Allah!

ع T سورة الإخلاص

T Surat Al-Ikhlas

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو سَعْدٍ هُوَ الصَّغَانِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَبِي الْعَالِيَةِ عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْسُبْ لَنَا رَبَّكَ فَأَنْزَلَ اللَّهُقُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ } وَالصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ لِأَنَّهُ لَيْسَ شَيْءٌ يُولَدُ إِلَّا سَيَمُوتُ وَلَا شَيْءٌ يَمُوتُ إِلَّا سَيُورَثُ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا يُورَثُوَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ } قَالَ لَمْ يَكُنْ لَهُ شَبِيهٌ وَلَا عِدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ الرَّبِيعِ عَنْ أَبِي الْعَالِيَةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ آلِهَتَهُمْ فَقَالُوا انْسُبْ لَنَا رَبَّكَ قَالَ فَأَتَاهُ جِبْرِيلُ بِهَذِهِ السُّورَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ وَأَبُو سَعْدٍ اسْمُهُ مُحَمَّدُ بْنُ مُيَسَّرٍ وَأَبُو جَعْفَرٍ الرَّازِيُّ اسْمُهُ عِيسَى وَأَبُو الْعَالِيَةِ اسْمُهُ رُفَيْعٌ وَكَانَ عَبْدًا أَعْتَقَتْهُ امْرَأَةٌ سَابِيَةٌ

Ahmad bin Manea told us, Abu Saad, who is Al-Saghani, told us, on the authority of Abi Jaafar Al-Razi, on the authority of Al-Rabee bin Anas, on the authority of Abi Al-Aaliyah, on the authority of Abi Bin Ka’b, that the polytheists said to the Messenger of Allah, may Allah’s prayers and peace be upon him, “Your Lord is suitable for us.” So Allah sent it down. Because nothing is born but will die, and nothing dies but will inherit, and Allah Almighty does not die or inherit, and there is no one equal to Him. Abi Al-Aliyah that the Prophet, may Allah’s prayers and peace be upon him, mentioned their gods, and they said, “Your Lord is more suitable for us.” He said, “Gabriel came to him with this surah. Say, ‘He is Allah, one’. So he mentioned something like it, and he did not mention about it on

the authority of Abi Bin Ka'b. This is more correct than the hadith of Abu Sa'd. Al-Aaliyah, his name is Rafi', and he was a slave who was set free by a Sabian woman

ع T سورة الفلق

T Surah Al-Falaq

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو الْعَقَدِيُّ عَنْ ابْنِ أَبِي ذِئْبٍ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَ يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad ibn al-Muthanna told us, Abd al-Malik ibn Amr al-Aqdi told us, on the authority of Ibn Abi Dhib, on the authority of al-Harith ibn Abd al-Rahman, on the authority of Abi Salamah, on the authority of Aisha, that the Prophet, may Allah's prayers and peace be upon him, looked at the moon and said, "O Aisha, seek refuge in Allah from the evil of this, for this is the darkness when it sets." Abu Issa said This is a good hadith

ع T عنوان | كتاب البيوع

T address | Sales book

ع T الحث على الكسب

T induce earning

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَام كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

No one has ever eaten food that is better than eating from the work of his own hands, and the Prophet of Allah, David, peace be upon him, used to eat from the work of his own hands.

إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ

The best of what you eat is from your earnings, and your children are from your earnings

لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ

For one of you to gather firewood with a bundle on his back is better for him than asking someone to give him or deny him

ع T الترغيب فى الكسب من الحلال

T Encouraging earning from halal

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَيَا أَيُّهَا الرُّسُلُ كُلُوا مِنْ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَيَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ

people, Allah is good and does not accept anything but good, and Allah commanded the believers as He commanded the Messengers, so they said, "O Messengers, eat of the good things and do good, for I know what you do." And they said, "O you who believe, eat of the good things that We have provided for you." Then he mentioned the man who travels long, disheveled and dusty, stretching out his hands to Heaven, O Lord, O Lord, his food is forbidden, his drink is forbidden, his clothing is forbidden, and his food is forbidden, so how can he respond to that?

ع T الكسب بالزراعة وفضلها

Earning through agriculture and its virtues

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

There is no Muslim who plants a tree or sows crops, then a bird, man or animal eats from it, but it is considered alms for him.

ع T الكسب بالتجارة

T gain by trade

قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْكَسْبِ أَطْيَبُ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ

It was said, O Messenger of Allah, which earning is the best? He said: The work of a man with his own hands, and every sale is justified

ع T الكسب بتربية المواشي

T Earning by raising livestock

اتَّخِذِي غَنَمًا يَا أُمَّ هَانِئٍ فَإِنَّهَا تَرُوحُ بِخَيْرٍ وَتَغْدُو بِخَيْرٍ – اِتَّخِذِيْ غَنَمًا فَإِنَّ فِيْهَا بَرَكَةً

Take sheep, Om Hani, for she will go well and rise well - take sheep, for there is blessing in them

ع T التنفير من الحرام والتحفظ من التكسب به

T Alienation from the forbidden and protection from earning it

يَا كَعْبُ بْنَ عُجْرَةَ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنْ سُحْتٍ النَّارُ أَوْلَى بِهِ

Oh Kaab bin Ajrah, meat grown from the surface of fire does not enter Paradise

- لا تستبطئوا الرزق فإنه لن يموت العبد حتى يبلغه آخر رزق هو له، فأجملوا فى الطلب أخذ الحلال وترك الحرام فإن نفساً لن تموت حتى تستوفى رزقها، أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْ

- Do not seek sustenance, for the worshipper will not die until his last sustenance reaches him, so be generous in asking, taking what is lawful and leaving what is forbidden, for a soul will not die until it receives its provision.

ع T التوقي عن الشبهات

T avoidance of suspicions

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ وَإِنَّ الْكَذِبَ رِيبَةٌ

Leave what makes you doubt for what does not make you doubt, for truthfulness is reassurance, and lying is doubtful

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنْ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

The lawful is clear and the forbidden is clear, and between them are doubtful things that many people do not know. So whoever avoids the doubtful things seeks to protect his religion and his honour, and whoever falls into doubts like a shepherd grazing around a sanctuary is about to fall upon him, except that every king has a fever except that Allah’s protection in his land is forbidden except that in the body an embryo if it is good the whole body is good. And if it is corrupted, the whole body is corrupted, except for the heart

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ

A time will come upon the people when one will not care whether he took the money, whether it is lawful or forbidden

ع T الصدق والنصح فى البيع

T honesty and advice in the sale

الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ حَتَّى يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا

The two sales are by choice, as long as they do not separate, or he said until they separate, so if they are truthful and clear, they will be blessed in their sale.

التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ

The honest, honest Muslim merchant will be with the martyrs on the Day of Resurrection

يَا مَعْشَرَ التُّجَّارِ فَلَمَّا رَفَعُوا أَبْصَارَهُمْ وَمَدُّوا أَعْنَاقَهُمْ قَالَ إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَقَ

community of merchants, when they raised their eyes and stretched their necks, he said, “On the Day of Resurrection, merchants will be resurrected as tyrants, except for those who fear Allah, are righteous, and are truthful.”

ع T ذم الحلف فى البيع وحض التجار على الصدقة

T Swearing oaths in selling and urging merchants to give alms

إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ

Beware of swearing too much in selling, for it is spent and then taken away

ثَلَاثَةٌ لَا يُكَلِّمُهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهُوَ كَاذِبٌ وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُولُ اللَّهُ الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ قَالَ عَلِيٌّ حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ عَنْ عَمْرٍو سَمِعَ أَبَا صَالِحٍ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

There are three whom Allah will not speak to on the Day of Resurrection, nor will he look at them: a man who swore on a merchandise for which he gave more than he gave, and he is a liar, and a man who took a false oath after the afternoon prayer in order to deduct the money of a Muslim man with it, and a man who withheld the surplus of water, so he says, “Today I will prevent you from my surplus as you withheld the surplus of what your hands did not work.” Ali Sufyan told us more than once on the authority of Amr who heard Abu Salih inform the Prophet, may Allah bless him and grant him peace

إِنَّ التُّجَّارَ هُمْ الْفُجَّارُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَوَلَيْسَ قَدْ أَحَلَّ اللَّهُ الْبَيْعَ قَالَ بَلَى وَلَكِنَّهُمْ يُحَدِّثُونَ فَيَكْذِبُونَ وَيَحْلِفُونَ وَيَأْثَمُونَ

The merchants are the wicked. He said, “It was said, O Messenger of Allah, has Allah not permitted trading?” He said, “Yes, but they tell lies, swear, and sin.”

يَا مَعْشَرَ التُّجَّارِ إِنَّ الشَّيْطَانَ وَالْإِثْمَ يَحْضُرَانِ الْبَيْعَ فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ قَالَ وَفِي الْبَاب عَنْ الْبَرَاءِ بْنِ عَازِبٍ وَرِفَاعَةَ قَالَ أَبُو عِيسَى حَدِيثُ قَيْسِ بْنِ أَبِي غَرَزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ وَحَبِيبُ بْنُ أَبِي ثَابِتٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ وَلَا نَعْرِفُ لِقَيْسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ وَشَقِيقٌ هُوَ أَبُو وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ صَحِيحٌ

O people of merchants, Satan and sin attend sales, so distort your selling with alms. He said in the section on the authority of Al-Bara bin Azib and Rifa’a. Abu Issa said the hadith of Qais bin Abi Ghazra, a good and authentic hadith. On the authority of the Prophet, may Allah’s prayers and peace be upon him, other than this, Hanad told us, Abu Muawiyah told us, on the authority of Al-A’mash, on

the authority of Shaqiq bin Salamah, and a brother that is Abu Wail, on the authority of Qais bin Abi Ghazra, on the authority of the Prophet, may Allah's prayers and peace be upon him, similar to his meaning Abu Issa said, and this is a true hadith

ع T تحريم الغش والخديعة

The prohibition of cheating and deceit

يَا صَاحِبَ الطَّعَامِ مَا هَذَا قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ثُمَّ قَالَ مَنْ غَشَّ فَلَيْسَ مِنَّا قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَأَبِي الْحَمْرَاءِ وَابْنِ عَبَّاسٍ وَبُرَيْدَةَ وَأَبِي بُرْدَةَ بْنِ نِيَارٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْغِشَّ وَقَالُوا الْغِشُّ حَرَامٌ

O owner of the food, what is this? He said, O Messenger of Allah, the sky caught him. He said, "Why did you not put it on top of the food so that people could see it?" Well, it is true, and this is acted upon according to the people of knowledge. They hate cheating, and they say that cheating is forbidden

إِذَا بَايَعْتَ فَقُلْ لَا خِلَابَةَ

If sold, say no to beautiful

ع T التسامح والتساهل فى البيع والإقالة

T Tolerance and leniency in selling and dismissal

رَحِمَ اللَّهُ رَجُلًا سَمْحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى

May Allah have mercy on a man who is gracious when he sells, when he buys, and when he is required

مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ

Whoever sacked a Muslim, Allah sacked him

ع T البيوع المنهي عنها النهي عن بيع الخمر والنجاسة وما لا نفع فيه

Sales that are forbidden It is forbidden to sell alcohol, impurity and that which has no benefit

إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ فَقِيلَ لَهُ عِنْدَ ذَلِكَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُدْهَنُ بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ قَالَ لَا هُنَّ حَرَامٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمْ الشُّحُومَ فَأَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ

Allah and His Messenger prohibited the sale of alcohol, dead animals, pigs and idols. Then it was said to him, "O Messenger of Allah, do you see the fat of dead animals with it, for it is used to grease ships and hides with it, and people use it for lights." He said, "No, they are forbidden." Then the Messenger of Allah, may Allah bless him and grant him peace, said, "May Allah kill the Jews. Then they sold it and ate its price

ع T تحريم ثمن الكلب والهر ومهر البغي وحلوان الكاهن والدم

The prohibition of the price of a dog and a cat, the dowry of a prostitute, the priest's permission, and blood

أثر عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ

It was reported on the authority of Jabir bin Abdullah that the Prophet, may Allah's prayers and peace be upon him, forbade the price of dogs and cats

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ

The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the price of a dog, the dowry of a prostitute, and the permission of a soothsayer

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ

The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the price of a dog, the dowry of a prostitute, and the permission of a soothsayer

ع T تحريم ثمن المغنيات

T prohibition of the price of divas

لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تُعَلِّمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَثَمَنُهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أُنْزِلَتْ هَذِهِ الْآيَةُوَمِنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ } إِلَى آخِرِ الْآيَةِ قَالَ وَفِي الْبَاب عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي أُمَامَةَ إِنَّمَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَلِيِّ بْنِ يَزِيدَ وَضَعَّفَهُ وَهُوَ شَامِيٌّ

Do not sell cows, do not buy them, do not teach them, and there is no good in trading in them, and their price is forbidden. In such cases this verse was revealed, and among the people is he who buys idle hadiths to lead astray from the path of Allah} to the end of the verse. From this aspect, some of the people of knowledge have spoken about Ali bin Yazid and his weakness, and he is a Levantine

ع T النهي عن البيع فضل الماء وضراب الفحل

The prohibition of selling the surplus of water and the beating of the stallion

أثر عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ فَضْلِ الْمَاءِ

It was reported on the authority of Jabir that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade selling surplus water

لَا تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلَأَ

Do not withhold the surplus of water in order to prevent it from eating
أثر جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَالْأَرْضِ لِتُحْرَثَ فَعَنْ ذَلِكَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Narrated by Jabir bin Abdullah, saying: The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the sale of camel grouse and the sale of water and land for plowing, so the Prophet, may Allah's prayers and peace be upon him, forbade that
أثر عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ
It was reported on the authority of Ibn Omar, may Allah be pleased with him, that the Prophet, may Allah's prayers and peace be upon him, forbade the saddle of the stallion
ع T بيوع الغرر وبيان جملة من ذلك
sale of deception and a statement of a sentence of that
ع T بيع حبل الحبلة
T sell lanyard rope
أثر عَنْ ابْنِ عُمَرَ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحْمَ الْجَزُورِ إِلَى حَبَلِ الْحَبَلَةِ وَحَبَلُ الْحَبَلَةِ أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ فَنَهَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ
It was reported on the authority of Ibn Umar that he said that the people of Jahiliyyah used to trade in the meat of camels until the rope of pregnancy, and the rope of the rope is for the she-camel to produce, and then she bears the one that resulted, so the Messenger of Allah, may Allah's prayers and peace be upon him, forbade them from that
ع T بيع الحصاة
T sell pebble
أثر عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ
It was reported on the authority of Abu Hurairah that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade the sale of pebbles and the sale of deception
ع T بيع المنابذة والملامسة
T selling offset and contact
أثر عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ نُهِيَ عَنْ بَيْعَتَيْنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ أَمَّا الْمُلَامَسَةُ فَأَنْ يَلْمِسَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأَمُّلٍ وَالْمُنَابَذَةُ أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى الْآخَرِ وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ صَاحِبِهِ
It was reported on the authority of Abu Hurairah that he said that two sales were forbidden, al-Mulamasah and al-Munabadhah. As for the al-Muallasah, when each of them touches the clothes of the other without reflection, and the al-Munabadhah, when each of them throws his clothes to the other, and neither of them looks at the clothes of the other.
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شِرَاءِ مَا فِي بُطُونِ الْأَنْعَامِ حَتَّى تَضَعَ وَعَمَّا فِي ضُرُوعِهَا إِلَّا بِكَيْلٍ وَعَنْ شِرَاءِ الْعَبْدِ وَهُوَ آبِقٌ وَعَنْ شِرَاءِ الْمَغَانِمِ حَتَّى تُقْسَمَ وَعَنْ شِرَاءِ الصَّدَقَاتِ حَتَّى تُقْبَضَ وَعَنْ ضَرْبَةِ الْغَائِصِ
The Messenger of Allah, may Allah's prayers and peace be upon him, forbade the purchase of what is in the stomachs of cattle until they have given birth, and the uncleaning in their udders except by a measure, and the purchase of a slave while he remains, and the purchase of spoils until they are divided, and the purchase of alms until they are collected, and the strike of a diver
ع T النهي عن بيع الشيء قبل ملكه أو قبضه
The prohibition of selling a thing before it is owned or received
لَا تَبِعْ مَا لَيْسَ عِنْدَكَ
Do not sell what you do not have
لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحُ مَا لَمْ يُضْمَنْ وَلَا بَيْعُ مَا لَيْسَ عِنْدَكَ
It is not permissible to advance and sell, nor two conditions in a sale, nor profit unless it is guaranteed, nor sell what you do not have
مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ حَتَّى يَقْبِضَهُ
Whoever buys food should not sell it until he takes full possession of it
ع T تحريم تلقي الركبان، وبيع الحاضر لباد وغير ذلك من البيوعات الفاسدة
T The prohibition of receiving stirrups, selling presents for felt, and other corrupt sales
لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَلَقَّوْا السِّلَعَ حَتَّى يُهْبَطَ بِهَا الْأَسْوَاقَ وَلَا تَنَاجَشُوا
Do not sell to each other, and do not receive goods until they fall in the markets, and do not quarrel with each other
أثر عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَلَقَّى الْجَلَبُ فَإِنْ تَلَقَّاهُ إِنْسَانٌ فَابْتَاعَهُ فَصَاحِبُ السِّلْعَةِ فِيهَا بِالْخِيَارِ إِذَا وَرَدَ السُّوقَ
It has been reported on the authority of Abu Hurairah that the Prophet, may Allah's prayers and peace be upon him, forbade receiving fetching.

لَا تَلَقَّوْا الرُّكْبَانَ وَلَا يَبِعْ حَاضِرٌ لِبَادٍ

Don't throw the stirrups, and don't sell a present for the felt

لَا يَبِعْ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقْ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى يُرْزَقْ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

A city dweller does not sell to a country. Let people be blessed by Allah for one another, except that in the narration of Yahya, he provides sustenance. Abu Bakr ibn Abi Shaybah and Amr al-Naqid told us, they said: Sufyan ibn Uyaynah narrated to us on the authority of Abu al-Zubayr on the authority of Jabir on the authority of the Prophet, may Allah bless him and grant him peace, in the same way.

لَا يَبِيعَنَّ حَاضِرٌ لِبَادٍ وَلَا تَنَاجَشُوا وَلَا يُسَاوِمْ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ

Do not sell goods for sale, do not argue with each other, and do not bargain with a man over his brother's price

أثر عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ النَّجْشِ

It was reported on the authority of Ibn Omar that the Prophet, may Allah’s prayers and peace be upon him, forbade najsh

لَا يَبِيعُ أَحَدُكُمْ عَلَى بَيْعِ أَخِيهِ

None of you sell for the sale of his brother

ع T بيع المصراة

T sell extrusions

مَنْ اشْتَرَى غَنَمًا مُصَرَّاةً فَاحْتَلَبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ

Whoever buys an Egyptian sheep and milks them, if she is satisfied with them, he will keep them, and if she is displeased with them, then a saa’ of dates will be slaughtered for them.

وَلَا تُصَرُّوا الْغَنَمَ وَمَنْ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَلِبَهَا إِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

And do not force the sheep, and whoever buys them is fine for the two eyes, after he has milked them.

ع T النهي عن بيع العينة وعن بيعتين فى بيعة

The prohibition of selling in kind and two sales in one sale

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ وَتَرَكْتُمْ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

If you sell in kind and take the tails of cows and are satisfied with the cultivation and abandon jihad, Allah will impose upon you a humiliation that He will not remove until you return to your religion.

مَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكَسُهُمَا أَوْ الرِّبَا

Whoever sells two sales in one sale, he has the lesser of them, or usury

ع T إثبات خيار المجلس واختلاف المتبايعين

T prove the council's choice and the difference of the two parties

الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ وَرُبَّمَا قَالَ أَوْ يَكُونُ بَيْعَ خِيَارٍ

The two sales are by option unless they separate or one of them says to the owner, choose, and he may have said or it is an option sale

الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ تَكُونَ صَفْقَةَ خِيَارٍ وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقِيلَهُ

The two sales are by choice unless they separate, unless it is an option deal, and it is not permissible for him to separate from his owner for fear that he will resign

إِذَا اخْتَلَفَ الْبَيِّعَانِ فَالْقَوْلُ قَوْلُ الْبَائِعِ وَالْمُبْتَاعُ بِالْخِيَارِ

If the two sales differ, then the saying is the saying of the seller and the buyer with the option

ع T الشروط فى البيع وما يستثنى فيها

The conditions of the sale and what is excluded from it

اَلْمُسْلِمُوْنَ عَلَى شُرُوْطِهِمْ

Muslims on their terms

ع T بيع المركوب واشتراط ركوبه إلى موضع ما

T Selling a vehicle and stipulating its riding to a specific location

بِعْنِيهِ بِوَقِيَّةٍ فَبِعْتُهُ فَاسْتَثْنَيْتُ حُمْلَانَهُ إِلَى أَهْلِي فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ وَنَقَدَنِي ثَمَنَهُ ثُمَّ انْصَرَفْتُ فَأَرْسَلَ عَلَى إِثْرِي قَالَ مَا كُنْتُ لِآخُذَ جَمَلَكَ فَخُذْ جَمَلَكَ ذَلِكَ فَهُوَ مَالُكَ

I sold him with a bundle, so I sold him, so I left his lambs for my family, and when we came, I gave him the camel, and he paid me its price, then I went away, and he sent on my trail.

أَتُرَانِي مَاكَسْتُكَ لِآخُذَ جَمَلَكَ خُذْ جَمَلَكَ وَدَرَاهِمَكَ فَهُوَ لَكَ

Do you see me as your burden to take your camel? Take your camel and your money, for it is yours

- اشتريها وأعتقيها، واشترطي لهم الولاء، فإن الولاء لمن أعتق ما بال رجال يشترطون شروطاً ليست فى كتاب الله، كل شرط ليس فى كتاب الله فهو باطل، وإن كان مائة شرط، كتاب الله أحق، وشرط الله أوثق، والولاء لمن أعتق

Buy her and set her free, and stipulate loyalty for them, for loyalty is for those who freed what is wrong with men who stipulate conditions that are not in the Book of Allah.

اشْتَرِيهَا وَأَعْتِقِيهَا وَاشْتَرِطِي لَهُمْ الْوَلَاءَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ أَمَّا بَعْدُ فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ كِتَابُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ أَعْتِقْ فُلَانًا وَالْوَلَاءُ لِي إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ

Buy her and set her free, and stipulate loyalty for them, for loyalty is for those who are freed. As for after, what is the matter with people who stipulate conditions that are not in the Book of Allah. Whatever condition is not in the Book of Allah, the Mighty and Majestic, is invalid, even if a hundred conditions in the Book of Allah are more deserving, and Allah’s condition is more reliable. And loyalty to me is only loyalty to those who are emancipated

ع T الاحتكار والتسعير

T monopoly pricing

لَا يَحْتَكِرُ إِلَّا خَاطِئٌ

Only a sinner monopolizes

إِنَّ اللَّهَ هُوَ الْخَالِقُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ الْمُسَعِّرُ وَإِنِّي أَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ ظَلَمْتُهَا إِيَّاهُ بِدَمٍ وَلَا مَالٍ

Allah is the Creator, the Gripper, the Spreader, the Sustainer, the pricer, and I hope to meet my Lord, and none of you asks me for a grievance that I wronged him with blood or money

ع T الأسواق وما جاء فيها

markets and what came in them

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

The most beloved country to Allah is its mosques, and the most hated country to Allah is its markets

إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ

If you see someone selling or buying in the mosque, then say, “May Allah not profit from your trade.”

وَلَا صَخَّابًا فِي الْأَسْوَاقِ

Nor clamor in the markets

- أثر عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَتْ عُكَاظُ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ فَتَأَثَّمُوا أَنْ يَتَّجِرُوا فِي الْمَوَاسِمِ فَنَزَلَتْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

It was reported on the authority of Ibn Abbas, may Allah be pleased with them, that he said, “Okaz, Majnah, and Dhul-Majaz were markets in the Jahiliyyah, so they sinned by trading during the seasons, so it was not a sin for you to seek bounty from your Lord.”

ع T بيع الأصول والثمار ما في ترجمة من الى أي

T sale of assets and fruits in translation from to any

ع T بيع النخل بعد أن أبرت

T sale of palm trees after it has been cleared

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ بَاعَ نَخْلًا قَدْ أُبِّرَتْ فَثَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ

Yahya related to me on the authority of Malik on the authority of Nafeh on the authority of Abdullah bin Omar that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever sells a date-palm that has been pollinated, then its fruit is for the seller, unless the buyer makes it a condition

ع T النهي عن بيع الثمر قبل بدو صلاحه

The prohibition of selling fruits before they are ripe

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا نَهَى الْبَائِعَ وَالْمُبْتَاعَ

Abdullah bin Yusuf told us, Malik told us, on the authority of Nafi, on the authority of Abdullah bin Omar, may Allah be pleased with them both, that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the sale of fruits until their goodness appears.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى تَزْهُوَ فَقُلْنَا لِأَنَسٍ مَا زَهْوُهَا قَالَ تَحْمَرُّ وَتَصْفَرُّ أَرَأَيْتَكَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ

Yahya bin Ayoub, Qutaybah and Ali bin Hajar told us, they said Ismael bin Jaafar told us on the authority of Hamid on the authority of Anas that the Prophet, may Allah’s prayers and peace be upon him, forbade the sale of palm-palm fruits until they were in bloom, so we told Anas what they were in bloom.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ حَدَّثَنِي يُونُسُ قَالَ سَأَلْتُ أَبَا الزِّنَادِ عَنْ بَيْعِ الثَّمَرِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهُ وَمَا ذُكِرَ فِي ذَلِكَ فَقَالَ كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ النَّاسُ يَتَبَايَعُونَ الثِّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ قَالَ الْمُبْتَاعُ قَدْ أَصَابَ الثَّمَرَ الدُّمَانُ وَأَصَابَهُ قُشَامٌ وَأَصَابَهُ مُرَاضٌ عَاهَاتٌ يَحْتَجُّونَ بِهَا فَلَمَّا كَثُرَتْ خُصُومَتُهُمْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَالْمَشُورَةِ يُشِيرُ بِهَا فَإِمَّا لَا فَلَا تَتَبَايَعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلَاحُهَا لِكَثْرَةِ خُصُومَتِهِمْ وَاخْتِلَافِهِمْ

Ahmad bin Salih told us, Anbasa bin Khalid told me, Yunus told me, he said, “I asked Aba Al-Zinad about selling the fruit before it became apparent that it was ripe, and what was mentioned in that.” Find the people and attend their litigation. The buyer said, “The fruit has been afflicted with addiction, it has gnawed at it, and it has afflicted diseases with disabilities, which they invoke.” So when their arguments increased with the Prophet, may Allah’s prayers and peace be upon him, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “It is like advice that he refers to.

ع T بيع المحاقلة والمزابنة والمعاومة

T sale by bargaining, muzubanah and bargaining

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا إِسْمَعِيلُ ح و حَدَّثَنَا مُسَدَّدٌ أَنَّ حَمَّادًا وَعَبْدَ الْوَارِثِ حَدَّثَاهُمْ كُلُّهُمْ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ قَالَ عَنْ حَمَّادٍ وَسَعِيدِ بْنِ مِينَاءَ ثُمَّ اتَّفَقُوا عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ قَالَ عَنْ حَمَّادٍ و قَالَ أَحَدُهُمَا وَالْمُعَاوَمَةِ وَقَالَ الْآخَرُ بَيْعُ السِّنِينَ ثُمَّ اتَّفَقُوا وَعَنْ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا

Ahmed bin Hanbal told us Ismael H told us and Musaddad told us that Hamada and Abd al-Warith narrated to them all on the authority of Ayoub on the authority of Abi al-Zubayr he said on the authority of Hammad and Saeed bin Mina then they agreed on the authority of Jabir bin Abdullah he said the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the Muhaqala, Muzabanah, mukhabarat and mu’awama, he said on the authority of Hammad And one of them said, and Al-Mu’awamah, and the other said, “The sale of the years, then they agreed, and about the folds, and the concession in the nakedness.”

حَدَّثَنَا أَسْوَدُ حَدَّثَنَا شَرِيكٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ نَهَى عَنْ الْمُحَاقَلَةِ وَهُوَ اشْتِرَاءُ الزَّرْعِ وَهُوَ فِي سُنْبُلِهِ بِالْحِنْطَةِ وَنَهَى عَنْ الْمُزَابَنَةِ وَهُوَ شِرَاءُ الثِّمَارِ بِالتَّمْرِ

Aswad told us, Sharik told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, who attributed it to him.

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ وَإِنْ كَانَ نَخْلًا بِتَمْرٍ كَيْلًا وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلًا وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ نَهَى عَنْ ذَلِكَ كُلِّهِ

Qutaybah told us, he said, Al-Layth narrated to us, on the authority of Nafi, on the authority of Ibn Omar, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the muzabana to sell the fruit of his surroundings, even if it was palm trees for dates by measure, and if it was a vineyard, to sell it for raisins by measure, and if it was crops, to sell it by measure of food, he forbade all of that.

ع T وضع الجوائح

T put the wings

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَا أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ ح و حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ الْمَعْنَى أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ بِعْتَ مِنْ أَخِيكَ تَمْرًا فَأَصَابَتْهَا جَائِحَةٌ فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ

Suleiman bin Dawood al-Mahri and Ahmad bin Saeed al-Hamedani told us, they said, Ibn Wahb told us, he said, Ibn Jurayj told me, and Muhammad bin Muammar told us, Abu Asim told us on the authority of Ibn Jurayj, meaning that Aba al-Zubayr al-Makki told him on the authority of Jabir bin Abdullah that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that I sold From your brother a date, and it was infected with an infestation, so it is not permissible for you to take anything from him, as you take your brother’s money unjustly

ع T الربا

T usury

ع T لعن أكل الربا وموكله وشاهديه وكاتبه

Cursed is the one who consumes usury, the one who pays it, the two witnesses and the one who writes it

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ

Muhammad ibn al-Sabah, Zuhair ibn Harb and Uthman ibn Abi Shaybah told us, they said Hashim told us, Abu al-Zubayr told us on the authority of Jabir, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, cursed the usurer, the one who pays it, the one who writes it and the two witnesses, and he said they are equal

أَخْبَرَنَا إِسْمَعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُرَّةَ يُحَدِّثُ عَنْ الْحَارِثِ عَنْ عَبْدِ اللَّهِ قَالَ آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذَلِكَ وَالْوَاشِمَةُ وَالْمَوْشُومَةُ لِلْحُسْنِ وَلَاوِي الصَّدَقَةِ وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهِجْرَةِ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ

Ismail bin Masoud told us, he said Khalid told us on the authority of Shu’bah on the authority of Al-A’mash, he said I heard Abdullah bin Murrah narrating on the authority of Al-Harith on the authority

of Abdullah, he said that the one who devoured usury and the one who pays it and the one who writes it if they know that and the tattooed and tattooed for good deeds and the bearer of charity and the apostate Arab after the migration will be cursed by the tongue of Muhammad peace be upon him on the Day of Resurrection

ع T أكل الربا أشد من الزنا

Consuming usury is worse than fornication

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ أَيُّوبَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ غَسِيلِ الْمَلَائِكَةِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْهَمٌ رِبًا يَأْكُلُهُ الرَّجُلُ وَهُوَ يَعْلَمُ أَشَدُّ مِنْ سِتَّةٍ وَثَلَاثِينَ زَنْيَةً

Hussein bin Muhammad told us, Jarir, meaning Ibn Hazim, narrated to us, on the authority of Ayyub, on the authority of Ibn Abi Malika, on the authority of Abdullah bin Handhalah, the washing of angels.

الربا اثنانِ وسبعونَ بابًا أدناها مثلَ إتيانِ الرجلِ أمِّه وأرْبا الربا استطالةُ الرجلِ في عِرْضِ أخيهِ

Usury has seventy-two chapters, the lowest of which is like a man's intercourse with his mother, and the usury of usury is a man's lengthening of his brother's honor.

ع T عقوبة المتعامل بالربا وماله فى الدنيا وأنه من أسباب الهلاك

The penalty for dealing in usury and his money in this world, and that it is one of the causes of destruction

حَدَّثَنَا حَجَّاجٌ أَنْبَأَنَا شَرِيكٌ عَنْ سِمَاكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ قَالَ وَقَالَ مَا ظَهَرَ فِي قَوْمٍ الرِّبَا وَالزِّنَا إِلَّا أَحَلُّوا بِأَنْفُسِهِمْ عِقَابَ اللَّهِ عَزَّ وَجَلَّ

Hajjaj Anba Shareek told us on the authority of Sammak on the authority of Abd al-Rahman bin Abdullah bin Masoud on the authority of his father on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "May Allah curse the one who pays usury, the one who pays it, the two witnesses, and the one who writes it."

حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ بْنِ عُمَيْلَةَ عَنْ أَبِيهِ عَنْ ابْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَحَدٌ أَكْثَرَ مِنْ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ

Al-Abbas bin Jaafar told us, Amr bin Awn told us, Yahya bin Abi Zaida told us, on the authority of Israel, on the authority of Al-Rukin bin Al-Rabee bin Amila, on the authority of his father, on the authority of Ibn Masoud, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: No one is more than usury except that the consequence of his affair is to a few

ع T باب ما يدخله الربا من أنواع المبيعات

Chapter on what types of sales enter usury

ع T ما يوزن ويكال من ذلك وفيه ربا الفضل

What is weighed and measured out of that, and in it is usury

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ

Yahya bin Yahya told us, he said: I read Ali Malik on the authority of Nafeh on the authority of Abi Saeed Al-Khudri that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Do not sell gold for gold except like for like, and do not overextend one over the other, and do not sell paper for paper except like for like, and do not overexpress one over the other, and do not sell part of it absent." Bengs

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا إِسْمَعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرْبَى الْآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سُلَيْمَانُ الرَّبَعِيُّ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلٍ فَذَكَرَ بِمِثْلِهِ

Abu Bakr ibn Abi Shaybah told us Waki' told us Ismail ibn Muslim al-Abdi told us Abu al-Mutawakkil al-Naji told us on the authority of Abu Sa'id al-Khudri who said the Messenger of Allah, may Allah's prayers and peace be upon him, said gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, hand to hand. He raised the taker and the giver in it whether Amr Al-Naqid told us Yazid bin Harun told us Suleiman Al-Rabai told us Abu Al-Mutawakkil Al-Naji told us on the authority of Abu Saeed Al-Khudri said the Messenger of Allah, may Allah's prayers and peace be upon him, said gold for gold, like for like, so he mentioned the like of it

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الْأَعْلَى أَخْبَرَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنْ الصَّرْفِ فَلَمْ يَرَيَا بِهِ بَأْسًا فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنْ الصَّرْفِ فَقَالَ مَا زَادَ فَهُوَ رِبًا فَأَنْكَرْتُ ذَلِكَ لِقَوْلِهِمَا فَقَالَ لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ صَاحِبُ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ وَكَانَ تَمْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا اللَّوْنَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّى لَكَ هَذَا قَالَ انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هَذَا الصَّاعَ فَإِنَّ سِعْرَ هَذَا فِي السُّوقِ كَذَا وَسِعْرَ هَذَا كَذَا فَقَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْلَكَ أَرْبَيْتَ إِذَا أَرَدْتَ ذَلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ قَالَ أَبُو سَعِيدٍ فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رِبًا
أَمْ الْفِضَّةُ بِالْفِضَّةِ قَالَ فَأَتَيْتُ ابْنَ عُمَرَ بَعْدُ فَنَهَانِي وَلَمْ آتِ ابْنَ عَبَّاسٍ قَالَ فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ فَكَرِهَهُ

Ishaq bin Ibrahim told us, Abd al-Ala told us, Dawood told us on the authority of Abu Nadhra, he said, I asked Ibn Umar and Ibn Abbas about the exchange, and they did not see any harm in it, because I was sitting with Abu Saeed al-Khudri, so I asked him about the exchange, and he said what was added is usury. Peace be upon him, the owner of his palm tree came to him with a measure of good dates, and the dates of the Prophet, may Allah's prayers and peace be upon him, were of this color. The Prophet, may Allah's prayers and peace be upon him, said to him, "Where did you get this?" He said, "I set out with two measures, so I bought this measure with it, for the price of this in the market is such and such, and the price of this is such." The Messenger of Allah, may Allah's prayers and peace be upon him, said Allah bless him and grant him peace, woe to you. If you want that, then sell your dates for a commodity, then buy your commodity, i.e., whatever dates.

أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّمْرُ
بِالتَّمْرِ وَالْحِنْطَةُ بِالْحِنْطَةِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْمِلْحُ بِالْمِلْحِ يَدًا بِيَدٍ فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرْبَى إِلَّا مَا اخْتَلَفَتْ أَلْوَانُهُ

Wasil bin Abd Al-Ala told us, he said, Ibn Fudayl narrated to us, on the authority of his father, on the authority of Abu Zar`ah, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Dates for dates, wheat for wheat, barley for barley, and salt for salt hand to hand.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينَارُ بِالدِّينَارِ لَا فَضْلَ بَيْنَهُمَا وَالدِّرْهَمُ بِالدِّرْهَمِ لَا فَضْلَ بَيْنَهُمَا و حَدَّثَنِيهِ أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ
قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ

Abdullah bin Maslama Al-Qa'nabi told us, Suleiman told us, meaning Ibn Bilal, on the authority of Musa bin Abi Tamim, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "A dinar is for a dinar, there is no difference between them, and a dirham is for a dirham, there is no difference between them." He said: I heard Malik bin Anas say: Musa bin Abi Tamim narrated to me with this chain of narrators, likewise

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُمْ بِتَمْرٍ جَنِيبٍ فَقَالَ أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا
فَقَالَ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثَةِ فَقَالَ لَا تَفْعَلْ بِعْ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا وَقَالَ فِي الْمِيزَانِ مِثْلَ
ذَلِكَ

Abdullah bin Yusuf told us, Malik told us, on the authority of Abd al-Majid bin Suhayl bin Abd al-Rahman bin Awf, on the authority of Saeed bin al-Musayyib, on the authority of Abu Saeed al-Khudri and Abu Hurairah, may Allah be pleased with them, that the Messenger of Allah, may Allah's prayers and peace be upon him, appointed a man to Khaybar, and he brought them unsavory dates. We will take a saa' of this for two saa' and two saa's for three." So he said, "Do not do that. Sell the collection for dirhams, then buy an unearthed dirham for the dirhams."

ع T جواز التفاضل مع اختلاف الأجناس وتحريم النسيئة فى ذلك

The permissibility of differentiation with different races and the prohibition of genealogy in this

الذهب بالذهب ربا إلا هاء وهاء والورق بالورق ربا إلا هاء وهاء، البر بالبر ربا إلا هاء وهاء، والشعير بالشعير ربا إلا هاء وهاء،
والتمر بالتمر ربا إلا هاء وهاء

Gold for gold is usury but ha and ha, and paper for paper is usury except ha and ha, wheat for wheat is usury except ha and ha, and barley for barley is usury except ha and ha, and dates for dates are usury except ha and ha

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ أَنَّهُ قَالَ أَقْبَلْتُ أَقُولُ
مَنْ يَصْطَرِفُ الدَّرَاهِمَ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ أَرِنَا ذَهَبَكَ ثُمَّ ائْتِنَا إِذَا جَاءَ خَادِمُنَا نُعْطِكَ وَرِقَكَ فَقَالَ عُمَرُ بْنُ
الْخَطَّابِ كَلَّا وَاللَّهِ لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَرِقُ بِالذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ
رِبًا إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ
وَإِسْحَقُ عَنْ ابْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ

We were told by Qutayba bin Saeed, we were told by Laith H, we were told by Muhammad bin Rumh, we were told by Al-Layth, on the authority of Ibn Shihab, on the authority of Malik bin Aws bin Al-Hadathan, that he said, "I came to say, 'Who buys the dirhams? Umar ibn al-Khattab, no, by Allah, you will give him his paper or return his gold to him, for the Messenger of Allah, may Allah's prayers and peace be upon him, said paper with gold is a usury except for a hoe and an ea, and wheat for wheat is a usury except for a hoe and an ea, and barley for barley is a usury except for a hoe and an ea, and dates for dates are a usury except for a hoe and an ea, and Abu Bakr bin Abi Shaybah told us And

Zuhair bin Harb and Ishaq on the authority of Ibn Uyaynah on the authority of Al-Zuhri with this chain of transmission

الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلٍ وَالْفِضَّةُ بِالْفِضَّةِ مِثْلًا بِمِثْلٍ وَالتَّمْرُ بِالتَّمْرِ مِثْلًا بِمِثْلٍ وَالْبُرُّ بِالْبُرِّ مِثْلًا بِمِثْلٍ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ وَالشَّعِيرُ بِالشَّعِيرِ مِثْلًا بِمِثْلٍ فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرْبَى بِيعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبِيعُوا الْبُرَّ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبِيعُوا الشَّعِيرَ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ

Gold for gold, like for like, silver for silver, like for like, dates for dates, like for like, wheat for wheat, like for like, salt with salt for like for like, barley for barley like for like, whoever has more or more has raised money. however

أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ أَبِي الْمِنْهَالِ قَالَ بَاعَ شَرِيكٌ لِي وَرِقًا بِنَسِيئَةٍ فَجَاءَنِي فَأَخْبَرَنِي فَقُلْتُ هَذَا لَا يَصْلُحُ فَقَالَ قَدْ وَاللَّهِ بِعْتُهُ فِي السُّوقِ وَمَا عَابَهُ عَلَيَّ أَحَدٌ فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ فَقَالَ قَدِمَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هَذَا الْبَيْعَ فَقَالَ مَا كَانَ يَدًا بِيَدٍ فَلَا بَأْسَ وَمَا كَانَ نَسِيئَةً فَهُوَ رِبًا ثُمَّ قَالَ لِي ائْتِ زَيْدَ بْنَ أَرْقَمَ فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذَلِكَ

Muhammad bin Mansour told us on the authority of Sufyan on the authority of Amr on the authority of Abi Al-Minhal, he said: A partner sold me a piece of paper in cash, and he came to me and told me, so I said this is not valid. Selling, he said, ‘‘What was hand to hand, there is nothing wrong with it, and what was on credit, then it is usury.’’ Then he said to me, ‘‘Ay Zaid bin Arqam.’’ So I went to him and asked him, and he said the same.

إِنَّمَا الرِّبَا فِي النَّسِيئَةِ

But usury is in oblivion

لَا رِبًا فِيمَا كَانَ يَدًا بِيَدٍ

There is no usury in what was hand in hand

ع T النهي عن بيع الصبرة المجهولة بكيل معلوم

The prohibition of selling the unknown sabra for a known measure

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الصُّبْرَةِ مِنْ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنْ التَّمْرِ

Ibrahim bin Al-Hassan told us, he said Hajjaj told us, he said Ibn Jurayj told me Abu Al-Zubayr told me that he heard Jabir bin Abdullah saying that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the sale of sabra of dates without knowing its measure for the named measure of dates

ع T النهي عن بيع الذهب وغيره بذهب

The prohibition of selling gold and other items for gold

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنَشٍ الصَّنْعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَرَزٌ بِاثْنَيْ عَشَرَ دِينَارًا فَفَصَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اثْنَيْ عَشَرَ دِينَارًا فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تُبَاعُ حَتَّى تُفَصَّلَ

Qutayba informed us, he said al-Laith told us on the authority of Abu Shuja’ Saeed bin Yazid on the authority of Khalid bin Abi Imran on the authority of Hanash al-Sana’ani on the authority of Fadalah bin Ubaid who said that I bought a necklace on the day of Khaybar containing gold and beads for twelve dinars, so I separated it and found more than twelve dinars in it, so he mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he said Not sold until separated

ع T الرخصة فى بيع العرايا

T License to sell clothes

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ بُشَيْرًا قَالَ سَمِعْتُ سَهْلَ بْنَ أَبِي حَثْمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ وَرَخَّصَ فِي الْعَرِيَّةِ أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَبًا وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى إِلَّا أَنَّهُ رَخَّصَ فِي الْعَرِيَّةِ يَبِيعُهَا أَهْلُهَا بِخَرْصِهَا يَأْكُلُونَهَا رُطَبًا قَالَ هُوَ سَوَاءٌ قَالَ سُفْيَانُ فَقُلْتُ لِيَحْيَى وَأَنَا غُلَامٌ إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي بَيْعِ الْعَرَايَا فَقَالَ وَمَا يُدْرِي أَهْلَ مَكَّةَ قُلْتُ إِنَّهُمْ يَرْوُونَهُ عَنْ جَابِرٍ فَسَكَتَ قَالَ سُفْيَانُ إِنَّمَا أَرَدْتُ أَنَّ جَابِرًا مِنْ أَهْلِ الْمَدِينَةِ قِيلَ لِسُفْيَانَ وَلَيْسَ فِيهِ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ قَالَ لَا

Ali bin Abdullah told us, Sufyan told us, he said Yahya bin Saeed said, I heard a good news, he said I heard Sahl bin Abi Hathmah that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the sale of fruits with dates, and he permitted that they be sold for their cheapness, so that their people would eat them fresh. Its people sell it cheap, they eat it fresh. He said it is equal. Sufyan said, so I said to Yahya, and I am a boy, that the people of Mecca say that the Prophet, may Allah’s prayers and peace be upon him, permitted the sale of the naked, and he said, ‘‘The people of Mecca do not know.’’ And there is no prohibition against selling the fruit until its goodness appears. He said no

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ أَخْبَرَنَا مَالِكٌ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا مِنْ التَّمْرِ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ أَوْسُقٍ شَكَّ دَاوُدُ فِي ذَلِكَ

Yahya bin Qaza’a told us, Malik told us, on the authority of Dawud bin Husayn, on the authority of Abu Sufyan, the mawla of Ibn Abi Ahmed, on the authority of Abu Hurairah, may Allah be pleased

with him, who said that the Prophet, may Allah’s prayers and peace be upon him, permitted the sale of single-packed dates for less than five wasqs or within five wasqs.

ع T بيع الثنيا

T sale tuck

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ وَاللَّفْظُ لِعُبَيْدِ اللَّهِ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ قَالَ أَحَدُهُمَا بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ وَعَنْ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا و حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ غَيْرَ أَنَّهُ لَا يَذْكُرُ بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ

Ubayd Allah ibn Umar al-Qawariri and Muhammad ibn Ubayd al-Ghabri told us, and the pronunciation is from Ubayd Allah. They said, Hammad ibn Zayd told us, Ayyub told us, on the authority of Abu al-Zubayr and Sa`id ibn Mina, on the authority of Jabir ibn Abdullah. On the authority of Al-Thaniyyah and the concession in Al-Araya, and we were told by Abu Bakr bin Abi Shaybah and Ali bin Hajar, they said: We were told by Ismael, who is the son of Aliyah, on the authority of Ayyub, on the authority of Abi Al-Zubayr, on the authority of Jaber, on the authority of the Prophet, may Allah’s prayers and peace be upon him, with the same, except that he does not mention the sale of years, which is the bargaining

ع T بيع الحيوان بالحيوان واللحم بالحيوان

Sale of animal for animal and meat for animal

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَابْنُ رُمْحٍ قَالَا أَخْبَرَنَا اللَّيْثُ ح و حَدَّثَنِيهِ قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهِجْرَةِ وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعْنِيهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ

Yahya bin Yahya Al-Tamimi and Ibn Ramh told us, they said: Al-Layth told us, and Qutayba bin Saeed told us, Layth told us, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said: A slave came and pledged allegiance to the Prophet, may Allah’s prayers and peace be upon him, on the migration, and he did not feel that he was a slave. With two black slaves, then he has not pledged allegiance to anyone yet until he asks him to worship him

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُسْلِمِ بْنِ جُبَيْرٍ عَنْ أَبِي سُفْيَانَ عَنْ عَمْرِو بْنِ حَرِيشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يُجَهِّزَ جَيْشًا فَنَفِدَتْ الْإِبِلُ فَأَمَرَهُ أَنْ يَأْخُذَ فِي قِلَاصِ الصَّدَقَةِ فَكَانَ يَأْخُذُ الْبَعِيرَ بِالْبَعِيرَيْنِ إِلَى إِبِلِ الصَّدَقَةِ

Hafs bin Omar told us, Hammad bin Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Yazid bin Abi Habib, on the authority of Muslim bin Jubair, on the authority of Abi Sufyan, on the authority of Amr bin Harish, on the authority of Abdullah bin Amr, that the Messenger of Allah, may Allah bless him and grant him peace, ordered him to prepare an army, but the camels ran out, so he ordered him to take in He used to take a camel with two camels to give the camels of charity

و حَدَّثَنِي عَنْ مَالِك عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ اشْتَرَى رَاحِلَةً بِأَرْبَعَةِ أَبْعِرَةٍ مَضْمُونَةٍ عَلَيْهِ يُوفِيهَا صَاحِبَهَا بِالرَّبَذَةِ

Yahya related to me on the authority of Malik on the authority of Nafi' that Abd Allah ibn Umar bought a camel with four saddlebags that he was guaranteed, and the owner paid for it with the price of Rabadha.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

Abdullah bin Saeed told us, Abda bin Suleiman told us, on the authority of Saeed bin Abi Orouba, on the authority of Qatadah, on the authority of Al-Hassan, on the authority of Samra bin Jundub, that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the sale of animals for the sake of animals.

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِاللَّحْمِ

Yahya related to me on the authority of Malik on the authority of Zaid bin Aslam on the authority of Saeed bin Al-Musayyib that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the sale of animals for meat

ع T جواز البيع إلى أجل

T is permissible to sell on order

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ أَخْبَرَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ أَخْبَرَنَا عِكْرِمَةُ عَنْ عَائِشَةَ قَالَتْ كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قِطْرِيَّانِ غَلِيظَانِ فَكَانَ إِذَا قَعَدَ فَعَرِقَ ثَقُلَا عَلَيْهِ فَقَدِمَ بَزٌّ مِنْ الشَّامِ لِفُلَانٍ الْيَهُودِيِّ فَقُلْتُ لَوْ بَعَثْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ قَدْ عَلِمْتُ مَا يُرِيدُ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ بِدَرَاهِمِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَآدَاهُمْ لِلْأَمَانَةِ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَأَنَسٍ وَأَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ أَيْضًا عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ قَالَ و سَمِعْت مُحَمَّدَ بْنَ فِرَاسٍ الْبَصْرِيَّ يَقُولُ سَمِعْتُ أَبَا دَاوُدَ

الطَّيَالِسِيَّ يَقُولُ سُئِلَ شُعْبَةُ يَوْمًا عَنْ هَذَا الْحَدِيثِ فَقَالَ لَسْتُ أُحَدِّثُكُمْ حَتَّى تَقُومُوا إِلَى حَرَمِيِّ بْنِ عُمَارَةَ بْنِ أَبِي حَفْصَةَ فَتُقَبِّلُوا رَأْسَهُ قَالَ وَحَرَمِيٌّ فِي الْقَوْمِ قَالَ أَبُو عِيسَى أَيْ إِعْجَابًا بِهَذَا الْحَدِيثِ

Abu Hafs told us Amr ibn Ali told us Yazid ibn Zurai' told us Amarah ibn Abi Hafsa told us Ikrimah on the authority of Aisha said the Messenger of Allah, may Allah's prayers and peace be upon him, had two thick, Qatari garments, and when he sat down, he sweated heavily on him, then he presented a fine cloth from the Levant to so-and-so, a Jew. To the facilitator, he sent for him, and he said: I know what he wants, he only wants to take my money or my dirhams, so the Messenger of Allah, may Allah's prayers and peace be upon him, said he lied, he knew that I was the one who feared Allah and kept them to the trust. It is true that Shu'bah also narrated it on the authority of 'Umarah bin Abi Hafsa. He said: I heard Muhammad bin Firas al-Basri say: I heard Abu Dawud al-Tayalisi say: Shu'bah asked one day about this hadith. Any admiration for this talk

ع T النهي عن التفريق بين الأقارب فى البيع

The prohibition of separating relatives in selling

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي عَرُوبَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيعَ غُلَامَيْنِ أَخَوَيْنِ فَبِعْتُهُمَا وَفَرَّقْتُ بَيْنَهُمَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَدْرِكْهُمَا فَأَرْجِعْهُمَا وَلَا تَبِعْهُمَا إِلَّا جَمِيعًا

Muhammad bin Jaafar told us, Saeed, meaning Ibn Abi Orouba, told us, on the authority of Al-Hakam bin Otaiba, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Ali bin Abi Talib, may Allah be pleased with him. He said, "Catch them up, then take them back, and only follow them together."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ الشَّيْبَانِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ أَخْبَرَنِي حُيَيُّ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Umar bin Hafs al-Shaibani told us, Abdullah bin Wahb told us, he said Huyay bin Abdullah told me, on the authority of Abu Abd al-Rahman al-Hubbali, on the authority of Abu Ayyub, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: Whoever separates a mother from her son, Allah will separate him from his loved ones on the Day of Resurrection. Hassan Gharib

ع T الوزن والكيل

T weight and measure

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْيَحْصُبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ الْمَازِنِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ

Hisham bin Ammar told us, Ismail bin Ayash told us, Muhammad bin Abd al-Rahman al-Yahsabi told us, on the authority of Abdullah bin Bisr al-Mazni, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "Keep your food, so that it may be blessed for you."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا فَأَتَى عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جَابِرٌ فَقُلْتُ نَعَمْ قَالَ مَا شَأْنُكَ قُلْتُ أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ ثُمَّ قَالَ ارْكَبْ فَرَكِبْتُ فَلَقَدْ رَأَيْتُهُ أَكُفُّهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَزَوَّجْتَ قُلْتُ نَعَمْ قَالَ بِكْرًا أَمْ ثَيِّبًا قُلْتُ بَلْ ثَيِّبًا قَالَ أَفَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ قُلْتُ إِنَّ لِي أَخَوَاتٍ فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ قَالَ أَمَّا إِنَّكَ قَادِمٌ فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ ثُمَّ قَالَ أَتَبِيعُ جَمَلَكَ قُلْتُ نَعَمْ فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ ثُمَّ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلِي وَقَدِمْتُ بِالْغَدَاةِ فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ قَالَ أَالْآنَ قَدِمْتَ قُلْتُ نَعَمْ قَالَ فَدَعْ جَمَلَكَ فَادْخُلْ فَصَلِّ رَكْعَتَيْنِ فَدَخَلْتُ فَصَلَّيْتُ فَأَمَرَ بِلَالًا أَنْ يَزِنَ لَهُ أُوقِيَّةً فَوَزَنَ لِي بِلَالٌ فَأَرْجَحَ لِي فِي الْمِيزَانِ فَانْطَلَقْتُ حَتَّى وَلَّيْتُ فَقَالَ ادْعُ لِي جَابِرًا قُلْتُ الْآنَ يَرُدُّ عَلَيَّ الْجَمَلَ وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ قَالَ خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ

Muhammad bin Bashar told us, Abdul Wahhab told us, Ubaidullah told us, on the authority of Wahb bin Kisan, on the authority of Jabir bin Abdullah, may Allah be pleased with them both, he said: I was with the Prophet, may Allah's prayers and peace be upon him, in a campaign, so my camel slowed me down and was conscious, then the Prophet, may Allah's prayers and peace be upon him, came to me. I said, "Slow down on my camel, conscious," so I lagged behind, and he went down to pierce him with his broom, then he said, "Ride," so I rode, and I saw him holding him back from the Messenger of Allah, may Allah bless him and grant him peace, and he said, "I got married." He said: Either you are coming, so if you come, then the bag is the bag, then he said: I will sell your camel. Bilal had to weigh an ounce for him, so Bilal weighed it for me, so he tipped it for me in the scales, so I set out until I was in charge, so he said, "Call Jabir for me." I said, "Now he will return the camel to me, and there was nothing more hateful to me than him." He said, "Take your camel, and you have its price."

حَدَّثَنَا هَنَّادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ فَجَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاوَمَنَا بِسَرَاوِيلَ وَعِنْدِي وَزَّانٌ يَزِنُ بِالْأَجْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْوَزَّانِ زِنْ وَأَرْجِحْ

قَالَ وَفِي الْبَاب عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ سُوَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَهْلُ الْعِلْمِ يَسْتَحِبُّونَ الرُّجْحَانَ فِي الْوَزْنِ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكٍ فَقَالَ عَنْ أَبِي صَفْوَانَ وَذَكَرَ الْحَدِيثَ

Hanad and Mahmoud bin Ghailan told us, they said Wakee’ told us on the authority of Sufyan on the authority of Sammak bin Harb on the authority of Suwayd bin Qais who said he and Mukhrafa al-Abdi brought linen from Hajar, so the Prophet, may Allah’s prayers and peace be upon him, came to us and bargained for trousers. On the authority of Jabir and Abu Hurairah, Abu Issa said the hadeeth of Suwayd is a good and saheeh hadeeth, and the people of knowledge prefer preference in weight, and Shu’bah narrated this hadith on the authority of Sammak, so he said on the authority of Abi Safwan

حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنٍ مِنْ الْيَهُودِ يُقَالُ لَهُمْ بَنُو قَيْنُقَاعَ فَأَبِيعُهُ بِرِبْحٍ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عُثْمَانُ إِذَا اشْتَرَيْتَ فَاكْتَلْ وَإِذَا بِعْتَ فَكِلْ حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ حَدَّثَنَا ابْنُ لَهِيعَةَ حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ مِثْلَهُ

Abu Saeed, the freed slave of Banu Hashim, told us, Abdullah bin Lahia told us, Musa bin Wardan told us, he said: I heard Saeed bin Al-Musayyib say, I heard Uthman, may Allah be pleased with him, preaching on the pulpit, and he said: I used to buy dates from the belly of the Jews called Banu Qaynuqa’, so I sell them at a profit, and that reached the Messenger of Allah, may Allah bless him and grant him peace He said, O Othman, if you buy, then collect, and if you sell, then eat. Yahya bin Ishaq told us, Ibn Lahia told us, Musa bin Wardan told us, on the authority of Saeed bin Al-Musayyib, on the authority of Othman bin Affan, may Allah be pleased with him, and he mentioned the same.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُدًّا وَثُلُثًا بِمُدِّكُمْ الْيَوْمَ فَزِيدَ فِيهِ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

Othman bin Abi Shaybah told us, Al-Qasim bin Malik Al-Muzani told us, Al-Jaeed bin Abd Al-Rahman told us, on the authority of Al-Sayeb bin Yazid, he said that during the time of the Prophet, may Allah’s prayers and peace be upon him, the Saa’ was one and a third as long as you today, so it was increased during the time of Omar bin Abdul Aziz

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ حَنْظَلَةَ عَنْ طَاوُسٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ

Ahmed bin Suleiman informed us, he said: Abu Naeem told us, he said: Sufyan told us, on the authority of Handhalah, on the authority of Taus, on the authority of Ibn Omar, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: The measure is the measure of the people of Medina, and the weight is the weight of the people of Makkah

ع T بيع الفضولي

T sale inquisitive

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ عُرْوَةَ الْبَارِقِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ دِينَارًا يَشْتَرِي لَهُ شَاةً فَاشْتَرَى لَهُ شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدِينَارٍ وَشَاةٍ فَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ قَالَ فَكَانَ لَوْ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ عَنْ الزُّبَيْرِ بْنِ الْخِرِّيتِ عَنْ أَبِي لَبِيدٍ لِمَازَةُ بْنِ زَبَّارٍ عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ الْبَارِقِيِّ قَالَ قَدِمَ جَلَبٌ فَأَعْطَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا فَذَكَرَ نَحْوَهُ

Abu Bakr bin Abi Shaybah told us, Sufyan bin Uyaynah told us, on the authority of Shabib bin Gharqada, on the authority of Urwa Al-Barqi, that the Prophet, may Allah’s prayers and peace be upon him, gave him a dinar to buy him a sheep, so he bought him two sheep, so he sold one of them for a dinar. He said, “If he had bought soil, he would have profited from it.” Ahmad bin Saeed al-Darimi told us, Haban bin Hilal told us, Saeed bin Zaid told us, according to al-Zubayr bin al-Kharit, according to Abu Labeed, Lamazah bin Zubaar, according to Urwa bin Abi al-Jaad al-Barqi, he said, “He came to bring gold, and the Prophet, may Allah’s prayers and peace be upon him, gave me a dinar, and he mentioned something like it.”

ع T عنوان | أبواب السلم والقرض والدتي وما ينبغي ذلك

T address | The doors of peace and loan my mother and what should be

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَالنَّاسُ يُسْلِفُونَ فِي الثَّمَرِ الْعَامَ وَالْعَامَيْنِ أَوْ قَالَ عَامَيْنِ أَوْ ثَلَاثَةً شَكَّ إِسْمَاعِيلُ فَقَالَ مَنْ سَلَّفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا إِسْمَاعِيلُ عَنْ ابْنِ أَبِي نَجِيحٍ بِهَذَا فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ

Amr bin Zarara told us Ismail bin Aliya told us Ibn Abi Najih told us on the authority of Abdullah bin Katheer on the authority of Abi Al-Minhal on the authority of Ibn Abbas, may Allah be pleased with them both, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, came to Medina and people were making advances for the fruits of the year and two years or he said two or three years. Advance in dates, let him advance in a known measure and a known weight Muhammad

told us Ismail told us on the authority of Ibn Abi Najih with this in a known measure and a known weight

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ قَالَ أَرْسَلَنِي أَبُو بُرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَّادٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى فَسَأَلْتُهُمَا عَنْ السَّلَفِ فَقَالَا كُنَّا نُصِيبُ الْمَغَانِمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّأْمِ فَنُسْلِفُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ إِلَى أَجَلٍ مُسَمًّى قَالَ قُلْتُ أَكَانَ لَهُمْ زَرْعٌ أَوْ لَمْ يَكُنْ لَهُمْ زَرْعٌ قَالَا مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ

Muhammad bin Muqatil told us, Abdullah told us, Sufyan told us, on the authority of Sulayman al-Shaibani, on the authority of Muhammad bin Abi Mujalid, he said, Abu Burdah and Abdullah bin Shaddad sent me to Abd al-Rahman bin Abzi and Abdullah bin Abi Awfa, so I asked them about the predecessors, and they said that we were the share of the spoils with the Messenger of Allah, may Allah bless him and grant him peace, and it was Nabataeans from the Levant come to us, and we advance them in wheat, barley, and raisins for a fixed term.

ع T من فضل القرض والدين

T out of credit and debt favor

عن عبدالله بن مسعود منْ أقرضَ اللهَ مرتينِ كانَ له مثلُ أجرِ أحَدِهما لو تصَدَّقَ بهِ

On the authority of Abdullah bin Masoud, whoever lends to Allah twice, he will have the same reward as one of them, if he gave it in alms

ع T جواز الزيادة على القرض عند الوفاء

T Permissibility to increase the loan upon fulfillment

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ لِرَجُلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِنٌّ مِنْ الْإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ أَعْطُوهُ فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلَّا سِنًّا فَوْقَهَا فَقَالَ أَعْطُوهُ فَقَالَ أَوْفَيْتَنِي أَوْفَى اللَّهُ بِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً

Abu Naim told us, Sufyan told us, on the authority of Salama bin Kahil, on the authority of Abu Salamah, on the authority of Abu Hurairah, may Allah be pleased with him, he said: A man had a camel tooth on the Prophet, may Allah bless him and grant him peace, and he came to him for a fee, so he said give him a tooth. The Prophet, may Allah’s prayers and peace be upon him, is that the best of you is the best of you

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ لَمْ أَجِدْ فِيهَا إِلَّا خِيَارًا رَبَاعِيًا فَقَالَ أَعْطِهِ إِيَّاهُ إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ فَإِنَّ خَيْرَ عِبَادِ اللَّهِ أَحْسَنُهُمْ قَضَاءً

Abu al-Tahir Ahmad ibn Amr ibn Sarh told us Ibn Wahb told us on the authority of Malik ibn Anas on the authority of Zaid ibn Aslam on the authority of Ata ibn Yasar on the authority of Abi Rafi’ that the Messenger of Allah, may Allah’s prayers and peace be upon him, borrowed from a man in advance, and one of the camels of alms came to him, so he commanded Abu Rafi’ that the man should pay it in advance So Abu Rafi’ went back to him and said, “I did not find anything in it except for a quadruple option.” He said, “Give it to him. The best of people is the best of them to judge. The Messenger of Allah, may Allah’s prayers and peace be upon him, is a virgin like him, except that he said, “The best of Allah’s worshippers is the best of them in judgment.”

ع T معاملة الله تعالي المستدين حسب نيته

T Allah Almighty's treatment of debtors according to his intention

من أخذ أموال الناس يريد أداءها أدي الله عنه، ومن أخذها يريد إتلافها أتلفه الله عز وجل

Whoever takes people’s money with the intention of paying it back, Allah will pay it back on his behalf, and whoever takes it with the intention of destroying it, Allah Almighty will destroy him.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ

Abd al-Aziz bin Abdullah al-Awaisi told us, Sulayman bin Bilal told us, on the authority of Thawr bin Zaid, on the authority of Abu al-Ghaith, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: Whoever takes people’s money, intending to pay it back, Allah pays for it, and whoever takes it intends to destroy it, Allah will destroy him.

ع T خطر من مات وعليه دين لم يقضه

T is the danger of someone who died and owed a debt that he did not pay

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ

Mahmoud bin Ghailan told us, Abu Osama told us, on the authority of Zakariyya bin Abi Zaida, on the authority of Saad bin Ibrahim, on the authority of Abi Salamah, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said the soul of a believer is attached to his debt until it is paid off on his behalf

أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومَسِيُّ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَنْبَأَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي عَلَى رَجُلٍ عَلَيْهِ دَيْنٌ فَأُتِيَ بِمَيْتٍ فَسَأَلَ أَعَلَيْهِ دَيْنٌ قَالُوا نَعَمْ عَلَيْهِ دِينَارَانِ قَالَ صَلُّوا عَلَى صَاحِبِكُمْ قَالَ أَبُو قَتَادَةَ هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ فَصَلَّى عَلَيْهِ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ دَيْنًا فَعَلَيَّ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ

Noah bin Habib al-Qumsi told us, he said, Abd al-Razzaq told us, he said, our prophet Muammar, on the authority of al-Zuhri, on the authority of Abu Salamah, on the authority of Jaber, he said: The Prophet, may Allah's prayers and peace be upon him, did not pray for a man who owed a debt. O Messenger of Allah, so he prayed for him, and when Allah gave victory to His Messenger, may Allah's prayers and peace be upon him, he said, "I am closer to every believer than his own self.

ع T الاستعاذة من الدين

T seek refuge from religion

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ حَدَّثَنَا بَقِيَّةُ حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي صَلَاتِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْمَأْثَمِ وَالْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنْ الْمَغْرَمِ فَقَالَ إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ

Amr bin Othman told us, Baqiyah told us, Shuaib told us on the authority of Al-Zuhri on the authority of Urwah that Aisha told him that the Messenger of Allah, may Allah's prayers and peace be upon him, used to supplicate in his prayers, O Allah, I seek refuge in You from the torment of the grave, and I seek refuge in You from the trial of the Antichrist, and I seek refuge in You from the trials of life and death, O Allah, I seek refuge in You from The debtor and the debtor. Someone said to him: What do you seek refuge with most from the debtor? He said: If a man is fined, he tells a lie and makes a promise, then he breaks it.

ع T فضل إنظار المعسر أو الوضع عنه

T Preference for the attention of the insolvent or the situation on his behalf

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ قَالَ وَفِي الْبَاب عَنْ أَبِي الْيَسَرِ وَأَبِي قَتَادَةَ وَحُذَيْفَةَ وَابْنِ مَسْعُودٍ وَعُبَادَةَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Abu Kuraib told us, Ishaq bin Suleiman al-Razi narrated to us, on the authority of Dawood bin Qais, on the authority of Zaid bin Aslam, on the authority of Abi Salih, on the authority of Abu Huraira, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever looks after an insolvent or places for him Allah's shadow on the Day of Resurrection under the shade of His throne on the Day when there is no shadow but His. The chapter on the authority of Abu al-Yusr, Abu Qatadah, Hudhayfah, Ibn Mas`ud, Ubadah and Jabir. Abu Issa said the hadith of Abu Hurayrah is a good, sahih, gharib hadith from this route.

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوجَدْ لَهُ مِنْ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ رَجُلًا مُوسِرًا وَكَانَ يُخَالِطُ النَّاسَ وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنْ الْمُعْسِرِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْيَسَرِ كَعْبُ بْنُ عَمْرٍو

Hanad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Shaqiq, on the authority of Abu Masoud, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: A man from those before you was brought to account, and nothing good was found for him except that he was a well-to-do man and he used to mix with people and he would order his worshippers to forgive those who were in difficulty. We are more deserving of that than him. They overlooked him. Abu Issa said this is a good and authentic hadith. Abu Al-Yusr is Ka'b bin Amr

ع T استحباب وضع بعض الدين

The desirability of putting some debt

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ يَا كَعْبُ فَقَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ فَأَشَارَ لَهُ بِيَدِهِ أَنْ ضَعْ الشَّطْرَ مِنْ دَيْنِكَ قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُمْ فَاقْضِهِ

Ahmad ibn Salih told us Ibn Wahb told me Yunus told me on the authority of Ibn Shihab that Abdullah ibn Ka'b ibn Malik told me that Ka'b ibn Malik told him that he had taken a debt from Ibn Abi Hadrad during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, in the mosque,

so their voices rose until the Messenger of Allah, may Allah’s prayers and peace be upon him, heard them When he was in his house, the Messenger of Allah, may Allah’s prayers and peace be upon him, went out to them until he uncovered the curtain of his room and called Ka’b bin Malik and said, “O Ka’b.” He said, “At your service, O Messenger of Allah.” Then he indicated to him with his hand to put half of your religion. Ka’b said, “You have done it, O Messenger of Allah.” Conquer it

ع T تحريم المماطلة فى أداء الدين مع الوجد

T Prohibition of procrastination in the performance of debt with the presence

حَدَّثَنَا يَحْيَى عَنْ مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ

Yahya related to us on the authority of Malik on the authority of Abi al-Zinad on the authority of al-Araj on the authority of Abu Huraira that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: The demand of a rich man is unjust.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالَا حَدَّثَنَا وَكِيعٌ حَدَّثَنَا وَبْرُ بْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ مَيْمُونِ بْنِ مُسَيْكَةَ قَالَ وَكِيعٌ وَأَثْنَى عَلَيْهِ خَيْرًا عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ قَالَ عَلِيٌّ الطَّنَافِسِيُّ يَعْنِي عِرْضَهُ شِكَايَتَهُ وَعُقُوبَتَهُ سِجْنَهُ

Abu Bakr bin Abi Shaybah and Ali bin Muhammad told us, they said: Waki` narrated to us, Wabar bin Abi Dalila Al-Taifi narrated to me, Muhammad bin Maimoon bin Masika told me, he said Waki`, and praised him well, on the authority of Amr bin Al-Sharid, on the authority of his father, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said to me the one who finds his honor and his punishment is permissible. Al-Tanafsi means offering him a complaint and his punishment is imprisonment

ع T باب الحوالة

The transfer door

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ

Abdullah bin Yusuf told us, Malik told us, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: The request of a rich man is unjust, so if one of you follows a millionaire, let him follow

ع T باب الرهن

The foreclosure door

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْأَعْمَشُ قَالَ تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَمِ فَقَالَ حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ

Mualla bin Asad told us, Abdul Wahid told us, Al-A’mash told us, he said, “We discussed with Ibrahim the pledge for peace.” Al-Aswad told me on the authority of Aisha, may Allah be pleased with her, that the Prophet, may Allah’s prayers and peace be upon him, bought food from a Jew on credit and pledged an iron shield to him.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا زَكَرِيَّاءُ عَنْ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ

Muhammad bin Muqatil told us, Abdullah told us, Zakaria told us, on the authority of Al-Sha’bi, on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: The mortgage is to be ridden at its expense if it is mortgaged, and milk of pearls is drunk at its expense if it is mortgaged, and the one who rides and drinks is the expense

ع T باب الإفلاس والتحجير على السفيه وبيان علامة الرشد والبلوغ

T The chapter on bankruptcy and interdiction against the foolish and indicating the sign of majority and adulthood

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ح و حَدَّثَنَا النُّفَيْلِيُّ حَدَّثَنَا زُهَيْرٌ الْمَعْنَى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ أَفْلَسَ فَأَدْرَكَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ

Abdullah bin Maslama told us on the authority of Malik H, and Al-Nafili told us, Zuhair Al-Ma’ani told us, on the authority of Yahya bin Saeed, on the authority of Abu Bakr bin Muhammad bin Amr bin Hazm, on the authority of Omar bin Abdul Aziz, on the authority of Abi Bakr bin Abdul Rahman, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said Imma A man went bankrupt, so the man realizes his belongings in his own right, so he has more right to it than anyone else

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا شَبَابَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا عَلَيْهِ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ يَعْنِي الْغُرَمَاءَ

Abu Bakr bin Abi Shaybah told us, Shababa told us, Al-Layth bin Sa'd told us, on the authority of Bakir bin Abdullah bin Al-Ashaj, on the authority of Ayyadh bin Abdullah bin Sa'd, on the authority of Abu Sa'id Al-Khudri, he said, "A man was injured during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, because of the fruits he bought, and his debt increased, so the Messenger of Allah, may Allah bless him and grant him peace, said, You gave alms to him, so the people gave alms to him, but that did not amount to the fulfillment of his debt. Then the Messenger of Allah, may Allah's prayers and peace be upon him, said: Take what you find, and you have nothing but that, meaning creditors.

حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَجُلًا كَانَ فِي عُقْدَتِهِ ضَعْفٌ وَكَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ فَدَعَاهُ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَهَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَا أَصْبِرُ عَنْ الْبَيْعِ فَقَالَ إِذَا بَايَعْتَ فَقُلْ هَاءَ وَهَاءَ وَلَا خِلَابَةَ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا الْحَجْرُ عَلَى الرَّجُلِ الْحُرِّ فِي الْبَيْعِ وَالشِّرَاءِ إِذَا كَانَ ضَعِيفَ الْعَقْلِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَلَمْ يَرَ بَعْضُهُمْ أَنْ يُحْجَرَ عَلَى الْحُرِّ الْبَالِغِ

Yusuf ibn Hammad al-Basri told us Abd al-Ala ibn Abd al-Ala told us on the authority of Saeed on the authority of Qatadah on the authority of Anas that a man had weakness in his knot and he used to swear allegiance and that his family came to the Prophet, may Allah's prayers and peace be upon him, and they said, "O Messenger of Allah, quarantine him." By Allah, I do not have the patience to sell, so he said, "If you sell, then say 'Ha', 'Ha', and 'No'." Abu Issa said, "In the section on the authority of Ibn Omar, and the hadeeth of Anas is a good, saheeh, strange hadeeth. This hadeeth is acted upon by some of the people of knowledge, and they said that the stone is imposed on the free man in buying and selling if he is weak of mind, which is a saying." Ahmed and Isaac did not see some of them to be quarantined on the adult heat

أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنْ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنْ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يُفِيقَ

Ya'qub ibn Ibrahim told us, he said Abd al-Rahman ibn Mahdi told us, he said Hammad ibn Salamah told us on the authority of Hammad on the authority of Ibrahim on the authority of al-Aswad on the authority of Aisha on the authority of the Prophet, may Allah's prayers and peace be upon him, he said the pen was lifted from three: about the sleeping person until he wakes up, about the young person until he grows up, and about the insane until he becomes sane or wakes up

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ فَلَمْ يُجِزْهُ وَعُرِضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَهُ

Ahmad bin Hanbal told us, Yahya told us, on the authority of Ubayd Allah, Nafi' told me on the authority of Ibn Omar, that the Prophet, may Allah's prayers and peace be upon him, presented it on Uhud when he was fourteen years old, but he did not permit it, and he showed it on the Battle of the Trench when he was fifteen years old, so he permitted it

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ أَنَّ عَائِشَةَ نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ فَرَأَتْ بَنَاتٍ لَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ وَفِي حُجْرَتِي جَارِيَةٌ فَأَلْقَى لِي حَقْوَهُ وَقَالَ لِي شُقِّيهِ بِشُقَّتَيْنِ فَأَعْطِي هَذِهِ نِصْفًا وَالْفَتَاةَ الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا فَإِنِّي لَا أَرَاهَا إِلَّا قَدْ حَاضَتْ أَوْ لَا أُرَاهُمَا إِلَّا قَدْ حَاضَتَا قَالَ أَبُو دَاوُد وَكَذَلِكَ رَوَاهُ هِشَامٌ عَنْ ابْنِ سِيرِينَ

Muhammad bin Ubaid told us, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Muhammad, that Aisha came down to Safiyyah, Umm Talha al-Talhat, and she had daughters for her. Half, because I do not see her until she has menstruated, or I do not see them except when she has menstruated. Abu Dawud said, and Hisham also narrated it on the authority of Ibn Sirin.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ عُرِضْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ فَخُلِّيَ سَبِيلِي حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ

Abu Bakr bin Abi Shaybah and Ali bin Muhammad told us, they said Wakee' narrated to us on the authority of Sufyan on the authority of Abd al-Malik bin Umair, he said I heard Atiya al-Qurazi say we were presented to the Messenger of Allah, may Allah's prayers and peace be upon him, on the day of Qurayzah, so whoever sprouted was killed, and whoever did not sprout let him go, so I was among those who did not sprout, so let me go. Tell us Muhammad bin Al-Sabah told us Sufyan bin Uyaynah on the authority of Abd al-Malik bin Umair, he said: I heard Atiya al-Qurazi saying, "So here I am with you."

ع T الشركة والوكالة

T company and agency

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَتْ الْأَنْصَارُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ قَالَ لَا فَقَالُوا تَكْفُونَا الْمَئُونَةَ وَنَشْرَكْكُمْ فِي الثَّمَرَةِ قَالُوا سَمِعْنَا وَأَطَعْنَا

Al-Hakam bin Nafeh told us, Shuaib told us, Abu Al-Zinad told us, on the authority of Al-Araj, on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Ansar said to the Prophet, may Allah’s prayers and peace be upon him, “I swear between us and our brothers the date palms.” He said, “No.”

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ

Muhammad bin Al-Ala told us, Hammad bin Osama told us, on the authority of Buraid, on the authority of Abu Burdah, on the authority of Abu Musa, he said that the Prophet, may Allah’s prayers and peace be upon him, said that if the Ash’aris became widowed in the battle, or if the food of their children became scarce in Medina, they would gather what they had in one cloth and then divide it among them in one container in an equal way, so they are from me And I am one of them

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِهِ أَنْتَ

Qutayba bin Saeed told us, Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Abi Al-Khair, on the authority of Uqba bin Aamer, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, gave him sheep to divide among his companions as sacrifices.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ حَفِظْنَاهُ مِنْ فِي الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ قَالَا كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ رَجُلٌ فَقَالَ أَنْشُدُكَ اللَّهَ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ فَقَالَ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأْذَنْ لِي قَالَ قُلْ قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ ثُمَّ سَأَلْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ وَعَلَى امْرَأَتِهِ الرَّجْمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ جَلَّ ذِكْرُهُ الْمِائَةُ شَاةٍ وَالْخَادِمُ رَدٌّ عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمْهَا فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا قُلْتُ لِسُفْيَانَ لَمْ يَقُلْ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَقَالَ الشَّكُّ فِيهَا مِنْ الزُّهْرِيِّ فَرُبَّمَا قُلْتُهَا وَرُبَّمَا سَكَتُّ

Ali bin Abdullah told us, Sufyan told us, he said: We memorized it from Al-Zuhri. Allah and give me permission, he said, say, he said that my son was abusive for this, he committed adultery with his wife, so I ransomed him with one hundred sheep and a worshipper, then I asked men of knowledge, and they told me that my son had to be one hundred floggings and a year's banishment, and his wife had to be stoned. He reminded him of a hundred sheep, and the worshipper replied to you and your son a hundred floggings and a year of banishment. Then, O Anis, this woman, if she confesses, stone her, and tomorrow she confesses, so she confesses, and he stoned her.

ع T مشروعية العارية ووجوب ضمانها على المستعير

The legality of the thing borrowed and the obligation to guarantee it on the borrower

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ حَدَّثَنِي أَبِي قَالَ دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَعَلَيْهَا دِرْعُ قِطْرٍ ثَمَنُ خَمْسَةِ دَرَاهِمَ فَقَالَتْ ارْفَعْ بَصَرَكَ إِلَى جَارِيَتِي انْظُرْ إِلَيْهَا فَإِنَّهَا تُزْهَى أَنْ تَلْبَسَهُ فِي الْبَيْتِ وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا كَانَتْ امْرَأَةٌ تُقَيَّنُ بِالْمَدِينَةِ إِلَّا أَرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ

Abu Naim told us, Abd al-Wahid ibn Ayman told us, he said, my father told me, he said, “I entered upon Aisha, may Allah be pleased with her, and she had a shield of Qatar worth five dirhams on her. There was no woman of faith in the city but she sent me to borrow it

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ فَزَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا

Muhammad bin Bashar told us, Ghandar told us, Shu’bah told us, I heard Qatada on the authority of Anas bin Malik, may Allah be pleased with him, he said: There was panic in Medina, so the Prophet, may Allah’s prayers and peace be upon him, borrowed a mare of ours called Mandoub, and he said: What we saw of fear, even if we found it for the sea

- عن جابر بن عبدالله: ثمَّ بعَثَ رسولُ اللهِ ﷺ إلى صَفْوانَ بنَ أُمَيَّةَ، فسأَلَه أَدْراعًا مِئةَ دِرعٍ، وما يُصلِحُها مِن عِدَّتِها، فقال: أَغَصْبًا يا محمَّدُ؟ قال: بلْ عاريةٌ مَضْمونةٌ حتى نؤَدِّيَها إليك ثمَّ خرَجَ رسولُ اللهِ ﷺ سائرًا

- On the authority of Jabir bin Abdullah: Then the Messenger of Allah, may Allah’s prayers and peace be upon him, sent to Safwan bin Umayyah, and asked him for 100 shields of armor, and what would be suitable for it from its equipment, and he said: Were we forced, O Muhammad? He said: Rather, it is a guaranteed loan until we give it to you. Then the Messenger of Allah, may Allah’s prayers and peace be upon him, went out walking

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَهَنَّادٌ قَالَا حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللَّهِ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ لَا تُنْفِقُ امْرَأَةٌ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامَ قَالَ ذَلِكَ أَفْضَلُ أَمْوَالِنَا ثُمَّ قَالَ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيمُ غَارِمٌ
Ali bin Hajar and Hanad told us, they said, Ismail bin Ayash told us, Sharhabeel bin Muslim al-Khawlani told us, on the authority of Abu Umamah al-Bahili, he said I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say in his sermon in the year of the farewell pilgrimage that Allah has given everyone who has a right his right. Allah, and whoever claimed to belong to other than his father, or belonged to other than his masters, then he shall bear the curse of Allah that follows until the Day of Resurrection. A woman does not spend from her husband's house except with her husband's permission. It was said, O Messenger of Allah, not even food. He said that is the best of our wealth.

ع T مشروعية الوديعة

The legality of the deposit
حَدَّثَنَا أَبُو كَامِلٍ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ حَدَّثَنَا حُمَيْدٌ يَعْنِي الطَّوِيلَ عَنْ يُوسُفَ بْنِ مَاهَكَ الْمَكِّيِّ قَالَ كُنْتُ أَكْتُبُ لِفُلَانٍ نَفَقَةَ أَيْتَامٍ كَانَ وَلِيَّهُمْ فَغَالَطُوهُ بِأَلْفِ دِرْهَمٍ فَأَدَّاهَا إِلَيْهِمْ فَأَدْرَكْتُ لَهُمْ مِنْ مَالِهِمْ مِثْلَيْهَا قَالَ قُلْتُ أَقْبِضُ الْأَلْفَ الَّذِي ذَهَبُوا بِهِ مِنْكَ قَالَ لَا حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ
Abu Kamel told us that Yazid bin Zurai' narrated to them. Hamid, meaning Al-Taweel, narrated to us on the authority of Yusuf bin Mahik Al-Makki. Allah, may Allah's prayers and peace be upon him, says: Return the trust to him who entrusts you, and do not betray him who betrays you

ع T باب الشفعة

T the door of pre-emption
حَدَّثَنَا يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ بَيْنَ الشُّرَكَاءِ فَإِذَا وَقَعَتْ الْحُدُودُ بَيْنَهُمْ فَلَا شُفْعَةَ فِيهِ
Yahya related to us on the authority of Malik on the authority of Ibn Shihab on the authority of Said ibn al-Musayyib on the authority of Abu Salamah ibn Abd al-Rahman ibn Awf that the Messenger of Allah, may Allah's prayers and peace be upon him, decreed preemption for what was not divided between the partners.
و حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشُّفْعَةُ فِي كُلِّ شِرْكٍ فِي أَرْضٍ أَوْ رَبْعٍ أَوْ حَائِطٍ لَا يَصْلُحُ أَنْ يَبِيعَ حَتَّى يَعْرِضَ عَلَى شَرِيكِهِ فَيَأْخُذَ أَوْ يَدَعَ فَإِنْ أَبَى فَشَرِيكُهُ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ
And Abu al-Taher told me, Ibn Wahb told us on the authority of Ibn Jurayj that Abu al-Zubayr told him that he heard Jabir bin Abdullah saying: The Messenger of Allah, may Allah's prayers and peace be upon him, said preemption is in every polytheism of land, quarter, or wall. If he refuses, his partner has more right to him until he gives him permission
حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهُ شَرِيكٌ فِي حَائِطٍ فَلَا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرِضَهُ عَلَى شَرِيكِهِ
Ali bin Khashram told us, Issa bin Yunus told us, on the authority of Saeed, on the authority of Qatada, on the authority of Suleiman Al-Yashkari, on the authority of Jabir bin Abdullah, that the Prophet of Allah, may Allah's prayers and peace be upon him, said: Whoever has a partner in a wall, he should not sell his share of that until he offers it to his partner
أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِي كُلِّ شِرْكٍ لَمْ يُقْسَمْ رَبْعَةٍ أَوْ حَائِطٍ لَا يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ فَإِنْ بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ قِيلَ لِأَبِي مُحَمَّدٍ تَقُولُ بِهَذَا قَالَ نَعَمْ
Muhammad bin Al-Ala told us, Abdullah bin Idris told us, on the authority of Ibn Juraij, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, judged by preemption in every polytheism that was not divided by a quarter or a wall, and it is not permissible for him to sell until he authorizes his partner. And he did not authorize him, so he is more deserving of him. It was said to Abu Muhammad, "You say this." He said, "Yes."
حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ يُنْتَظَرُ بِهَا وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقُهُمَا وَاحِدًا
Ahmed bin Hanbal told us, Hashim told us, Abd al-Malik told us, on the authority of Ata, on the authority of Jabir bin Abdullah, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: The neighbor has more right to his neighbor's intercession, and he is waiting for it, even if he is absent, if their path is the same

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ أَوْ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ أَوْ عَنْهُمَا جَمِيعًا عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُسِّمَتْ الْأَرْضُ وَحُدَّتْ فَلَا شُفْعَةَ فِيهَا
Muhammad bin Yahya bin Faris told us, Al-Hassan bin Al-Rabee narrated to us, Ibn Idris narrated to us, according to Ibn Juraij, according to Ibn Shihab Al-Zuhri, according to Abu Salamah, or Saeed bin Al-Musayyib, or both of them, according to Abu Hurairah.

ع T غرز الخشب فى دار الجار

T Wood stitches in the neighbor's house
و حَدَّثَنِي مَالِك عَنْ ابْنِ شِهَابٍ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعُ أَحَدُكُمْ جَارَهُ خَشَبَةً يَغْرِزُهَا فِي جِدَارِهِ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لَأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ
Malik related to me on the authority of Ibn Shihab on the authority of al-Araj on the authority of Abu Hurayrah that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "None of you should prevent his neighbor from sticking a piece of wood into his wall." Then Abu Hurayrah says, "Why do I see you turning away from it?

ع T باب الغصب والمظالم

The chapter on usurpation and grievances
حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ وَهُوَ جَدُّهُ أَبُو أُمِّهِ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النُّهْبَى وَالْمُثْلَةِ
Adam bin Abi Ayas told us, Shu'bah told us, Uday bin Thabit told us, I heard Abdullah bin Yazid Al-Ansari, who was his grandfather on his mother's father, saying that the Prophet, may Allah bless him and grant him peace, forbade looting and mutilation
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا حُمَيْدٌ وَهُوَ الطَّوِيلُ قَالَ حَدَّثَ الْحَسَنُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ وَمَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ أَنَسٍ وَأَبِي رَيْحَانَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَمُعَاوِيَةَ وَأَبِي هُرَيْرَةَ وَوَائِلِ بْنِ حُجْرٍ
Muhammad ibn Abd al-Malik ibn Abi al-Shawareb told us, Bashr ibn al-Mufaddal told us, Hamid told us, and he is al-Taweel, he said al-Hassan narrated on the authority of Imran ibn Husayn on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "There is no flogging, no impurity, and no slander in Islam. He said: On the authority of Anas, Abu Rihana, Ibn Umar, Jabir, Muawiyah, Abu Hurairah and Wail bin Hajar.

ع T إثم غصب أرض غيره

A sin by usurping someone else's land
حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اقْتَطَعَ شِبْرًا مِنْ الْأَرْضِ ظُلْمًا طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ
Yahya bin Ayyub, Qutaybah bin Saeed and Ali bin Hajar told us, they said Ismael, who is Ibn Jaafar, narrated to us, on the authority of Al-Ala bin Abd al-Rahman, on the authority of Abbas bin Sahl bin Saad Al-Saadi, on the authority of Saeed bin Zaid bin Amr bin Nufail, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: He who unjustly takes an inch from the land Allah encircled him on the Day of Resurrection from seven lands
حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ مِنْ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ
Muslim bin Ibrahim told us Abdullah bin Al-Mubarak told us Musa bin Uqba told us on the authority of Salim on the authority of his father, may Allah be pleased with him, he said the Prophet, may Allah's prayers and peace be upon him, said: Whoever takes something from the earth unjustly, will be swallowed up by seven earths on the Day of Resurrection

ع T الحث على التحلل من المظالم

T induce a decomposition of grievances
حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ قَالَ أَبُو عَبْد اللَّهِ قَالَ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ إِنَّمَا سُمِّيَ الْمَقْبُرِيَّ لِأَنَّهُ كَانَ نَزَلَ نَاحِيَةَ الْمَقَابِرِ قَالَ أَبُو عَبْد اللَّهِ وَسَعِيدٌ الْمَقْبُرِيُّ هُوَ مَوْلَى بَنِي لَيْثٍ وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ وَاسْمُ أَبِي سَعِيدٍ كَيْسَانُ
Adam bin Abi Ayas told us, Ibn Abi Dheeb told us, Saeed al-Maqbri told us on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever has wronged his brother regarding his honor or something, let him seek his forgiveness today before there is no dinar or dirham if he has a good deed. It was taken from him according to his wrongdoing, and if he did not have good deeds, he was taken from the bad deeds of his owner and carried on him. Abu Abdullah said. two bags

ع T قصاص المظالم يوم القيامة

T retribution for grievances on the Day of Resurrection

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا خَلَصَ الْمُؤْمِنُونَ مِنْ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نُقُّوا وَهُذِّبُوا أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ بِمَسْكَنِهِ فِي الْجَنَّةِ أَدَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا وَقَالَ يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ

Ishaq bin Ibrahim told us, Muadh bin Hisham told me, my father told me, on the authority of Qatadah, on the authority of Abi Al-Mutawakkil Al-Naji, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, he said, “If the believers are saved from Hell, they will be locked up in a bridge between Heaven and Hell, so they will settle grievances that were between them in this world until they are purified.” And polite, permission for them to enter Paradise, for by the One in Whose hand Muhammad’s soul is, one of them will have his abode in Paradise, indicating his abode in this world. Yunus bin Muhammad said: Shayban told us on the authority of Qatada, Abu Al-Mutawakkil told us

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ

Abdullah bin Maslama bin Qaanab told us, Dawood, meaning Ibn Qais, told us on the authority of Ubaid Allah bin Miqsam on the authority of Jaber bin Abdullah that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Beware of oppression, for oppression is darkness on the Day of Resurrection, and beware of stinginess, for stinginess destroyed those who were before you, causing them to shed their blood.” And they took their incest

ع T أخذ الظالم وعقوبته

T taking the oppressor and his punishment

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ قَالَ ثُمَّ قَرَأَوَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ }

Sadaqa ibn al-Fadl told us Abu Muawiyah told us Buraid ibn Abi Burdah on the authority of Abu Musa, may Allah be pleased with him, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said that Allah gives dictation to the oppressor even if he seizes him he does not let him go. severe pain}

ع T ضمان المتلفات

t guarantee tortibles

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا خَالِدٌ قَالَ حَدَّثَنَا حُمَيْدٌ قَالَ حَدَّثَنَا أَنَسٌ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ فَأَرْسَلَتْ أُخْرَى بِقَصْعَةٍ فِيهَا طَعَامٌ فَضَرَبَتْ يَدَ الرَّسُولِ فَسَقَطَتْ الْقَصْعَةُ فَانْكَسَرَتْ فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ غَارَتْ أُمُّكُمْ كُلُوا فَأَكَلُوا فَأَمْسَكَ حَتَّى جَاءَتْ بِقَصْعَتِهَا الَّتِي فِي بَيْتِهَا فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ وَتَرَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْهَا

Muhammad ibn al-Muthanna told us, he said Khalid told us, he said Hamid told us, he said Anas told us, he said the Prophet, may Allah’s prayers and peace be upon him, was with one of the mothers of the believers, so she sent another bowl with food in it, so the hand of the Messenger was struck, so the bowl fell and broke, so the Prophet, may Allah’s prayers and peace be upon him, took the two pieces and joined one to the other, and began to collect food in it And he says, “Your mother was jealous, eat, so eat.” So he held on until she brought her bowl that was in her house, so he gave the intact bowl to the messenger, and left the broken one in the house of the one who broke it.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ الْمَرْوَزِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ حَرَامِ بْنِ مُحَيِّصَةَ عَنْ أَبِيهِ أَنَّ نَاقَةً لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطَ رَجُلٍ فَأَفْسَدَتْهُ عَلَيْهِمْ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ الْأَمْوَالِ حِفْظَهَا بِالنَّهَارِ وَعَلَى أَهْلِ الْمَوَاشِي حِفْظَهَا بِاللَّيْلِ

Ahmad ibn Muhammad ibn Thabit al-Marwazi told us Abd al-Razzaq told us Muammar told us on the authority of al-Zuhri on the authority of Haram ibn Muhaysa on the authority of his father that a she-camel of al-Bara’ ibn Azib entered the wall of a man and spoiled it for them, so the Messenger of Allah, may Allah’s prayers and peace be upon him, decreed that the owners of the wealth should keep it during the day and the people of the livestock should keep it at night

ع T دفع الصائل والقتال دون المال

T pay sail and fight without money

حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي قَالَ فَلَا تُعْطِهِ مَالَكَ قَالَ أَرَأَيْتَ إِنْ قَاتَلَنِي قَالَ قَاتِلْهُ قَالَ أَرَأَيْتَ إِنْ قَتَلَنِي قَالَ فَأَنْتَ شَهِيدٌ قَالَ أَرَأَيْتَ إِنْ قَتَلْتُهُ قَالَ هُوَ فِي النَّارِ

Abu Kuraib Muhammad bin Al-Ala told us Khalid, meaning Ibn Mukhallad, told us Muhammad bin Jaafar reported on the authority of Al-Ala bin Abd al-Rahman on the authority of his father on the authority of Abu Huraira, he said a man came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he said, O Messenger of Allah, what if a man comes who wants to take my money? He said, do not give him your money He said, "Do you see that he killed me?" He said, "Do you think that he killed me?" He said, "Do you see that he killed me?" He said, "You are a martyr." He said, "Do you see that if I killed him?" He said, "He is in Hell."

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَإِسْحَقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالَ إِسْحَقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ ثَابِتًا مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ تَيَسَّرُوا لِلْقِتَالِ فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَوَعَظَهُ خَالِدٌ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ و حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ح و حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ

Al-Hassan bin Ali Al-Halawani, Ishaq bin Mansur and Muhammad bin Rafi narrated to me, and their wording is similar. They were able to fight, so Khalid bin Al-Aas rode to Abdullah bin Amr, and Khalid admonished him, so Abdullah bin Amr said: Did you not know that the Messenger of Allah, may Allah’s prayers and peace be upon him, said whoever kills without his money is a martyr, and Muhammad bin Hatim told us, Muhammad bin Bakr told us, and Ahmed bin Othman told us Al-Nawfali narrated to us Abu Asim, both of them, on the authority of Ibn Jurayj, with this chain of narrators

ع T باب اللقطة

T door shot

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ اللُّقَطَةِ فَقَالَ اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنَكَ بِهَا قَالَ فَضَالَّةُ الْغَنَمِ قَالَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ قَالَ فَضَالَّةُ الْإِبِلِ قَالَ مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا قَالَ يَحْيَى أَحْسِبُ قَرَأْتُ عِفَاصَهَا

Yahya bin Yahya al-Tamimi told us, he said I read Ali Malik on the authority of Rabi`ah bin Abi Abd al-Rahman on the authority of Yazid Mawla al-Manbith on the authority of Zaid bin Khalid al-Juhani that he said a man came to the Prophet, may Allah’s prayers and peace be upon him, and asked him about the clippings. He said the surplus of the sheep. He said: For you, or for your brother, or for the wolf. He said: The surplus of the camels. He said: What do you have with them?

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ و حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ لَقِيتُ أُبَيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَخَذْتُ صُرَّةً مِائَةَ دِينَارٍ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَرِّفْهَا حَوْلًا فَعَرَّفْتُهَا حَوْلًا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا ثُمَّ أَتَيْتُهُ فَقَالَ عَرِّفْهَا حَوْلًا فَعَرَّفْتُهَا فَلَمْ أَجِدْ ثُمَّ أَتَيْتُهُ ثَلَاثًا فَقَالَ احْفَظْ وِعَاءَهَا وَعَدَدَهَا وَوِكَاءَهَا فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَاسْتَمْتِعْ بِهَا فَاسْتَمْتَعْتُ فَلَقِيتُهُ بَعْدُ بِمَكَّةَ فَقَالَ لَا أَدْرِي ثَلَاثَةَ أَحْوَالٍ أَوْ حَوْلًا وَاحِدًا

Adam told us, Shu’bah told us, Muhammad bin Bashar told us, Ghandar told us, Shu’bah told us on the authority of Salamah, I heard Suwayd bin Ghaflah say, I met Ubayy bin Ka’b, may Allah be pleased with him, and he said, “I took a bundle of a hundred dinars, so I came to the Prophet, may Allah’s prayers and peace be upon him, and he said he recognized it for a year. He knew it for a year, so I knew it, but I did not find it. Then I came to him three times, and he said, “Save its container, its number, and its handle.” If its owner comes, otherwise, enjoy it.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ ح و حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وُهَيْبٌ الْمَعْنَى عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي الْعَلَاءِ عَنْ مُطَرِّفٍ يَعْنِي ابْنَ عَبْدِ اللَّهِ عَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوِي عَدْلٍ وَلَا يَكْتُمْ وَلَا يُغَيِّبْ فَإِنْ وَجَدَ صَاحِبَهَا فَلْيَرُدَّهَا عَلَيْهِ وَإِلَّا فَهُوَ مَالُ اللَّهِ عَزَّ وَجَلَّ يُؤْتِيهِ مَنْ يَشَاءُ

Musaddad told us, Khalid meaning al-Tahan told us, Musa ibn Ismail told us, Wahib al-Ma’ani told us, on the authority of Khalid al-Hadha’, on the authority of Abi al-Ala’, on the authority of Mutarrif, meaning Ibn Abdullah, on the authority of Ayyadh ibn Hamar, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever finds a piece of property, let him testify with a just man or people of justice and not conceal it It is not lost, and if he finds its owner, let him return it to him, otherwise it is the money of Allah, the Mighty and Majestic, who bestows it upon whom He wills

ع T وعيد اللاقط الذي لا يعرف اللقطة

and the catcher who does not know the shot

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ الْحَسَنِ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ

Muhammad bin Al-Muthanna told us, Yahya bin Saeed told us, on the authority of Hamid Al-Taweel, on the authority of Al-Hassan, on the authority of Mutarrif bin Abdullah bin Al-Shakheer, on the

authority of his father, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: The lost of a Muslim is the burning of fire

و حَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعَرِّفْهَا

And Abu al-Tahir and Yunus bin Abd al-Ala narrated to me, they said, they said, Abdullah bin Wahb told us, he said, Amr bin al-Harith told me, on the authority of Bakr bin Sawada, on the authority of Abi Salem al-Jishani, on the authority of Zaid bin Khalid al-Juhani, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said: Whoever harbors a lost animal is lost as long as he does not know it.

ع T النهي عن حلب المواشي بلا إذن أصحابها

The prohibition of milking livestock without the permission of their owners

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحْلِبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ بِغَيْرِ إِذْنِهِ أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرَبَتُهُ فَتُكْسَرَ خِزَانَتُهُ فَيُنْتَقَلَ طَعَامُهُ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ فَلَا يَحْلِبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلَّا بِإِذْنِهِ

Abdullah bin Maslama told us on the authority of Malik on the authority of Nafeh on the authority of Abdullah bin Omar that the Messenger of Allah, may Allah's prayers and peace be upon him, said that no one should milk someone's cattle without his permission. with his permission

ع T ابن السبيل وغيرة يأكل من التمر ويشرب من اللبن إذا مر به

The wayfarer and others eat dates and drink milk when they pass by

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ ح و حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي إِيَاسٍ قَالَ سَمِعْتُ عَبَّادَ بْنَ شُرَحْبِيلَ رَجُلًا مِنْ بَنِي غُبَرَ قَالَ أَصَابَنَا عَامُ مَخْمَصَةٍ فَأَتَيْتُ الْمَدِينَةَ فَأَتَيْتُ حَائِطًا مِنْ حِيطَانِهَا فَأَخَذْتُ سُنْبُلًا فَفَرَكْتُهُ وَأَكَلْتُهُ وَجَعَلْتُهُ فِي كِسَائِي فَجَاءَ صَاحِبُ الْحَائِطِ فَضَرَبَنِي وَأَخَذَ ثَوْبِي فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ لِلرَّجُلِ مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَاغِبًا وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ إِلَيْهِ ثَوْبَهُ وَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ

Abu Bakr bin Abi Shaybah told us, Shababa bin Sawar H told us, and Muhammad bin Bashar and Muhammad bin Al-Walid told us, they said Muhammad bin Jaafar told us, Shu'bah told us on the authority of Abi Bishr Jaafar bin Abi Ayas, he said I heard Abbad bin Sharhabeel a man from Bani Ghabar, he said we had a year of crunch, so I came to Medina, so I came to a wall Then I took an ear of wheat and rubbed it and ate it and put it in my clothes, so the owner of the wall came and beat me and took my dress. or half a wasq

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ صَالِحِ بْنِ أَبِي جُبَيْرٍ عَنْ أَبِيهِ عَنْ رَافِعِ بْنِ عَمْرٍو قَالَ كُنْتُ أَرْمِي نَخْلَ الْأَنْصَارِ فَأَخَذُونِي فَذَهَبُوا بِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَافِعُ لِمَ تَرْمِي نَخْلَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْجُوعُ قَالَ لَا تَرْمِ وَكُلْ مَا وَقَعَ أَشْبَعَكَ اللَّهُ وَأَرْوَاكَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Abu Ammar al-Hussein bin Harith al-Khuza'i told us, al-Fadl bin Musa told us, on the authority of Salih bin Abi Jubair, on the authority of his father, on the authority of Rafi bin Amr, he said, "I was throwing the palm trees of the Ansar, so they took me, so they took me to the Prophet, may Allah's prayers and peace be upon him, and he said, O Rafi, why do you throw their palm trees? Term, and whatever happened, may Allah satisfy you and quench your thirst. This is a good, strange, true hadith

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنْ الثَّمَرِ الْمُعَلَّقِ فَقَالَ مَا أَصَابَ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ شَيْئًا مِنْهُ بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ وَمَنْ سَرَقَ دُونَ ذَلِكَ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ

Qutayba told us, he said al-Layth narrated to us on the authority of Ibn Ajlan on the authority of Amr ibn Shuaib on the authority of his father on the authority of his grandfather Abdullah ibn Amr on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he was asked about the hanging fruit, so he said: "Whatever befalls someone who has a need without taking it as a defect, then there is nothing against him, and whoever takes something out of it must pay a fine." Double it and the penalty, and whoever steals something from it after he has covered it with clay, and it reaches the price of a shield, he must cut it off, and whoever steals less than that, he has a double fine and the penalty

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ الرَّقَّامُ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ فَإِنْ أَذِنَ لَهُ فَلْيَحْتَلِبْ وَلْيَشْرَبْ فَإِنْ لَمْ يَكُنْ فِيهَا فَلْيُصَوِّتْ ثَلَاثًا فَإِنْ أَجَابَهُ فَلْيَسْتَأْذِنْهُ وَإِلَّا فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ

Ayyash bin Al-Walid Al-Raqam told us, Abd Al-Ala told us, Saeed told us, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Samura bin Jundub, that the Prophet of Allah, may Allah's prayers and peace be upon him, said: If one of you comes to a cattle, if its owner is in it, then

let him ask permission, and if he gives him permission, then let him milk and drink. Otherwise, let him milk and drink and not carry

ع T المساقاة والمزارعة والمضاربة

T Musaqah, farming and speculation

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ

Ahmad bin Hanbal told us, Yahya told us, on the authority of Ubaid Allah, on the authority of Nafi', on the authority of Ibn Omar, that the Prophet, may Allah's prayers and peace be upon him, treated the people of Khaybar with half of what they produce from fruits or crops

و حَدَّثَنَا ابْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَلِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَطْرُ ثَمَرِهَا

And Ibn Rumh told us, Al-Layth told us, on the authority of Muhammad bin Abd al-Rahman, on the authority of Nafeh, on the authority of Abdullah bin Omar, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he gave the Jews of Khaybar the palm trees and its land, on the condition that they use it from their money, and the Messenger of Allah, may Allah's prayers and peace be upon him, part of its fruit.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ الْمَزَارِعَ كَانَتْ تُكْرَى عَلَى شَيْءٍ سَمَّاهُ نَافِعٌ لَا أَحْفَظُهُ وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ وَقَالَ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ حَتَّى أَجْلَاهُمْ عُمَرُ

Musa bin Ismail told us, Juwayriya bin Asmaa narrated to us, on the authority of Nafi', on the authority of Abdullah, may Allah be pleased with him, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, gave Khaybar to the Jews to work it and cultivate it, and for them half of what comes out of it, and that Ibn Omar told him that the farms were leased on something that he called Nafi' I do not keep it, even if Rafi Ibn Khadij narrated that the Prophet, may Allah's prayers and peace be upon him, forbade the renting of farms, and Ubayd Allah said, on the authority of Nafi', on the authority of Ibn Omar, until Omar evicted them.

حَدَّثَنِي مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّهُ قَالَ خَرَجَ عَبْدُ اللَّهِ وَعُبَيْدُ اللَّهِ ابْنَا عُمَرَ بْنِ الْخَطَّابِ فِي جَيْشٍ إِلَى الْعِرَاقِ فَلَمَّا قَفَلَا مَرَّا عَلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَهُوَ أَمِيرُ الْبَصْرَةِ فَرَحَّبَ بِهِمَا وَسَهَّلَ ثُمَّ قَالَ لَوْ أَقْدِرُ لَكُمَا عَلَى أَمْرٍ أَنْفَعُكُمَا بِهِ لَفَعَلْتُ ثُمَّ قَالَ بَلَى هَاهُنَا مَالٌ مِنْ مَالِ اللَّهِ أُرِيدُ أَنْ أَبْعَثَ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَأُسْلِفُكُمَاهُ فَتَبْتَاعَانِ بِهِ مَتَاعًا مِنْ مَتَاعِ الْعِرَاقِ ثُمَّ تَبِيعَانِهِ بِالْمَدِينَةِ فَتُؤَدِّيَانِ رَأْسَ الْمَالِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَيَكُونُ الرِّبْحُ لَكُمَا فَقَالَا وَدِدْنَا ذَلِكَ فَفَعَلَ وَكَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ أَنْ يَأْخُذَ مِنْهُمَا الْمَالَ فَلَمَّا قَدِمَا بَاعَا فَأُرْبِحَا فَلَمَّا دَفَعَا ذَلِكَ إِلَى عُمَرَ قَالَ أَكُلُّ الْجَيْشِ أَسْلَفَهُ مِثْلَ مَا أَسْلَفَكُمَا قَالَا لَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ابْنَا أَمِيرِ الْمُؤْمِنِينَ فَأَسْلَفَكُمَا أَدِّيَا الْمَالَ وَرِبْحَهُ فَأَمَّا عَبْدُ اللَّهِ فَسَكَتَ وَأَمَّا عُبَيْدُ اللَّهِ فَقَالَ مَا يَنْبَغِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لَوْ نَقَصَ هَذَا الْمَالُ أَوْ هَلَكَ لَضَمِنَّاهُ فَقَالَ عُمَرُ أَدِّيَاهُ فَسَكَتَ عَبْدُ اللَّهِ وَرَاجَعَهُ عُبَيْدُ اللَّهِ فَقَالَ رَجُلٌ مِنْ جُلَسَاءِ عُمَرَ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ جَعَلْتَهُ قِرَاضًا فَقَالَ عُمَرُ قَدْ جَعَلْتُهُ قِرَاضًا فَأَخَذَ عُمَرُ رَأْسَ الْمَالِ وَنِصْفَ رِبْحِهِ وَأَخَذَ عَبْدُ اللَّهِ وَعُبَيْدُ اللَّهِ ابْنَا عُمَرَ بْنِ الْخَطَّابِ نِصْفَ رِبْحِ الْمَالِ

Malik related to me on the authority of Zaid bin Aslam on the authority of his father that he said Abdullah and Ubayd Allah, the two sons of Umar bin Al-Khattab, went out with an army to Iraq, and when they closed, they passed by Abu Musa Al-Ash'ari, who is the Emir of Basra. Money from Allah's money, I want to send it to the Commander of the Faithful, so I will lend it to you, so you will buy it from the goods of Iraq, then you will sell it in Medina, and you will pay the capital to the Commander of the Faithful, and the profit will be for you. To Umar, he said, "The army ate his predecessors like your predecessors." They both said, "No." Umar bin Al-Khattab said, "The two sons of the Commander of the Faithful, so your predecessors gave the money and profited it." As for Abdullah, he remained silent. And Ubayd Allah reviewed it, and a man from Omar's sitting said, "O Commander of the Faithful, if you made him a Qirada." Omar said, "I made him a Qirad." So Omar took the capital and half of its profit, and Abdullah and Ubayd Allah, the two sons of Umar bin Al-Khattab, took half of the profit of the money.

ع T باب المخابرة

T the door of communication

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى سَمِعَ حَنْظَلَةَ الزُّرَقِيَّ عَنْ رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ حَقْلًا وَكَانَ أَحَدُنَا يُكْرِي أَرْضَهُ فَيَقُولُ هَذِهِ الْقِطْعَةُ لِي وَهَذِهِ لَكَ فَرُبَّمَا أَخْرَجَتْ ذِهِ وَلَمْ تُخْرِجْ ذِهِ فَنَهَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sadaqa bin Al-Fadl told us, Ibn Uyainah told us, on the authority of Yahya, he heard Hanzala Al-Zarqi on the authority of Rafi', may Allah be pleased with him, who said: We were the majority of the people of Madinah in fields, and one of us used to rent his land, so he would say, "This plot is for me, and this is for you."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أَرْضَهُ وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ حَدَّثَنَا مُعَاوِيَةُ عَنْ

يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ

Ubayd Allah ibn Musa told us, al-Awza'i told us on the authority of Ata' on the authority of Jabir, may Allah be pleased with him, he said that they used to cultivate it with a third, a quarter and a half, so the Prophet, may Allah's prayers and peace be upon him, said: Whoever has land, let him cultivate it or give it to him, and if he does not do so, then let him keep his land. Salamah on the authority of Abu Hurairah, may Allah be pleased with him, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever has land, let him cultivate it, or give it to his brother. If he refuses, let him keep his land.

و حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنُ طَاوُسٍ عَنْ طَاوُسٍ أَنَّهُ كَانَ يُخَابِرُ قَالَ عَمْرٌو فَقُلْتُ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ تَرَكْتَ هَذِهِ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُخَابَرَةِ فَقَالَ أَيْ عَمْرُو أَخْبَرَنِي أَعْلَمُهُمْ بِذَلِكَ يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ عَنْهَا إِنَّمَا قَالَ يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا

And Ibn Abi Omar told us, Sufyan told us, on the authority of Amr and Ibn Tawus, on the authority of Tawus, that he used to call. Peace and blessings of Allah be upon him did not forbid her, rather he said that one of you gives to his brother is better for him than taking a known income from her.

ع T الإجارة

T lease

ع T الإجارة على رعي الغنم

The rent for grazing sheep

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ

Ahmad bin Muhammad al-Makki told us Amr bin Yahya told us on the authority of his grandfather on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: Allah did not send a prophet but he grazed the sheep.

ع T الإجارة على إرشاد الطريق

lease to show the way

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَاسْتَأْجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدِّيلِ ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خِرِّيتًا الْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ قَدْ غَمَسَ يَمِينَ حِلْفٍ فِي آلِ الْعَاصِ بْنِ وَائِلٍ وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا صَبِيحَةَ لَيَالٍ ثَلَاثٍ فَارْتَحَلَا وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ وَالدَّلِيلُ الدِّيلِيُّ فَأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ وَهُوَ طَرِيقُ السَّاحِلِ

Ibrahim ibn Musa told us Hisham told us on the authority of Muammar on the authority of Al-Zuhri on the authority of Urwa ibn Al-Zubayr on the authority of Aisha, may Allah be pleased with her Woe, and he is on the religion of the infidels of Quraysh, so he trusted him, so they gave him their camels and made a date with him in the cave of Thawr after three nights, so he came to them with their camels on the morning of three nights, so they traveled, and Amer bin Fuhaira and the guide set out with them, so he took them to the bottom of Mecca, which is the coastal road

ع T الإجارة على الرقية

T rent on incantation

حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفْرَةٍ سَافَرُوهَا حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ فَلُدِغَ سَيِّدُ ذَلِكَ الْحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ فَقَالَ بَعْضُهُمْ لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ فَأَتَوْهُمْ فَقَالُوا يَا أَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لُدِغَ وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ فَقَالَ بَعْضُهُمْ نَعَمْ وَاللَّهِ إِنِّي لَأَرْقِي وَلَكِنْ وَاللَّهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلًا فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنْ الْغَنَمِ فَانْطَلَقَ يَتْفِلُ عَلَيْهِ وَيَقْرَأُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَبَةٌ قَالَ فَأَوْفَوْهُمْ جُعْلَهُمْ الَّذِي صَالَحُوهُمْ عَلَيْهِ فَقَالَ بَعْضُهُمْ اقْسِمُوا فَقَالَ الَّذِي رَقَى لَا تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَذْكُرَ لَهُ الَّذِي كَانَ فَنَنْظُرَ مَا يَأْمُرُنَا فَقَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا لَهُ فَقَالَ وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ ثُمَّ قَالَ قَدْ أَصَبْتُمْ اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عَبْد اللَّهِ وَقَالَ شُعْبَةُ حَدَّثَنَا أَبُو بِشْرٍ سَمِعْتُ أَبَا الْمُتَوَكِّلِ بِهَذَا

Abu al-Nu'man told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Abu al-Mutawakkil, on the authority of Abu Sa'id, may Allah be pleased with him, who said, "A group of the companions of the Prophet, may Allah's prayers and peace be upon him, set out on a trip that they traveled until they came to one of the Arab neighborhoods. Nothing is of any use to him, and some of them said, "If you go to these people who came down, perhaps some of them will have something." So they went to them and said, "O group, our master was bitten and we sought him with everything that does not benefit him. I am shining for you until you make a camel for us, so make peace with them over a flock of sheep, so he spits on it and reads, "Praise be to Allah, Lord of the worlds." As if he was

loosened from a knot, so he set off walking, and he had no heart. So we remind him of what was, and we see what he orders us. With this a

حَدَّثَنِي سِيدَانُ بْنُ مُضَارِبٍ أَبُو مُحَمَّدٍ الْبَاهِلِيُّ حَدَّثَنَا أَبُو مَعْشَرٍ الْبَصْرِيُّ هُوَ صَدُوقٌ يُوسُفُ بْنُ يَزِيدَ الْبَرَّاءُ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ أَبُو مَالِكٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا بِمَاءٍ فِيهِمْ لَدِيغٌ أَوْ سَلِيمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ فَقَالَ هَلْ فِيكُمْ مِنْ رَاقٍ إِنَّ فِي الْمَاءِ رَجُلًا لَدِيغًا أَوْ سَلِيمًا فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءٍ فَبَرَأَ فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذَلِكَ وَقَالُوا أَخَذْتَ عَلَى كِتَابِ اللَّهِ أَجْرًا حَتَّى قَدِمُوا الْمَدِينَةَ فَقَالُوا يَا رَسُولَ اللَّهِ أَخَذَ عَلَى كِتَابِ اللَّهِ أَجْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ

Saydan bin Mudarib Abu Muhammad Al-Bahili told us, Abu Ma’shar Al-Basri told us, he is the friend of Yusuf bin Yazid Al-Bara’, he said, “Ubayd Allah bin Al-Akhnas Abu Malik narrated to me, on the authority of Ibn Abi Malikah, on the authority of Ibn Abbas, that some of the companions of the Prophet, may Allah’s prayers and peace be upon him, passed by water, including a beggar or Saleem, and a man came to them Among the people of the water, he said, “Is there anyone among you who likes that there is a man in the water who is alive or healthy?” Then a man among them set out to read the opening of the Book on the will of the Prophet, and then he brought the water to his companions. Allah, may Allah’s prayers and peace be upon him, the most deserving thing for which you will be rewarded is the Book of Allah

ع T الإجارة على الحجامة

T rental on cupping

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَلَوْ عَلِمَ كَرَاهِيَةً لَمْ يُعْطِهِ

Musaddad told us, Yazid bin Zare’ told us, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with him, who said that the Prophet, may Allah’s prayers and peace be upon him, had cupping done and gave the cupper his reward, even if he knew that he was disliked, he would not give it to him

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ فَقَالَ احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَمَهُ أَبُو طَيْبَةَ فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ وَقَالَ إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُم

Yahya bin Ayyub, Qutaybah bin Saeed and Ali bin Hajar told us, they said Ismail told us, meaning Ibn Jaafar, on the authority of Hamid, he said: Anas bin Malik asked about earning a cupper, and he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, was cupped the size of Abu Taibah, so he ordered him two measures of food and spoke to his family, so they put some of his tax on him and said that Cupping is the best medicine for you, or it is one of your best medicines

ع T وعيد من منع أجرة الأجير

and the feast of preventing wage wages

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ عَنْ إِسْمَعِيلَ بْنِ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ وَمَنْ كُنْتُ خَصْمَهُ خَصَمْتُهُ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُوفِهِ أَجْرَهُ

Suwayd bin Saeed told us, Yahya bin Sulaym told us, on the authority of Ismael bin Umayyah, on the authority of Saeed bin Abi Saeed al-Maqbri, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “There are three I will oppose them on the Day of Resurrection. And a man hired an employee, then he paid him back and he did not pay him his wages

ع T إحياء الموات

The revival of the dead

من أعمر أرضاً ليست لأحد فهو أحق بها

Whoever builds land that does not belong to anyone has more right to it

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ قَالَ عُرْوَةُ قَضَى بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي خِلَافَتِهِ

Yahya bin Bakir told us, Al-Layth told us, on the authority of Ubayd Allah bin Abi Jaafar, on the authority of Muhammad bin Abd al-Rahman, on the authority of Urwah, on the authority of Aisha, may Allah be pleased with her, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: Whoever builds land that does not belong to anyone, he is more entitled.

من أحيى أرضاً ميتة فهي له

Whoever revives dead land, it is for him

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ أَخْبَرَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ هِشَامِ بْنِ

عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ قَالُوا لَهُ أَنْ يُحْيِيَ الْأَرْضَ الْمَوَاتَ بِغَيْرِ إِذْنِ السُّلْطَانِ وَقَدْ قَالَ بَعْضُهُمْ لَيْسَ لَهُ أَنْ يُحْيِيَهَا إِلَّا بِإِذْنِ السُّلْطَانِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ قَالَ وَفِي الْبَاب عَنْ جَابِرٍ وَعَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ جَدِّ كَثِيرٍ وَسَمُرَةَ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ سَأَلْتُ أَبَا الْوَلِيدِ الطَّيَالِسِيَّ عَنْ قَوْلِهِ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ فَقَالَ الْعِرْقُ الظَّالِمُ الْغَاصِبُ الَّذِي يَأْخُذُ مَا لَيْسَ لَهُ قُلْتُ هُوَ الرَّجُلُ الَّذِي يَغْرِسُ فِي أَرْضِ غَيْرِهِ قَالَ هُوَ ذَاكَ

Muhammad ibn Bashar told us, Abd al-Wahhab al-Thaqafi informed us, Ayyub informed us on the authority of Hisham ibn Urwa on the authority of his father on the authority of Saeed ibn Zayd on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Whoever revives a dead land, it is his and not an unjust race has a right. Urwah on the authority of his father on the authority of the Prophet, may Allah’s prayers and peace be upon him, in a mursal form, and this hadith was acted upon according to some of the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and others, and it is the saying of Ahmed and Isaac. The first is more correct, he said, and in this section, on the authority of Jaber and Amr bin Awf Al-Mazni, very much and Samra, Abu Musa Muhammad bin Al-Muthanna told us, he said, I asked Aba Al-Walid Al-Tayalisi about his saying, and the unjust race has no right, so he said: The unjust, usurping race that takes what does not belong to it. that

وليس لعزق ظالم حق

And there is no right to slay the unjust

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقّ

Muhammad ibn al-Muthanna told us, Abdul-Wahhab told us, Ayyub told us, on the authority of Hisham ibn Urwa, on the authority of his father, on the authority of Saeed ibn Zayd, on the authority of the Prophet, may Allah bless him and grant him peace.

ع T القطائع

T herds

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْطِعَ مِنْ الْبَحْرَيْنِ فَقَالَتْ الْأَنْصَارُ حَتَّى تُقْطِعَ لِإِخْوَانِنَا مِنْ الْمُهَاجِرِينَ مِثْلَ الَّذِي تُقْطِعُ لَنَا قَالَ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي

Suleiman bin Harb told us, Hammad bin Zaid told us, on the authority of Yahya bin Saeed, he said: I heard a man, may Allah be pleased with him, who said that the Prophet, may Allah’s prayers and peace be upon him, wanted to be cut off from Bahrain, and the Ansar said, “Until you cut off for our brothers among the immigrants the same as what is cut down for us.” He said, “You will see after me an impact, so be patient until you meet me.”

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكٍ قَال سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتَ قَالَ مَحْمُودٌ أَخْبَرَنَا النَّضْرُ عَنْ شُعْبَةَ وَزَادَ فِيهِ وَبَعَثَ لَهُ مُعَاوِيَةَ لِيُقْطِعَهَا إِيَّاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Mahmoud bin Ghailan told us, Abu Dawud told us Shu’bah on the authority of Sammak, he said I heard Alqamah bin Wail narrate on the authority of his father that the Prophet, may Allah’s prayers and peace be upon him, gave him land in Hadhramaut.

قَالَ قُلْتُ لِقُتَيْبَةَ بْنِ سَعِيدٍ حَدَّثَكُمْ مُحَمَّدُ بْنُ يَحْيَى بْنِ قَيْس الْمَأْرِبِيُّ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ بْنِ شَرَاحِيلَ عَنْ سُمَيِّ بْنِ قَيْسٍ عَنْ سُمَيْرٍ عَنْ أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ وَفَدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَقْطَعَهُ الْمِلْحَ فَقَطَعَ لَهُ فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنْ الْمَجْلِسِ أَتَدْرِي مَا قَطَعْتَ لَهُ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ قَالَ فَانْتَزَعَهُ مِنْهُ قَالَ وَسَأَلَهُ عَمَّا يُحْمَى مِنْ الْأَرَاكِ قَالَ مَا لَمْ تَنَلْهُ خِفَافُ الْإِبِلِ فَأَقَرَّ بِهِ قُتَيْبَةُ وَقَالَ نَعَمْ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَيْسٍ الْمَأْرِبِيُّ بِهَذَا الْإِسْنَادِ نَحْوَهُ الْمَأْرِبُ نَاحِيَةٌ مِنْ الْيَمَنِ قَالَ وَفِي الْبَاب عَنْ وَائِلٍ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبْيَضَ حَدِيثٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ فِي الْقَطَائِعِ يَرَوْنَ جَائِزًا أَنْ يُقْطِعَ الْإِمَامُ لِمَنْ رَأَى ذَلِكَ

He said, I said to Qutayba bin Said, Muhammad bin Yahya bin Qais al-Marbi told me, my father told me, on the authority of Thumamah bin Sharahil, on the authority of Sumay bin Qais, on the authority of Samir, on the authority of Abyad bin Hamal, that he came to the Messenger of Allah, may Allah’s prayers and peace be upon him, so he cut him off the salt and cut it for him, so when he left, a man from the council said, “Do you know what I made it for him, but I cut the counting water for him. He said: So I took it from him. He said: And he asked him about what protects you from the arak. He said: What did not get it from the light of the camels? The chapter on the authority of Wail and Asma’ bint Abi Bakr. Abu Issa said, “A white hadith. A strange hadith.” This is acted upon by the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and others in the severing of the ruling.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ اللُّؤْلُؤِيُّ أَخْبَرَنَا حَرِيزُ بْنُ عُثْمَانَ عَنْ حِبَّانَ بْنِ زَيْدٍ الشَّرْعَبِيِّ عَنْ رَجُلٍ مِنْ قَرْنٍ ح و حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ حَدَّثَنَا أَبُو خِدَاشٍ وَهَذَا لَفْظُ عَلِيٍّ عَنْ رَجُلٍ مِنْ الْمُهَاجِرِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا أَسْمَعُهُ يَقُولُ الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلَإِ وَالْمَاءِ وَالنَّارِ

Ali bin Al-Jaad Al-Lulawi told us, Hariz bin Othman told us, on the authority of Habban bin Zaid Al-Shar’abi, on the authority of a man from the century H, and Musadad told us, Issa bin Yunus told us, Hariz bin Othman told us, Abu Khadash told us, and this is the wording of Ali, on the authority of a man from the immigrants from the companions of the Prophet, may Allah’s prayers and peace be upon him, he said I invaded with The Prophet, may Allah’s prayers and peace be upon him, listened to him three times. Muslims are partners in three: food, water and fire

ع T الحمى

T fever

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ يَحْيَى وَقَالَ بَلَغَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَى النَّقِيعَ وَأَنَّ عُمَرَ حَمَى السَّرَفَ وَالرَّبَذَةَ

Yahya bin Bakir told us, Al-Layth narrated to us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Obaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, may Allah be pleased with them both, that Al-Saab bin Jathama said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: There is no fever except for Allah and His Messenger, Yahya. Peace be upon him, the fever of soaking, and that Omar is the fever of Al-Sarf and Rabza

ع T ترتيب سقي الأراضي بين الشركاء

The arrangement of watering the lands between the partners

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الزُّبَيْرَ كَانَ يُحَدِّثُ أَنَّهُ خَاصَمَ رَجُلًا مِنْ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاجٍ مِنْ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ إِلَى جَارِكَ فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ آنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ اسْقِ ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الْجَدْرَ فَاسْتَوْعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَئِذٍ حَقَّهُ لِلزُّبَيْرِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ سَعَةٍ لَهُ وَلِلْأَنْصَارِيِّ فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ قَالَ عُرْوَةُ قَالَ الزُّبَيْرُ وَاللَّهِ مَا أَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ إِلَّا فِي ذَلِكَفَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } الْآيَةَ

Abu al-Yaman told us, Shuaib told us on the authority of al-Zuhri, he said that Urwah ibn al-Zubayr told me that al-Zubayr used to narrate that he had a dispute with a man from the Ansar who had witnessed Badr to the Messenger of Allah, may Allah’s prayers and peace be upon him, about a sump from al-Harrah, with which they used to water both of them. Then he sent for your neighbor, and the Ansari became angry, so he said, O Messenger of Allah, if he is the son of your paternal aunt, then the face of the Messenger of Allah, may Allah’s prayers and peace be upon him, was colored. Al-Zubayr had a wide opinion for him and for the Ansari, so when the Ansari protected the Messenger of Allah, may Allah’s prayers and peace be upon him, he understood for Al-Zubayr his right to express judgment.

ع T الصلح ومشروعيته

Conciliation and its legitimacy

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Al-Hassan bin Ali Al-Khalal told us, Abu Aamer Al-Aqdi told us, Katheer bin Abdullah bin Amr bin Awf Al-Muzni told us, on the authority of his father, on the authority of his grandfather, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said peace is permissible between Muslims, except for a peace that forbids what is lawful, or makes it lawful for what is forbidden, and Muslims are on their conditions, except for a condition that makes what is forbidden. I allow a forbidden thing. Abu Issa said: This is a good and true hadith

ع T الصلح على الوضع من الحق

T reconciliation on the situation of the right

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ قَالَتْ سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَصْوَاتُهُمَا وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ وَهُوَ يَقُولُ وَاللَّهِ لَا أَفْعَلُ فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ وَلَهُ أَيُّ ذَلِكَ أَحَبَّ

Ismail bin Abi Owais told us, he said my brother told me on the authority of Suleiman on the authority of Yahya bin Saeed on the authority of Abi al-Rijal Muhammad bin Abd al-Rahman that his mother Amra bint Abd al-Rahman said I heard Aisha, may Allah be pleased with her, say he heard the Messenger of Allah, may Allah’s prayers and peace be upon him, the voice of two opponents at the door, their voices being loud, and when one of them humbled the other And he comforted him in something while he was saying, “By Allah, I will not do it.” Then the Messenger of Allah, may Allah’s

prayers and peace be upon him, went out to them and said, “Where is the one who favors Allah, who does not do what is right?” He said, “I am, O Messenger of Allah, and he has what I like best.”

ع T الصلح بين المتقاتلين

T Reconciliation between the combatants

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ وَإِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ قُبَاءٍ اقْتَتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَأُخْبِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَقَالَ اذْهَبُوا بِنَا نُصْلِحُ بَيْنَهُمْ

Muhammad bin Abdullah narrated to us, Abdul Aziz bin Abdullah Al-Owaisi and Ishaq bin Muhammad Al-Farawi told us, they said Muhammad bin Jaafar narrated to us on the authority of Abi Hazim on the authority of Sahl bin Saad, may Allah be pleased with him, that the people of Quba fought until they were thrown with stones, so the Messenger of Allah, may Allah’s prayers and peace be upon him, was informed of this, and he said Go with us so we can make peace between them

ع T جواز الكذب فى الصلح

T Permissibility of lying in reconciliation

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَكَانَتْ مِنْ الْمُهَاجِرَاتِ الْأُوَلِ اللَّاتِي بَايَعْنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا قَالَ ابْنُ شِهَابٍ وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلَّا فِي ثَلَاثٍ الْحَرْبُ وَالْإِصْلَاحُ بَيْنَ النَّاسِ وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحٍ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ وَقَالَتْ وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثٍ بِمِثْلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ ابْنِ شِهَابٍ و حَدَّثَنَاه عَمْرٌو النَّاقِدُ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ إِلَى قَوْلِهِ وَنَمَى خَيْرًا وَلَمْ يَذْكُرْ مَا بَعْدَهُ

Harmala bin Yahya told us Ibn Wahb told us Yunus told me on the authority of Ibn Shihab Hamid bin Abd al-Rahman bin Awf told me that his mother was Umm Kulthum bint Uqba bin Abi Muait and she was among the first immigrant women to swear allegiance to the Prophet, may Allah’s prayers and peace be upon him, she told him that she heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say He is not a liar who reconciles people and says good and promotes good. Ibn Shihab said, “And I have not heard him make concessions in anything that people say is a lie except in three things: war, reconciliation between people, the hadeeth of a man with his wife, and the hadeeth of a woman with her husband.” Bin Muslim bin Ubaid Allah bin Abdullah bin Shihab with this chain of narrators like him, except that there is a valid hadith and she said, “I did not hear him make concessions in anything that people say, except in three similar to what Yunus made of the words of Ibn Shihab, and we told him Amr Al-Naqid, we were told by Ismael bin Ibrahim, we were told by Muammar on the authority of Al-Zuhri With this attribution to his saying, and it grew well, and he did not mention what follows it

ع T الهبة والهدية

T giveaway and gift

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ الْمَعْنَى وَاحِدٌ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ نَحَلَ ابْنًا لَهُ غُلَامًا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهِدُهُ فَقَالَ أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ مَا نَحَلْتَ هَذَا قَالَ لَا قَالَ فَارْدُدْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ التَّسْوِيَةَ بَيْنَ الْوَلَدِ حَتَّى قَالَ بَعْضُهُمْ يُسَوِّي بَيْنَ وَلَدِهِ حَتَّى فِي الْقُبْلَةِ وَقَالَ بَعْضُهُمْ يُسَوِّي بَيْنَ وَلَدِهِ فِي النُّحْلِ وَالْعَطِيَّةِ يَعْنِي الذَّكَرُ وَالْأُنْثَى سَوَاءٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَقَالَ بَعْضُهُمْ التَّسْوِيَةُ بَيْنَ الْوَلَدِ أَنْ يُعْطَى الذَّكَرُ مِثْلَ حَظِّ الْأُنْثَيَيْنِ مِثْلَ قِسْمَةِ الْمِيرَاثِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Narrated to us Nasr bin Ali and Saeed bin Abdul Rahman Al-Makhzoumi, meaning one, they said Sufyan told us on the authority of Al-Zuhri on the authority of Hamid bin Abdul-Rahman and on the authority of Muhammad bin Al-Nu’man bin Bashir telling on the authority of Al-Nu’man bin Bashir that his father bee gave birth to a boy for him, so the Prophet, may Allah’s prayers and peace be upon him, came to witness him and said, “Your son ate his bee like I did not solve this, he said: No, he said, so he repeated it. Abu Issa said: This is a good and authentic hadith, and it was narrated from more than one way on the authority of Al-Nu`man bin Bashir, and this is acted upon according to some people of knowledge. And the gift means the male and the female equal, and this is the saying of Sufyan al-Thawri. Some of them said that equalization between the children is that the male is given the same share of the two females as the division of the inheritance, and this is the saying of Ahmad and Ishaq.

ع T تحريم الرجوع فى الهبة إلا من الوالد لولده

The prohibition of returning a gift except from the father to his son

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ الْمَقْدِسِيُّ قَالَ حَدَّثَنَا أَبُو سَعِيدٍ وَهُوَ مَوْلَى بَنِي هَاشِمٍ عَنْ وُهَيْبٍ قَالَ حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ

Muhammad ibn Abdullah al-Khalangi al-Maqdisi told us, he said, Abu Saeed, who was the mawla of Bani Hashim, on the authority of Wahib, he said, Ibn Tawus told us on the authority of his father, on the authority of Ibn Abbas, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, said, "The one who feasts on his gift is like a dog that vomits and then returns to its vomit."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَنَا مَثَلُ السَّوْءِ الَّذِي يَعُودُ فِي هِبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ

Abd al-Rahman ibn al-Mubarak told us, Abd al-Warith told us, Ayyub told us on the authority of Ikrimah on the authority of Ibn Abbas, may Allah be pleased with them both, he said the Prophet, may Allah's prayers and peace be upon him, said, "We do not have anything like an evil that returns to its gifts like a dog that returns to its vomit."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ وَاحِدٍ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ

Yahya bin Qaza'a told us, Malik told us on the authority of Zaid bin Aslam on the authority of his father, I heard Umar bin Al-Khattab, may Allah be pleased with him, say: I was carried on a mare for the sake of Allah, and he lost what he had, so I wanted to buy it from him and I thought that he sold it cheaply, so I asked the Prophet, may Allah's prayers and peace be upon him, about that, and he said do not buy it, even if He gave you one dirham, for a dog returning to his alms is like a dog returning to its vomit

قَالَ لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَه

He said: It is not permissible for anyone to give a gift and take it back, except for the father in what he gives to his son

ع T قبول الهدية والثواب عليها

The acceptance of the gift and the reward for it

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِيسَى بْنِ يُونُسَ عَنْ هِشَامٍ

Yahya bin Aktham and Ali bin Khashram narrated to us, they said: Issa bin Yunus narrated to us on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha that the Prophet, may Allah's prayers and peace be upon him, used to accept gifts and reward them. The face we do not know is traceable except from the hadith of Isa bin Yunus on the authority of Hisham

حَدَّثَنَا يُونُسُ حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ أَعْرَابِيًّا وَهَبَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِبَةً فَأَثَابَهُ عَلَيْهَا قَالَ رَضِيتَ قَالَ لَا قَالَ فَزَادَهُ قَالَ رَضِيتَ قَالَ لَا قَالَ فَزَادَهُ قَالَ رَضِيتَ قَالَ نَعَمْ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ هَمَمْتُ أَنْ لَا أَتَّهِبَ هِبَةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ

Yunus told us, Hammad meaning Ibn Zaid told us on the authority of Amr bin Dinar on the authority of Tawoos on the authority of Ibn Abbas that an Arab made a gift to the Prophet, may Allah's prayers and peace be upon him, and he rewarded him for it. Peace be upon you, I intended not to give a gift except from Quraysh, Ansar or Thaqafi

ع T الهدية المحرمة

The forbidden gift

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عُمَرَ بْنِ مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَفَعَ لِأَخِيهِ بِشَفَاعَةٍ فَأَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى بَابًا عَظِيمًا مِنْ أَبْوَابِ الرِّبَا

Ahmad ibn Amr ibn al-Sarah told us Ibn Wahb told us on the authority of Umar ibn Malik on the authority of Ubaid Allah ibn Abi Jaafar on the authority of Khalid ibn Abi Imran on the authority of al-Qasim on the authority of Abi Umamah on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: Whoever intercedes for his brother with intercession, then gives him a gift on it and accepts it, he has come to a great door from The doors of usury

ع T ما لا يرد من الهدية

What is not received from the gift

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَيْهِ فَنَاوَلَنِي طِيبًا قَالَ كَانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ لَا يَرُدُّ الطِّيبَ قَالَ وَزَعَمَ أَنَسٌ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ

Abu Muammar told us, Abd al-Warith told us, Azra bin Thabit al-Ansari told us, he said, Thumamah bin Abdullah told me, he said I entered him and he gave me perfume, he said Anas, may Allah be pleased with him, did not refuse perfume.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ كِلَاهُمَا عَنْ الْمُقْرِئِ قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ

Abu Bakr bin Abi Shaybah and Zuhair bin Harb both told us on the authority of Al-Maqri. Do not turn it back, for it is lightly loaded and has a good wind

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا تُرَدُّ الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ الدُّهْنُ يَعْنِي بِهِ الطِّيبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَعَبْدُ اللَّهِ هُوَ ابْنُ مُسْلِمِ بْنِ جُنْدُبٍ وَهُوَ مَدَنِيٌّ

Qutayba told us, Ibn Abi Fudayk told us, on the authority of Abdullah bin Muslim, on the authority of his father, on the authority of Ibn Omar, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said three things that do not reject the pillows, fat, and milk.

ع T الإهداء والأخذ ولو من شيء يسير

T gifting and taking even from something small

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ

Asim bin Ali told us, Ibn Abi Dheeb told us, on the authority of Al-Maqbari, on the authority of his father, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, O Muslim women, do not despise a female neighbor for her female neighbour, even if they mount a sheep

حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أُهْدِيَتْ لِي ذِرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ إِلَى كُرَاعٍ لَأَجَبْتُ قَالَ وَكِيعٌ فِي حَدِيثِهِ لَوْ أُهْدِيَتْ إِلَيَّ ذِرَاعٌ

Abu Muawiyah and Wakee told us, they said Al-A'mash told us on the authority of Abu Hazim on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: If I were given a cubit, I would accept it, and if I was invited to a grazer, I would respond. Wakee' said in his hadith: If I was given a cubit

ع T هدايا الكفار

T gifts to the infidels

ع T باب الحث على الهدية

T the door to urge the gift

تهادوا تحابوا

Give gifts to love one another

حَدَّثَنَا خَلَفٌ قَالَ حَدَّثَنَا أَبُو مَعْشَرٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَغَرَ الصَّدْرِ

Khalaf told us, he said Abu Ma'shar told us on the authority of Saeed on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Give gifts, for the gift will go away and the chest will fall."

ع T باب العمرى والرقبى

T Bab Al-Omari and Al-Raqbi

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلَا تُفْسِدُوهَا فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَى فَهِيَ لِلَّذِي أُعْمِرَهَا حَيًّا وَمَيِّتًا وَلِعَقِبِهِ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ

The Messenger of Allah, may Allah's prayers and peace be upon him, said, "Hold on to your wealth and do not spoil it, for whoever will live my life, it is for the one who will live it, dead and his descendants." Abu Bakr bin Abi Shaybah told us. Muhammad bin Bishr told us

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِعَبْدٍ قَالَا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ إِنَّمَا الْعُمْرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ هِيَ لَكَ وَلِعَقِبِكَ فَأَمَّا إِذَا قَالَ هِيَ لَكَ مَا عِشْتَ فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا قَالَ مَعْمَرٌ وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ

Ishaq ibn Ibrahim and Abd ibn Hamid narrated to us, and the wording is for Abd. They said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abu Salamah, on the authority of Jabir. Muammar, and al-Zuhri used to give fatwas to him

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُرْقِبُوا وَلَا تُعْمِرُوا فَمَنْ أُرْقِبَ أَوْ أُعْمِرَ شَيْئًا فَهُوَ لِوَرَثَتِهِ

Muhammad bin Abdullah bin Yazid told us on the authority of Sufyan on the authority of Ibn Juraij on the authority of Ata on the authority of Jaber, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do not wait, and do not build.

ع T الوقف

T lv

و حَدَّثَنِي مَالِك عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ

فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُلَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُلَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَخْ ذَلِكَ مَالٌ رَابِحٌ ذَلِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَا قُلْتَ فِيهِ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ فَقَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ

And Malik related to me on the authority of Ishaq bin Abdullah bin Abi Talha that he heard Anas bin Malik say: Abu Talha was the most wealthy of my supporters in Medina from palm trees, and the most beloved of his wealth to him was Bayraha, and it was facing the mosque, and the Messenger of Allah, may Allah’s prayers and peace be upon him, used to enter it and drink from the water in it. This verse was revealed: You will not obtain righteousness until you spend of what you love} Abu Talha stood up to the Messenger of Allah, may Allah bless him and grant him peace, and said, O Messenger of Allah, Allah, the Blessed and Most High, says, You will not obtain righteousness until you spend of what you love. O Messenger of Allah, whatever you wish, he said, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Spray it, that is profitable money, that is profitable money, and I heard what you said about it, and I think that you should give it to the closest ones.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ أَصَابَ عُمَرُ بْنُ الْخَطَّابِ أَرْضًا بِخَيْبَرَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْمَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ مَالًا بِخَيْبَرَ لَمْ أُصِبْ مَالًا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ فَمَا تَأْمُرُنِي بِهِ فَقَالَ إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا قَالَ فَعَمِلَ بِهَا عُمَرُ عَلَى أَنْ لَا يُبَاعَ أَصْلُهَا وَلَا يُوهَبَ وَلَا يُورَثَ تَصَدَّقَ بِهَا لِلْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ

Nasr ibn Ali al-Jahdami told us, Mu’tamar ibn Sulayman told us, on the authority of Ibn Awn, on the authority of Nafi’, on the authority of Ibn Omar. He said, "If you want to withhold its original and give it in charity," he said, "Umar worked with it, provided that its original is not sold, donated, or inherited. It is given in charity to the poor, to relatives, to free slaves, and for the sake of Allah, the wayfarer, and the guest. There is no blame on the one who is in charge of it to eat it on a reasonable basis, or to feed a friend who does not finance."

ع T فضل الوقف والتحبيس

T preferred suspension and confinement

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ali bin Hajar told us, Ismael bin Jaafar told us, on the authority of Al-Ala bin Abd al-Rahman, on the authority of his father, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a person dies, his deeds cease except for three ongoing charity, knowledge that benefits him, and a righteous son who prays for him. Abu Issa said this Hadith Hassan Sahih

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ حَدَّثَنِي الزُّهْرِيُّ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَغَرُّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَّثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ

Muhammad bin Yahya told us Muhammad bin Wahb bin Atiya told us Al-Waleed bin Muslim told us Marzuq bin Abi Al-Hudhayl told us Al-Zuhri told me Abu Abdullah Al-Aghar told me on the authority of Abu Huraira that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Among the things that follow a believer from his deeds and his good deeds after his death are knowledge that he learned, spread and a son A good he left, a Qur’an that he inherited, a mosque he built, a house for a wayfarer he built, a river he ran, or alms that he took out of his money while he was healthy and alive, he will join him after his death.

ع T الوصايا

T wills

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا حَقُّ امْرِئٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ مَا يُرِيدُ أَنْ يُوصِيَ فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

Ismail told us, Ayyub told us, on the authority of Nafi’, on the authority of Ibn Umar, on the authority of the Prophet, may Allah’s prayers and peace be upon him.

ع T كيف كانت وصية النبي صلي الله تعالي عليه وآله وسلم

How was the commandment of the Prophet, may Allah Almighty bless him and his family and grant him peace

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَاللَّفْظُ لِسَعِيدٍ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قَالَ ابْنُ عَبَّاسٍ يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى فَقُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ قَالَ

اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي فَتَنَازَعُوا وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ وَقَالُوا مَا شَأْنُهُ أَهَجَرَ اسْتَفْهِمُوهُ قَالَ دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ أُوصِيكُمْ بِثَلَاثٍ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ قَالَ وَسَكَتَ عَنْ الثَّالِثَةِ أَوْ قَالَهَا فَأُنْسِيتُهَا قَالَ أَبُو إِسْحَقَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ قَالَ حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ

Saeed bin Mansour, Qutayba bin Saeed, Abu Bakr bin Abi Shaybah and Amr al-Naqid told us, and the pronunciation is for Saeed. They said: Sufyan told us, on the authority of Suleiman al-Ahwal, on the authority of Saeed bin Jubair. The Messenger of Allah, may Allah’s prayers and peace be upon him, gave him pain, so he said, “Bring me a letter to write for you, do not go astray after me.” They disputed, and what should be with a prophet disputed, and they said, “It is not his business to leave.” He said, “Leave me, for what I am in is good. He said it, and I forgot it. Abu Ishaq Ibrahim said: Al-Hassan bin Bishr told us. He said: Sufyan told us this hadith

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ صَالِحٍ أَبِي الْخَلِيلِ عَنْ سَفِينَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ فَمَا زَالَ يَقُولُهَا حَتَّى مَا يَفِيضُ بِهَا لِسَانُهُ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun told us, Hammam told us, on the authority of Qatadah, on the authority of Salih Abi Al-Khalil, on the authority of Safinah, on the authority of Umm Salamah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to say during his illness in which he died in which he died, prayer and what your faith possesses.

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ قَالَ لَا قُلْتُ فَكَيْفَ أَمَرَ الْمُسْلِمِينَ بِالْوَصِيَّةِ قَالَ أَوْصَى بِكِتَابِ اللَّهِ

Ali bin Muhammad told us, Wakee told us, on the authority of Malik bin Mughal, on the authority of Talha bin Musraf, he said: I said to Abdullah bin Abi Awfi, the Messenger of Allah, may Allah’s prayers and peace be upon him, bequeathed something, he said: No.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ ح و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالَا حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى بِشَيْءٍ و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنْ جَرِيرٍ ح و حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ جَمِيعًا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ

Abu Bakr bin Abi Shaybah told us, Abdullah bin Numayr and Abu Muawiyah told us, on the authority of Al-A’mash, and Muhammad bin Abdullah bin Numayr told us, my father and Abu Mu’awiyah told us, they said, Al-A’mash told us, on the authority of Abi Wail, on the authority of Masruq, on the authority of Aisha, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not leave a dinar or a dirham Neither a sheep nor a camel, nor will I bequeath anything, and Zuhair bin Harb, Othman bin Abi Shaybah, and Ishaq bin Ibrahim told us, all of them on the authority of Jarir H, and Ali bin Khashram told us, Jesus, who is the son of Yunus, told us all of them on the authority of Al-Amash with this chain of narrators.

ع T الوصية لا تجوز فيما فوق الثلث

T The commandment is not permissible for more than one third

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي خَلَفٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ مَرِضَ مَرَضًا قَالَ ابْنُ أَبِي خَلَفٍ بِمَكَّةَ ثُمَّ اتَّفَقَا أَشْفَى فِيهِ فَعَادَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأَتَصَدَّقُ بِالثُّلُثَيْنِ قَالَ لَا قَالَ فَبِالشَّطْرِ قَالَ لَا قَالَ فَبِالثُّلُثِ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَتْرُكَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ بِهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ قُلْتُ يَا رَسُولَ اللَّهِ أَتَخَلَّفُ عَنْ هِجْرَتِي قَالَ إِنَّكَ إِنْ تُخَلَّفْ بَعْدِي فَتَعْمَلَ عَمَلًا صَالِحًا تُرِيدُ بِهِ وَجْهَ اللَّهِ لَا تَزْدَادُ بِهِ إِلَّا رِفْعَةً وَدَرَجَةً لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ثُمَّ قَالَ اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنْ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ

Othman bin Abi Shaybah and Ibn Abi Khalaf told us, they said, Sufyan told us, on the authority of Al-Zuhri, on the authority of Amer bin Saad, on the authority of his father, he said he fell ill, and Ibn Abi Khalaf said in Makkah, then they agreed that he recovered in it, so the Messenger of Allah, may Allah’s prayers and peace be upon him, returned to him, and he said, O Messenger of Allah, I have a lot of money and no one will inherit me except my daughter Do you give two-thirds in charity? He said: No. He said: Then half. He said: No. He said: Then one-third. He said: One-third, and one-third is a lot. It is better for you to leave your heirs rich than to leave them poor, begging people, and that you will not spend an expense except that you are rewarded for it, even the morsel of food that you take into your wife’s mouth. After me, do a righteous deed that you desire for the sake of Allah, and you will only increase in elevation and rank through it. Perhaps you will be left behind so that people will benefit from you and others will be harmed by you.

ع T لا حق للوارث فى الوصية

The heir has no right in the will

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ سَمِعْتُ أَبَا أُمَامَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ

Abd al-Wahhab bin Najdah told us, Ibn Ayyash told us, on the authority of Sharhabil bin Muslim, I heard Abu Umamah, I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say that Allah has given everyone who has a right his right, so there is no bequest to an heir

ع T وجوب تأخير الوصية عن الدين

The obligation to delay the commandment of religion

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ وَأَنْتُمْ تَقْرَءُونَهَامِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ } وَإِنَّ أَعْيَانَ بَنِي الْأُمِّ لَيَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ

Ali bin Muhammad told us, Wakee told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, decided the debt before the will, and you read it after a bequest that he bequeaths or a debt.

ع T قضاء الدين قبل الإرث

T Pay off debt before inheritance

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنِي عَبْدُ الْمَلِكِ أَبُو جَعْفَرٍ عَنْ أَبِي نَضْرَةَ عَنْ سَعْدِ بْنِ الْأَطْوَلِ أَنَّ أَخَاهُ مَاتَ وَتَرَكَ ثَلَاثَ مِائَةِ دِرْهَمٍ وَتَرَكَ عِيَالًا فَأَرَدْتُ أَنْ أُنْفِقَهَا عَلَى عِيَالِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَاكَ مُحْتَبَسٌ بِدَيْنِهِ فَاقْضِ عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَدَّيْتُ عَنْهُ إِلَّا دِينَارَيْنِ ادَّعَتْهُمَا امْرَأَةٌ وَلَيْسَ لَهَا بَيِّنَةٌ قَالَ فَأَعْطِهَا فَإِنَّهَا مُحِقَّةٌ

Abu Bakr ibn Abi Shaybah told us Affan told us Hammad ibn Salamah told us Abd al-Malik Abu Jaafar told me on the authority of Abu Nadhra on the authority of Saad ibn al-Atwal that his brother died and left behind three hundred dirhams and left behind dependents, so I wanted to spend it on his dependents. He said, "O Messenger of Allah, I paid him nothing but two dinars. A woman claimed them and she had no evidence." He said, "Give her, for she is right."

- حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْحُدَّانِيُّ حَدَّثَنَا الْأَشْعَثُ بْنُ جَابِرٍ حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

Narrated to us Abdah bin Abdullah told us Abd al-Samad told us Nasr bin Ali al-Hadani told us Al-Ash'ath bin Jaber told us Shahr bin Hawshab told me that Abu Hurairah told him that the Messenger of Allah, may Allah bless him and grant him peace

ع T كراهية تأخير التصدق إلى وقت الاحتضار

The dislike of delaying giving alms until the time of death

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ حَدَّثَنَا أَبُو زُرْعَةَ حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلَا تُمْهِلُ حَتَّى إِذَا بَلَغَتْ الْحُلْقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ

Musa bin Ismail told us, Abd al-Wahed told us, 'Amarah bin al-Qa'qaa told us, Abu Zara'a told us, Abu Hurairah, may Allah be pleased with him, said a man came to the Prophet, may Allah's prayers and peace be upon him, and he said, "O Messenger of Allah, which charity is the greatest reward?" When it reached the throat, I said to so-and-so and such-and-so, and it was for so-and-so

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا حَرِيزُ بْنُ عُثْمَانَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ قَالَ بَزَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَفِّهِ ثُمَّ وَضَعَ أُصْبُعَهُ السَّبَّابَةَ وَقَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَّى تُعْجِزُنِي ابْنَ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ فَإِذَا بَلَغَتْ نَفْسُكَ هَذِهِ وَأَشَارَ إِلَى حَلْقِهِ قُلْتَ أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun informed us, Hariz bin Othman told us, Abd al-Rahman bin Maysarah told me, on the authority of Jubair bin Nafir, on the authority of Bisr bin Jahash al-Qurashi, he said that the Prophet, may Allah's prayers and peace be upon him, spat in his hand and then placed his index finger and said, "Allah Almighty says, O son of Adam, I cannot And I have created you from such things, so when you convey this to yourself, and he pointed to his ring, I said, "Do you give alms?" And now is the time for alms

ع T كيف كان السلف يكتبون الوصية

T How were the ancestors writing the will

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو بَكْرٍ حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ ابْنِ سِيرِينَ عَنْ أَنَسٍ قَالَ هَكَذَا كَانُوا يُوصُونَ هَذَا مَا أَوْصَى بِهِ فُلَانُ بْنُ فُلَانٍ أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُوَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ } وَأَوْصَى مَنْ تَرَكَ بَعْدَهُ مِنْ أَهْلِهِ أَنْ يَتَّقُوا اللَّهَ وَيُصْلِحُوا ذَاتَ بَيْنِهِمْ وَأَنْ يُطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كَانُوا مُؤْمِنِينَ وَأَوْصَاهُمْ بِمَا أَوْصَى بِهِ إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُيَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } وَأَوْصَى إِنْ حَدَثَ بِهِ حَدَثٌ مِنْ وَجَعِهِ هَذَا أَنَّ حَاجَتَهُ كَذَا وَكَذَا

Ahmed bin Abdullah told us, Abu Bakr told us, Hisham bin Hassan told us, on the authority of Ibn Sirin, on the authority of Anas. He will resurrect those in the graves} and he recommended to those who were left after him of his family to fear Allah and reconcile themselves between them and to obey Allah and His Messenger if they were believers and he recommended to them what Abraham

recommended to his sons and Jacobi sons that Allah has chosen for you the religion so do not die unless you are Muslims This is what he needs so and so

ع T أحكام اليتامى

The provisions of orphans

ع T كراهية تولي مال اليتيم لمن كان ضعيفاً عن القيام به

It is disliked to take over the orphan's money for someone who is too weak to do so

أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ عَلَى مَالِ يَتِيمٍ

Al-Abbas bin Muhammad told us, he said: Abdullah bin Yazid told us, on the authority of Saeed bin Abi Ayyub, on the authority of Ubaid Allah bin Abi Jaafar, on the authority of Salem bin Abi Salem Al-Jishani, on the authority of his father, on the authority of Abi Dhar, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said to me: O Abu Dhar, I see you weak and I love you What I love for myself, do not plot against two, and do not take charge of an orphan's money

ع T جواز مخالطة مال اليتيم وإصلاحه

Permissibility of mixing with the orphan's money and fixing it

أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ قَالَ حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ وَهُوَ ابْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُوَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ } وَإِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا } قَالَ اجْتَنَبَ النَّاسُ مَالَ الْيَتِيمِ وَطَعَامَهُ فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُوَيَسْأَلُونَكَ عَنْ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ إِلَى قَوْلِهِ لَأَعْنَتَكُمْ }

Ahmad bin Othman bin Hakim told us, he said Muhammad bin Al-Salt told us, he said Abu Kadina told us on the authority of Ata’, who is the son of Al-Sayeb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said, “When this verse was revealed, do not approach the orphan’s money except in a way that is best.” The orphan's money and food, then it was difficult for the Muslims, so they complained about it to the Prophet, may Allah bless him and grant him peace, so Allah revealed, and they ask you about the orphans.

ع T جواز الأكل من مال اليتيم بالمعروف

It is permissible to eat from the orphan's money in a reasonable manner

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ خَالِدَ بْنَ الْحَارِثِ حَدَّثَهُمْ حَدَّثَنَا حُسَيْنٌ يَعْنِي الْمُعَلِّمَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ قَالَ فَقَالَ كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَادِرٍ وَلَا مُتَأَثِّلٍ

Humaid bin Masada told us that Khalid bin al-Harith told them, Hussain, meaning the teacher, told us on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather that a man came to the Prophet, may Allah’s prayers and peace be upon him, and said, “I am poor, I have nothing, and I am an orphan.”

- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَاوَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ } قَالَتْ أُنْزِلَتْ فِي وَالِي الْي

Ubaid bin Ismail told us, Abu Osama told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may Allah be pleased with her.

- حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ تَعَالَىوَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ } أَنَّهَا

Ishaq told me, Abdullah bin Numayr told us, Hisham told us, on the authority of his father, on the authority of Aisha, may Allah be pleased with her, in the words of the Most High, whoever is rich, let him abstain, and whoever is poor, let him eat according to what is reasonable.

ع T متى ينقطع اليتم

When does orphanhood cease?

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدِينِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ سَعِيدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِيهِ عَنْ سَعِيدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ رُقَيْشٍ أَنَّهُ سَمِعَ شُيُوخًا مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ وَمِنْ خَالِهِ عَبْدِ اللَّهِ بْنِ أَبِي أَحْمَدَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ حَفِظْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُتْمَ بَعْدَ احْتِلَامٍ وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ

Ahmad bin Salih told us, Yahya bin Muhammad al-Madini told us, Abdullah bin Khalid bin Saeed bin Abi Maryam told us, on the authority of his father, on the authority of Saeed Ibn Abd al-Rahman bin Yazid bin Ruqaish that he heard the elders from Bani Amr bin Awf and from his uncle Abdullah bin Abi Ahmed, he said Ali bin Abi said Talib I memorized from the Messenger of Allah, may Allah’s prayers and peace be upon him, that it does not complete after a wet dream or fasts from day to night

ع T الفرائض والمواريث

T duties and inheritance

ع T تفصيل المواريث والفرائض سبب نزول آية المواريث

T Detailing inheritances and duties, the reason for the revelation of any inheritances

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ عَادَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ يَمْشِيَانِ فَوَجَدَنِي لَا أَعْقِلُ فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَشَّ عَلَيَّ مِنْهُ فَأَفَقْتُ فَقُلْتُ كَيْفَ أَصْنَعُ فِي مَالِي يَا رَسُولَ اللَّهِ فَنَزَلَتْيُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ }

Muhammad bin Hatim bin Maymoon told us Hajjaj bin Muhammad told us Ibn Jurayj said Ibn al-Munkadir told me on the authority of Jabir bin Abdullah who said the Prophet, may Allah’s prayers and peace be upon him and Abu Bakr, visited me in Bani Salamah walking and found me not sensible so he called for water and performed ablution and then sprinkled some of it on me so I came to my senses and I said what to do in My money, O Messenger of Allah, is that I was revealed. Allah commands you regarding your children, for the male is like the share of the two females.}

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُا عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ وَمَعَهُ أَبُو بَكْرٍ مَاشِيَيْنِ فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ

Ubayd Allah ibn Omar al-Qawariri told us, Abd al-Rahman, meaning Ibn Mahdi, told us, Sufyan told us, he said: I heard Muhammad ibn al-Munkadir, he said, I heard Jabir ibn Abdullah saying, “The Messenger of Allah, may Allah’s prayers and peace be upon him, visited me while I was sick, and Abu Bakr was walking with him, and he found me fainting, so the Messenger of Allah, may Allah’s prayers and peace be upon him, performed ablution.” Then he poured some of his ablution on me, and I came to my senses, so I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, and I said, “O Messenger of Allah, how do I do with my money?” He did not respond to me until the verse of inheritance was revealed.

ع T موانع الإرث

T contraindications inheritance

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

Nasr bin Ali told us, Abd Al-Ala told us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Ali bin Hussein, on the authority of Amr bin Othman, on the authority of Osama bin Zaid, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “A Muslim does not inherit from an infidel, nor does an infidel inherit from a Muslim.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ حَبِيبٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ شَتَّى

Musa bin Ismael told us, Hammad told us, on the authority of Habib Al-Moallem, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, Abdullah bin Amr, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: People of two different religions do not inherit

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ إِسْحَقَ بْنِ أَبِي فَرْوَةَ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَاتِلُ لَا يَرِثُ

Muhammad bin Rumh al-Masri told us, Al-Layth bin Saad told us, on the authority of Ishaq bin Abi Farwa, on the authority of Ibn Shihab, on the authority of Hamid, on the authority of Abu Huraira that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the murderer does not inherit

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ أَوْ أَمَةٍ فَالْوَلَدُ وَلَدُ زِنَا لَا يَرِثُ وَلَا يُورَثُ قَالَ أَبُو عِيسَى وَقَدْ رَوَى غَيْرُ ابْنِ لَهِيعَةَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ شُعَيْبٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ وَلَدَ الزِّنَا لَا يَرِثُ مِنْ أَبِيهِ

Qutayba told us, Ibn Lahia told us, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “If a man commits adultery with a free wife or a slave girl, then the child is born of adultery and does not inherit or inherit.” This is according to the people of knowledge that the child of adultery does not inherit from his father

ع T من ترك مالاً فلورثته

T He who left money to his heirs

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا شَبَابَةُ قَالَ حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ إِلَّا أَنَا أَوْلَى النَّاسِ بِهِ فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلَاهُ وَأَيُّكُمْ تَرَكَ مَالًا فَإِلَى الْعَصَبَةِ مَنْ كَانَ

Muhammad bin Rafi told us Shababa told us he said Warqaa told me on the authority of Abu Zinad on the authority of Al-Araj on the authority of Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "By the One in Whose hand is Muhammad's soul, there is no believer on earth but I am the closest of people to him. League who was

ع T وجوب تقديم أهل الفرائض فى القسمة

T It is obligatory to give precedence to the people of the obligatory prayers in the division

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ

Muslim bin Ibrahim told us, Wahib told us, Ibn Tawus told us, on the authority of his father, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah's prayers and peace be upon him.

ع T ميراث البنات والأخوات

The inheritance of daughters and sisters

أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّ ابْنَ الزُّبَيْرِ كَانَ لَا يُوَرِّثُ الْأُخْتَ مِنْ الْأَبِ وَالْأُمِّ مَعَ الْبِنْتِ حَتَّى حَدَّثَهُ الْأَسْوَدُ أَنَّ مُعَاذَ بْنَ جَبَلٍ جَعَلَ لِلْبِنْتِ النِّصْفَ وَلِلْأُخْتِ النِّصْفَ فَقَالَ أَنْتَ رَسُولِي إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ فَأَخْبِرْهُ بِذَاكَ وَكَانَ قَاضِيَهُ بِالْكُوفَةِ

Muhammad bin Yusuf told us, Sufyan told us, on the authority of Al-Amash, on the authority of Ibrahim, on the authority of Al-Aswad bin Yazid, that Ibn Al-Zubayr did not inherit the sister from the father and mother with the daughter until Al-Aswad told him that Muadh bin Jabal made the daughter half and the sister the half. in Kufa

ع T ميراث البنت والأخت مع بنت الأبن

The inheritance of the daughter and sister with the daughter of the son

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَإِلَى سَلْمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا عَنْ بِنْتٍ وَبِنْتِ ابْنٍ وَأُخْتٍ لِأُمٍّ وَأَبٍ فَقَالَا لِلِابْنَةِ النِّصْفُ وَمَا بَقِيَ فَلِلْأُخْتِ وَأْتِ ابْنَ مَسْعُودٍ فَإِنَّهُ سَيُتَابِعُنَا فَجَاءَ الرَّجُلُ إِلَى عَبْدِ اللَّهِ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنْ الْمُهْتَدِينَ وَإِنِّي أَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلِابْنَةِ النِّصْفُ وَلِابْنَةِ الِابْنِ السُّدُسُ وَمَا بَقِيَ فَلِلْأُخْتِ

Muhammad bin Yusuf told us, Sufyan al-Thawri told us, on the authority of Abu Qais al-Awdi, on the authority of Hazel bin Sharhabil. He asked him about that, and he said, "Then I have gone astray, and I am not among the rightly guided, and I decide what the Messenger of Allah, may Allah's prayers and peace be upon him, decided. For the daughter is one-half, and for the son's daughter is one-sixth, and what remains is for the sister."

ع T ميراث الزوج والواحد من المرأة

The inheritance of the husband and one from the woman

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا

Qutayba told us, he said al-Layth narrated to us on the authority of Ibn Shihab on the authority of Ibn al-Musayyib on the authority of Abu Hurayrah who said that the Messenger of Allah, may Allah's prayers and peace be upon him, judged in the fetus of a woman from Bani Lihyan who was miscarried by surprise, a male or female slave. Her inheritance to her children and her husband, and that the mind is on her league

ع T ميراث الإخوة من الأب والأم

The inheritance of brothers from father and mother

حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ حَدَّثَنَا أَبُو بَحْرٍ الْبَكْرَاوِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ وَأُمِّهِ دُونَ إِخْوَتِهِ لِأَبِيهِ

Yahya bin Hakim told us, Abu Bahr Al-Bakrawi told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali bin Abi Talib.

ع T ميراث العم والبنتين والزوجة

The inheritance of the uncle, the two daughters and the wife

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي زَكَرِيَّاءُ بْنُ عَدِيٍّ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ قَالَ يَقْضِي اللَّهُ فِي ذَلِكَ فَنَزَلَتْ آيَةُ الْمِيرَاثِ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَمِّهِمَا فَقَالَ أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ وَقَدْ رَوَاهُ شَرِيكٌ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ

Abd bin Hamid told us, Zakariya bin Uday told us, Ubaidullah bin Amr told us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jaber bin Abdullah, he said, "The wife of Saad bin Al-Rabee' came with her two daughters from Saad to the Messenger of Allah, may Allah's prayers

and peace be upon him, and she said, O Messenger of Allah, these are the two daughters of Saad bin Al-Rabee’ Their father was killed with you on the day of Uhud as a martyr, and their uncle took their money, so he did not leave money for them, and do not marry them unless they have money. Jesus, this is a good and authentic hadith, we do not know it except from the hadith of Abdullah bin Muhammad bin Aqeel, and Shareek also narrated it on the authority of Abdullah bin Muhammad bin Aqeel

ع T ميراث الكلالة

T is the inheritance of fatigue

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا هِشَامٌ يَعْنِي الدَّسْتُوَائِيَّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ اشْتَكَيْتُ وَعِنْدِي سَبْعُ أَخَوَاتٍ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَفَخَ فِي وَجْهِي فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَا أُوصِي لِأَخَوَاتِي بِالثُّلُثِ قَالَ أَحْسِنْ قُلْتُ الشَّطْرُ قَالَ أَحْسِنْ ثُمَّ خَرَجَ وَتَرَكَنِي فَقَالَ يَا جَابِرُ لَا أُرَاكَ مَيِّتًا مِنْ وَجَعِكَ هَذَا وَإِنَّ اللَّهَ قَدْ أَنْزَلَ فَبَيَّنَ الَّذِي لِأَخَوَاتِكَ فَجَعَلَ لَهُنَّ الثُّلُثَيْنِ قَالَ فَكَانَ جَابِرٌ يَقُولُ أُنْزِلَتْ هَذِهِ الْآيَةُ فِيَّيَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ }

Othman bin Abi Shaybah told us, Katheer bin Hisham told us, Hisham, meaning Al-Distawiyy, told us on the authority of Abi Al-Zubayr, on the authority of Jaber, he said, “I complained that I have seven sisters, so the Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon me and blew on my face. He went out and left me, and said, O Jaber, I do not see you dead from this pain of yours, and that Allah has revealed, so explain what is for your sisters, so he gave them two-thirds.

- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ آخِرُ سُورَةٍ نَزَلَتْ كَامِلَةً بَرَاءَةٌ وَآخِرُ سُورَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِيَسْتَفْتُونَكَ قُلْ اللَّهُ

- Abdullah bin Raja’ told me, Israel told us on the authority of Abu Ishaq on the authority of Al-Bara’, may Allah be pleased with him, he said, “The last surah that was revealed in full is Bara’ah, and the last surah that was revealed as the conclusion of Surat Al-Nisa’.

ع T ميراث الأولاد والأبوين والزوجين

The inheritance of children, parents and spouses

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتْ الْوَصِيَّةُ لِلْوَالِدَيْنِ فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنْثَيَيْنِ وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ

Muhammad ibn Yusuf told us on the authority of Warqa’ on the authority of Ibn Abi Najih on the authority of Ataa on the authority of Ibn Abbas, may Allah be pleased with them both, he said that the money was for the child and the bequest was for the parents, so Allah abrogated what he liked, so He made for the male the like of the share of two females and made for the parents for each of them a sixth and a third and made for the woman an eighth and a quarter and for the husband the half and a quarter

ع T ميراث ابن الابن إذا لم يكن ابن

The inheritance of the son of the son if he is not a son

ع T ميراث الأب والجد والجدة

The inheritance of the father, grandfather and grandmother

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنِي مَاتَ فَمَا لِي فِي مِيرَاثِهِ قَالَ لَكَ السُّدُسُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَكَ سُدُسٌ آخَرُ فَلَمَّا وَلَّى دَعَاهُ قَالَ إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ مَعْقِلِ بْنِ يَسَارٍ

Al-Hasan bin Arafa told us, Yazid bin Harun told us, on the authority of Hammam bin Yahya, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Imran bin Husayn, he said a man came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said that my son died, so what do I have in his inheritance? He invited him, he said that the other sixth is food. Abu Issa said this is a good and authentic hadith, and on the authority of Ma’qil bin Yasar

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ كَتَبَ أَهْلُ الْكُوفَةِ إِلَى ابْنِ الزُّبَيْرِ فِي الْجَدِّ فَقَالَ أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ أَنْزَلَهُ أَبًا يَعْنِي أَبَا بَكْرٍ

We were told by Suleiman bin Harb, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Abdullah bin Abi Malika, he said: The people of Kufa wrote to Ibn Al-Zubair about the grandfather, and he said: As for what the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If I were to take a friend from this nation, I would have taken him.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ قَالَ مَرَّةً قَالَ قَبِيصَةُ و قَالَ مَرَّةً رَجُلٌ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ قَالَ جَاءَتْ الْجَدَّةُ أُمُّ الْأُمِّ وَأُمُّ الْأَبِ إِلَى أَبِي بَكْرٍ فَقَالَتْ إِنَّ ابْنَ ابْنِي أَوْ ابْنَ بِنْتِي مَاتَ وَقَدْ أُخْبِرْتُ أَنَّ لِي فِي كِتَابِ اللَّهِ حَقًّا فَقَالَ أَبُو بَكْرٍ مَا أَجِدُ لَكِ فِي الْكِتَابِ مِنْ حَقٍّ وَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى لَكِ بِشَيْءٍ وَسَأَسْأَلُ النَّاسَ قَالَ فَسَأَلَ النَّاسَ فَشَهِدَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا السُّدُسَ قَالَ وَمَنْ سَمِعَ ذَلِكَ مَعَكَ قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ قَالَ فَأَعْطَاهَا السُّدُسَ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى الَّتِي تُخَالِفُهَا إِلَى عُمَرَ قَالَ سُفْيَانُ وَزَادَنِي فِيهِ مَعْمَرٌ عَنْ الزُّهْرِيِّ وَلَمْ أَحْفَظْهُ عَنْ الزُّهْرِيِّ وَلَكِنْ حَفِظْتُهُ مِنْ مَعْمَرٍ أَنَّ عُمَرَ قَالَ إِنْ اجْتَمَعْتُمَا فَهُوَ لَكُمَا وَأَيَّتُكُمَا انْفَرَدَتْ بِهِ فَهُوَ لَهَا

Ibn Abi Omar told us, Sufyan told us, Al-Zuhri told us, he said once, he said Qabisah, and he said another time, a man on the authority of Qabisah bin Dhuib, he said the grandmother, the mother's mother and the mother of the father came to Abu Bakr and said that the son of my son or the son of my daughter died and I was told that I have a right in the Book of Allah, so Abu Bakr said what I find truth for you in the book, and what I heard the Messenger of Allah, may Allah's prayers and peace be upon him, decree something for you, and I will ask the people. The other one, which you disagree with, goes to Umar. Sufyan said, and Muammar added it to me on the authority of Al-Zuhri, and I did not memorize it from Al-Zuhri, but I memorized it from Muammar.

ع T ميراث المرأة من دية زوجها

A woman's inheritance from her husband's blood money

حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ عُمَرُ الدِّيَةُ عَلَى الْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا فَأَخْبَرَهُ الضَّحَّاكُ بْنُ سُفْيَانَ الْكِلَابِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ أَنْ وَرِّثْ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

We were told by Qutayba, Ahmad bin Mani' and more than one, they said Sufyan bin Uyaynah told us on the authority of Al-Zuhri on the authority of Saeed bin Al-Musayyib he said Umar said the blood money is owed by the wise and the woman does not inherit anything from her husband's blood money. From her husband's blood money Abu Issa said this is a good and true hadith

ع T ميراث ذوي الأرحام

The inheritance of those with wombs

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ فِي آخَرِينَ قَالُوا حَدَّثَنَا حَمَّادٌ عَنْ بُدَيْلٍ يَعْنِي ابْنَ مَيْسَرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ عَنْ الْمِقْدَامِ الْكِنْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَإِلَيَّ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَأَنَا مَوْلَى مَنْ لَا مَوْلَى لَهُ أَرِثُ مَالَهُ وَأَفُكُّ عَانَهُ وَالْخَالُ مَوْلَى مَنْ لَا مَوْلَى لَهُ يَرِثُ مَالَهُ وَيَفُكُّ عَانَهُ قَالَ أَبُو دَاوُد رَوَاهُ الزُّبَيْدِيُّ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ ابْنِ عَائِذٍ عَنْ الْمِقْدَامِ وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَاشِدٍ قَالَ سَمِعْتُ الْمِقْدَامَ قَالَ أَبُو دَاوُد يَقُولُ الضَّيْعَةُ مَعْنَاهُ عِيَالٌ

Suleiman bin Harb told us in others, they said Hammad told us on the authority of Badil, meaning Ibn Maysara, on the authority of Ali bin Abi Talhah, on the authority of Rashid bin Saad, on the authority of Abi Amer Al-Hawzani, on the authority of Al-Miqdam Al-Kindi, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said, "I have more right over every believer than himself, so whoever leaves a debt or estate, I will go to him." And whoever leaves money, it is for his heirs, and I am the guardian of the one who has no guardian, I inherit his money and redeem him, and the maternal uncle is the guardian of the one who has no guardian, he inherits his money and redeems his shame. Dayaa means children

ابن أخت القوم منهم

The nephew of the people among them

ع T الولاء لمن أعتق وولي النعمة

T Loyalty to the one who emancipated and the guardian of grace

حَدَّثَنَا ابْنُ سَلَامٍ أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءُ لِمَنْ أَعْطَى الْوَرِقَ وَوَلِيَ النِّعْمَةَ

Ibn Salam told us, Wakee told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, she said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Wal'ah is for the one who gives paper and the one who is given grace."

ع T تحريم بيع الولاء وهبته

T prohibition of the sale and endowment of loyalty

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ قَالَ عَبْد اللَّهِ الْأَمْرُ عَلَى هَذَا لَا يُبَاعُ وَلَا يُوهَبُ

Khalid bin Mukhalled told us, Malik told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Omar, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade the sale of loyalty and its gift.

ع T ميراث الولاء بالإسلام

The legacy of loyalty in Islam

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ سَمِعْتُ تَمِيمًا الدَّارِيَّ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكُفْرِ يُسْلِمُ عَلَى يَدَيْ رَجُلٍ مِنْ الْمُسْلِمِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ

Abu Naim told us, Abd al-Aziz ibn Umar ibn Abd al-Aziz told us, on the authority of Abdullah ibn Mawhib, he said: I heard Tamim al-Dari say, I asked the Messenger of Allah, may Allah's prayers and

peace be upon him, and I said, “O Messenger of Allah, what is the Sunnah about a man from among the people of disbelief saying hello at the hands of a man from the Muslims?” The Messenger of Allah, may Allah’s prayers and peace be upon him, said Peace be upon him is the first of people in his life and death

ع T عنوان | توريث أعلى القرية لمن لا وارث له

T address | Inheriting the upper part of the village to one who has no heir

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ سُفْيَانَ جَمِيعًا عَنْ ابْنِ الْأَصْبَهَانِيِّ عَنْ مُجَاهِدِ بْنِ وَرْدَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ مَوْلًى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَتَرَكَ شَيْئًا وَلَمْ يَدَعْ وَلَدًا وَلَا حَمِيمًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطُوا مِيرَاثَهُ رَجُلًا مِنْ أَهْلِ قَرْيَتِهِ قَالَ أَبُو دَاوُد وَحَدِيثُ سُفْيَانَ أَتَمُّ و قَالَ مُسَدَّدٌ قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَاهُنَا أَحَدٌ مَنْ أَهْلِ أَرْضِهِ قَالُوا نَعَمْ قَالَ فَأَعْطُوهُ مِيرَاثَهُ

Musaddad told us, Yahya told us, Shu’bah H told us, Uthman bin Abi Shaybah told us, Waki’ bin Al-Jarrah told us, on the authority of Sufyan together, on the authority of Ibn Al-Asbahani, on the authority of Mujahid bin Wardan, on the authority of Urwah, on the authority of Aisha, may Allah be pleased with her, that a freed slave of the Prophet, may Allah’s prayers and peace be upon him, died and left nothing and did not leave a son or an intimate. The Prophet, may Allah’s prayers and peace be upon him, gave his inheritance to a man from the people of his village. Abu Dawud said, and the hadith of Sufyan was complete, and Musaddad said.

ع T هل العبد يرث سيده

T Does the slave inherit his master

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَوْسَجَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَدَعْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيرَاثَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا الْبَابِ إِذَا مَاتَ الرَّجُلُ وَلَمْ يَتْرُكْ عَصَبَةً أَنَّ مِيرَاثَهُ يُجْعَلُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ

Ibn Abi Omar told us, Sufyan told us, on the authority of Amr bin Dinar, on the authority of Awsja, on the authority of Ibn Abbas, that a man died during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and he did not leave an inheritance except for a slave whom he freed, so the Prophet, may Allah’s prayers and peace be upon him, gave him his inheritance. In this section, if a man dies without leaving an agnate, his inheritance is placed in the Muslims’ treasury

ع T لا حلف فى الإسلام ونسخ التوارث بالعقد

T There is no swearing in Islam and copying inheritance by contract

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قِيلَ لِشَرِيكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ لَا حِلْفَ فِي الْإِسْلَامِ وَفِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً وَجِدَّةً

Abu Naim informed us, Sharik told us, on the authority of Simak, on the authority of Ikrimah, on the authority of Ibn Abbas. It was said to Sharik on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Yes, there is no swearing in Islam and in the Jahiliyyah, Islam only increased it in severity and seriousness.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ حَالَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا فَقِيلَ لَهُ أَلَيْسَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حِلْفَ فِي الْإِسْلَامِ فَقَالَ حَالَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا مَرَّتَيْنِ أَوْ ثَلَاثًا

Musaddad told us, Sufyan told us, on the authority of Asim Al-Ahwal, he said: I heard Anas bin Malik saying that the Messenger of Allah, may Allah’s prayers and peace be upon him, swore an oath between the Muhajireen and the Ansar in our home, so it was said to him, “Is it not?” The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “There is no oath in Islam.” In our house two or three times

- حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ إِدْرِيسَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَاوَلِكُلٍّ جَعَلْنَا مَوَالِيَ } قَالَ وَرَثَةًوَالَّذِينَ عَاقَدَتْ أَيْمَا

- Al-Salt bin Muhammad told us, Abu Usama told us, on the authority of Idris, on the authority of Talha bin Musraf, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them both, and to each of us He has made mawali.

ع T تركة رسول الله صلى الله عليه واله وصحبه وسلم

T The legacy of the Messenger of Allah, may Allah’s prayers and peace be upon him, his family and companions

لا نورث ما تركنا صدقة

We do not bequeath what we leave as charity

و حَدَّثَنِي ابْنُ أَبِي خَلَفٍ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ

And Ibn Abi Khalaf told me, Zakaria bin Uday told us, Ibn Al-Mubarak told us, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Al-Araj, on the authority of Abu Huraira, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "We do not inherit what we leave is charity."

و حَدَّثَنِي مَالِك عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقْتَسِمُ وَرَثَتِي دَنَانِيرَ مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ

Malik related to me on the authority of Abu al-Zinad on the authority of al-Araj on the authority of Abu Hurayrah that the Messenger of Allah, may Allah bless him and grant him peace, said, "My heirs shall not divide the dinars that I left after the maintenance of my women and the allowance of my workers, for it is alms."

ع T أحكام الرقيق

T the provisions of the slave

ع T فضل العتق والترغيب فيه

T preferred emancipation and encouragement in it

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ قَالَ قَالَ لِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنْ النَّارِ قَالَ سَعِيدُ بْنُ مَرْجَانَةَ فَانْطَلَقْتُ بِهِ إِلَى عَلِيِّ بْنِ حُسَيْنٍ فَعَمَدَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا إِلَى عَبْدٍ لَهُ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَشَرَةَ آلَافِ دِرْهَمٍ أَوْ أَلْفَ دِينَارٍ فَأَعْتَقَهُ

Ahmed bin Yunus told us, Asim bin Muhammad told us, he said Waqid bin Muhammad told me, he said Saeed bin Murjana, the owner of Ali bin Hussain, said to me, Abu Hurairah, may Allah be pleased with him, said to me: The Prophet, may Allah's prayers and peace be upon him, said, "If a man frees a Muslim, Allah will save him with every limb from the fire." Saeed bin Morgana said: So I took him to Ali bin Hussein, so Ali bin Hussein, may Allah be pleased with them both, went to his slave. Abdullah bin Jaafar had given him ten thousand dirhams or a thousand dinars, so he freed him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ سَعِيدِ بْنِ مَرْجَانَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْ النَّارِ حَتَّى فَرْجَهُ بِفَرْجِهِ

Muhammad bin Abd al-Rahim told us, Dawood bin Rashid told us, Al-Walid bin Muslim told us, on the authority of Abi Ghassan Muhammad bin Mutarrif, on the authority of Zaid bin Aslam, on the authority of Ali bin Hussein, on the authority of Saeed bin Murjana, on the authority of Abi Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: Whoever frees a Muslim slave, Allah will free every member of it A member of the Fire until his private parts

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ هُوَ أَخُو سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ حُصَيْنٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي أُمَامَةَ وَغَيْرِهِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاكَهُ مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ وَأَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتَا فَكَاكَهُ مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُمَا عُضْوًا مِنْهُ وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً كَانَتْ فَكَاكَهَا مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهَا عُضْوًا مِنْهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ أَبُو عِيسَى وَفِي الْحَدِيثِ مَا يَدُلُّ عَلَى أَنَّ عِتْقَ الذُّكُورِ لِلرِّجَالِ أَفْضَلُ مِنْ عِتْقِ الْإِنَاثِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاكَهُ مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ

Muhammad ibn Abd al-A'la narrated to us, Imran ibn Uyaynah, the brother of Sufyan ibn Uyaynah, on the authority of Husayn, on the authority of Salem ibn Abi al-Jaad, on the authority of Abu Umamah and other companions of the Prophet, may Allah's prayers and peace be upon him, on the authority of the Prophet, may Allah's prayers and peace be upon him. Every member of it is a member of it, and if a Muslim woman emancipated two Muslim women, they were freed from the fire, each member of them is rewarded for a member of it, and if a Muslim woman freed a Muslim woman who was freed from the fire, each member of her is sufficient for her part of her. And in the hadith there is evidence that the emancipation of males for men is better than the emancipation of females, because the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever emancipates a Muslim person, he will free him from the fire, and every member of him will be sufficient for him.

ع T أي الرقاب أفضل عتقاً

T, i.e. necks, is the best manumission

حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ح و حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَاللَّفْظُ لَهُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الْإِيمَانُ بِاللَّهِ وَالْجِهَادُ فِي سَبِيلِهِ قَالَ قُلْتُ أَيُّ الرِّقَابِ أَفْضَلُ قَالَ أَنْفَسُهَا عِنْدَ أَهْلِهَا وَأَكْثَرُهَا ثَمَنًا قَالَ قُلْتُ فَإِنْ لَمْ أَفْعَلْ قَالَ تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ قَالَ تَكُفُّ شَرَّكَ عَنْ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِي مُرَاوِحٍ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ غَيْرَ أَنَّهُ قَالَ فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لِأَخْرَقَ

Abu al-Rabee al-Zahrani told us, Hammad bin Zaid told us, Hisham bin Urwa told us, and Khalaf bin Hisham told us, and the wording is for him, Hammad bin Zaid told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Abu Marawih al-Laithi, on the authority of Abu Dhar, he said, I said, O Messenger of Allah, which deeds are better? He said: I said: Which necks are better? He said: They are the ones with the owners and have the most price. Humaid said Abd told us and Ibn Rafi said Abd al-Razzaq told us Muammar told us on the authority of al-Zuhri on the authority of Habib the freed slave of Urwa ibn al-Zubayr on the authority of Urwa ibn al-Zubayr on the authority of Abi Marawah on the authority of Abi Dhar on the authority of the Prophet, may Allah's prayers and peace be upon him, similarly except that he said, "Then appoint a maker or make a piece of cloth."

ع T الإرشاد إلى العتق عند كسوف الشمس

T Guidance to emancipation at the time of the solar eclipse

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالْعَتَاقَةِ فِي صَلَاةِ الْكُسُوفِ

Zuhair bin Harb told us, Muawiyah bin Amr told us, Zaida told us, on the authority of Hisham, on the authority of Fatimah, on the authority of Asmaa, who said that the Prophet, may Allah's prayers and peace be upon him, commanded the manumission during the eclipse prayer

ع T حكم عتق العبد المشترك

The rule of manumission of a common slave

حَدَّثَنِي مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدُ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ

Malik related to me on the authority of Nafeh on the authority of Abdullah ibn Umar that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever emancipates a partner of his in a slave, and he has money equal to the value of the slave, the value of justice is assessed against him, so he gives his partners their shares and the slave is emancipated for him, otherwise he will emancipate what he emancipated from him

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ أَوْ شِقْصًا فَعَلَيْهِ خَلَاصُهُ مِنْ مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ اسْتُسْعِيَ الْعَبْدُ فِي قِيمَتِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ

Abu Bakr bin Abi Shaybah told us, Ali bin Mushar and Muhammad bin Bishr told us, on the authority of Saeed bin Abi Urubah, on the authority of Qatada, on the authority of Al-Nadr bin Anas, on the authority of Bashir bin Nahik, on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever emancipates a share of a property he has, or a share, he must redeem him from His money, if he had money, and if he did not have money, the slave sought its value without making any hardships on him

ع T عنوان | العتق مع اشتراط استخدام العتيق

T address | Emancipation with the requirement to use antique

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ جُمْهَانَ عَنْ سَفِينَةَ قَالَ كُنْتُ مَمْلُوكًا لِأُمِّ سَلَمَةَ فَقَالَتْ أُعْتِقُكَ وَأَشْتَرِطُ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عِشْتَ فَقُلْتُ وَإِنْ لَمْ تَشْتَرِطِي عَلَيَّ مَا فَارَقْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عِشْتُ فَأَعْتَقَتْنِي وَاشْتَرَطَتْ عَلَيَّ

Musaddad bin Musarhad told us, Abd al-Warith told us, on the authority of Saeed bin Jamhan, on the authority of Safina, he said: I was a slave of Umm Salamah, and she said, "I freed you and stipulated that you serve the Messenger of Allah, may Allah's prayers and peace be upon him, as long as I lived."

ع T لا يجوز العتق مع الحاجة

T emancipation is not permissible with the need

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ أَعْبُدٍ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ قَوْلًا شَدِيدًا ثُمَّ دَعَاهُمْ فَجَزَّأَهُمْ ثَلَاثَةَ أَجْزَاءٍ فَأَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً حَدَّثَنَا أَبُو كَامِلٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ بِإِسْنَادِهِ وَمَعْنَاهُ وَلَمْ يَقُلْ فَقَالَ لَهُ قَوْلًا شَدِيدًا حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ هُوَ الطَّحَّانُ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي زَيْدٍ أَنَّ رَجُلًا مِنْ الْأَنْصَارِ بِمَعْنَاهُ وَقَالَ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ شَهِدْتُهُ قَبْلَ أَنْ يُدْفَنَ لَمْ يُدْفَنْ فِي مَقَابِرِ الْمُسْلِمِينَ

Suleiman bin Harb told us, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Abi Al-Muhallab, on the authority of Imran bin Husayn, that a man freed six slaves at the time of his death, and he had no money other than them. So he freed two and freed four, Abu Kamel told us, Abd al-Aziz, meaning Ibn al-Mukhtar, told us, Khalid told us, on the authority of Abu Qilabah, with his chain of transmission and its meaning, and he did not say it. And he

said, meaning the Prophet, may Allah’s prayers and peace be upon him, if I witnessed him before he was buried, he would not be buried in the Muslim cemeteries

ع T من ملك ذا رحم عتق عليه

T from a king who has a womb that emancipated him

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَإِسْحَقُ بْنُ مَنْصُورٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ وَعَاصِمٍ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ

Uqbah bin Makram and Ishaq bin Mansur narrated to us, they said Muhammad bin Bakr Al-Barsani narrated to us on the authority of Hammad bin Salamah on the authority of Qatada and Asim on the authority of Al-Hassan on the authority of Samura bin Jundub on the authority of the Prophet, may Allah bless him and grant him peace.

ع T المكاتب

T offices

و حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ دَخَلَتْ عَلَيَّ بَرِيرَةُ فَقَالَتْ إِنَّ أَهْلِي كَاتَبُونِي عَلَى تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ فِي كُلِّ سَنَةٍ أُوقِيَّةٌ فَأَعِينِينِي فَقُلْتُ لَهَا إِنْ شَاءَ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَأُعْتِقَكِ وَيَكُونَ الْوَلَاءُ لِي فَعَلْتُ فَذَكَرَتْ ذَلِكَ لِأَهْلِهَا فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَأَتَتْنِي فَذَكَرَتْ ذَلِكَ قَالَتْ فَانْتَهَرْتُهَا فَقَالَتْ لَا هَا اللَّهِ إِذَا قَالَتْ فَسَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَنِي فَأَخْبَرْتُهُ فَقَالَ اشْتَرِيهَا وَأَعْتِقِيهَا وَاشْتَرِطِي لَهُمْ الْوَلَاءَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ فَفَعَلْتُ قَالَتْ ثُمَّ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةً فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ كِتَابُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ أَعْتِقْ فُلَانًا وَالْوَلَاءُ لِي إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا ابْنُ نُمَيْرٍ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ جَرِيرٍ كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ قَالَ وَكَانَ زَوْجُهَا عَبْدًا فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا وَلَيْسَ فِي حَدِيثِهِمْ أَمَّا بَعْدُ

And Abu Kuraib Muhammad bin Al-Ala’ Al-Hamedani told us, Abu Osama told us, Hisham bin Urwah told us, my father told me on the authority of Aisha, she said: I entered upon Barira, and she said that my family wrote to me for nine ounces in nine years, every year an ounce, so help me, so I said to her, if your family wishes, that I prepare it for them in one waiting period and set you free and it will be The loyalty is mine. I did, so I mentioned that to her family, but they refused, except that the loyalty be to them. I missed it, so I mentioned that. On the eve, he thanked Allah and praised him for what he deserved, then said: As for after that, what is the matter with people who stipulate conditions that are not in the Book of Allah? One of them emancipated so-and-so, and loyalty to me is only for those who are freed, and Abu Bakr bin Abi Shaybah and Abu Kurayb told us, they told us Ibn Numayr H, and Abu Kurayb told us, Waki’ H narrated to us, and Zuhair bin Harb and Ishaq bin Ibrahim told us all on the authority of Jarir, all of them on the authority of Hisham bin Urwah with this chain of transmission towards a hadith Abu Osama, however, in the hadith of Jarir Qa If her husband was a slave, then the Messenger of Allah, may Allah’s prayers and peace be upon him, chose her, so she chose herself, and if he was free, he would not have chosen her.

ع T المكاتب عبد ما بقي عليه درهم

T offices Abdul what remained on him dirhams

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَبُو بَدْرٍ حَدَّثَنِي أَبُو عُتْبَةَ إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي سُلَيْمَانُ بْنُ سُلَيْمٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُكَاتَبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ مُكَاتَبَتِهِ دِرْهَمٌ

Narrated by Harun bin Abdullah, narrated by Abu Badr, narrated by Abu Utbah, Ismail bin Ayyash, narrated by Suleiman bin Sulaym, narrated by Amr bin Shuaib, narrated by his father, narrated by his grandfather, according to the Prophet, may Allah’s prayers and peace be upon him.

ع T بيع المدبر وأمهات الأولاد

T sale mastermind and mothers of children

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا الْحُسَيْنُ الْمُكْتِبُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ فَاحْتَاجَ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ يَشْتَرِيهِ مِنِّي فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِكَذَا وَكَذَا فَدَفَعَهُ إِلَيْهِ

Bishr bin Muhammad told us Abdullah told us Al-Hussain al-Maktab told us on the authority of Ata bin Abi Rabah on the authority of Jaber bin Abdullah, may Allah be pleased with them both, that a man freed a slave of his behind, and he was in need, so the Prophet, may Allah’s prayers and peace be upon him, took him and said: Who will buy him from me?

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَإِسْحَقُ بْنُ مَنْصُورٍ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ كُنَّا نَبِيعُ سَرَارِيَّنَا وَأُمَّهَاتِ أَوْلَادِنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا حَيٌّ لَا نَرَى بِذَلِكَ بَأْسًا

Muhammad bin Yahya and Ishaq bin Mansour told us, they said, Abd al-Razzaq narrated to us, on the authority of Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir bin Abdullah say, ‘‘We used to sell

our concubines and the mothers of our children, and the Prophet, may Allah’s prayers and peace be upon him, is alive among us, and we do not see anything wrong with that.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ بِعْنَا أُمَّهَاتِ الْأَوْلَادِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ فَلَمَّا كَانَ عُمَرُ نَهَانَا فَانْتَهَيْنَا

Musa bin Ismael told us, Hammad told us, on the authority of Qais, on the authority of Ata, on the authority of Jabir bin Abdullah, he said that we sold the mothers of the children during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and Abu Bakr, so when Umar forbade us, we ended

ع T جواز استرقاق العرب

The permissibility of enslaving Arabs

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا ابْنُ عَوْنٍ قَالَ كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَقَتَلَ مُقَاتِلَتَهُمْ وَسَبَى ذَرَارِيَّهُمْ وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَكَانَ فِي ذَلِكَ الْجَيْشِ

Ali ibn al-Hassan ibn Shaqiq told us Abdullah told us Ibn Awn said I wrote to Nafi’ and he wrote to me that the Prophet, may Allah’s prayers and peace be upon him, raided the Banu al-Mustaliq while they were raiding and their cattle were irrigated on water, so he killed their fighters and took their offspring captive and struck Juwayriyah day Abdullah ibn Umar told me about it and it was in that Army

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ قَالَ سَمِعْتُ الْمَعْرُورَ بْنَ سُوَيْدٍ قَالَ رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ إِنِّي سَابَبْتُ رَجُلًا فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعَيَّرْتَهُ بِأُمِّهِ ثُمَّ قَالَ إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ جَعَلَهُمْ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ

Adam bin Abi Ayas told us, Shu’bah told us, Wasel Al-Ahdab told us, he said: I heard Al-Ma’rur bin Suwayd, he said: I saw Abu Dharr Al-Ghafari, may Allah be pleased with him, and he had a suit on him, and his worshipper had a suit on him. Then he said: “Your brothers are your guardians, Allah has placed them under your hand. So whoever has his brother under his hand, let him feed him from what he eats and clothe him from what he wears. And do not charge them with what overpowers them.

و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ قَالَ سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ زَاذَانَ أَنَّ ابْنَ عُمَرَ دَعَا بِغُلَامٍ لَهُ فَرَأَى بِظَهْرِهِ أَثَرًا فَقَالَ لَهُ أَوْجَعْتُكَ قَالَ لَا قَالَ فَأَنْتَ عَتِيقٌ قَالَ ثُمَّ أَخَذَ شَيْئًا مِنْ الْأَرْضِ فَقَالَ مَا لِي فِيهِ مِنْ الْأَجْرِ مَا يَزِنُ هَذَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ أَوْ لَطَمَهُ فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ و حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ كِلَاهُمَا عَنْ سُفْيَانَ عَنْ فِرَاسٍ بِإِسْنَادِ شُعْبَةَ وَأَبِي عَوَانَةَ أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ حَدًّا لَمْ يَأْتِهِ وَفِي حَدِيثِ وَكِيعٍ مَنْ لَطَمَ عَبْدَهُ وَلَمْ يَذْكُرْ الْحَدَّ

And Muhammad bin Al-Muthanna and Ibn Bashar told us, and the wording is from Ibn Al-Muthanna, they said: Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Firas, he said: I heard Dhakwan narrate on the authority of Zazan that Ibn Omar called for a boy for him, and he saw a mark on his back, and he said to him: Did it hurt you? I have a reward in it that does not weigh. This is that I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: Whoever strikes a slave of his with a punishment that does not come to him, or slaps him, then his expiation is to set him free. Abu Bakr bin Abi Shaybah told us, Waki’ told us, and Muhammad bin Al-Muthanna told us, Abd al-Rahman told us, both of them narrated on the authority of Sufyan On the authority of Firas, with the chain of transmission of Shu’bah and Abi Awana, as for the hadith of Ibn Mahdi, he mentioned a punishment that he did not come to, and in the hadith of Waki’ who slapped his worshipper and did not mention the punishment

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ح و حَدَّثَنَا ابْنُ نُمَيْرٍ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ قَالَ لَطَمْتُ مَوْلًى لَنَا فَهَرَبْتُ ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ فَصَلَّيْتُ خَلْفَ أَبِي فَدَعَاهُ وَدَعَانِي ثُمَّ قَالَ امْتَثِلْ مِنْهُ فَعَفَا ثُمَّ قَالَ كُنَّا بَنِي مُقَرِّنٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَنَا إِلَّا خَادِمٌ وَاحِدَةٌ فَلَطَمَهَا أَحَدُنَا فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْتِقُوهَا قَالُوا لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا قَالَ فَلْيَسْتَخْدِمُوهَا فَإِذَا اسْتَغْنَوْا عَنْهَا فَلْيُخَلُّوا سَبِيلَهَا

Abu Bakr bin Abi Shaybah narrated to us Abdullah bin Numayr H narrated to us Ibn Numayr told us and the wording is from him Abu Sufyan told us on the authority of Salamah bin Kahil on the authority of Muawiyah bin Suwayd he said I slapped a freed slave of ours so I ran away then I came just before noon and prayed behind my father so he called him and invited me then said I complied with him so he forgave then He said: We were Banu Muqrin during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and we had only one worshipper.

ع T الأطعمة

T foods

ع T أدب التورع عن اتخاذ الموائد والمشهيات

The etiquette of abstaining from taking appetizers and appetizers
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنَا أَبِي عَنْ يُونُسَ بْنِ أَبِي الْفُرَاتِ الْإِسْكَافِ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ مَا أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلَا فِي سُكُرُّجَةٍ قَالَ فَعَلَامَ كَانُوا يَأْكُلُونَ قَالَ عَلَى السُّفَرِ

Muhammad ibn al-Muthanna told us, Muadh ibn Hisham told us, my father told us, on the authority of Yunus ibn Abi al-Furat al-Askaf, on the authority of Qatada, on the authority of Anas ibn Malik.

ع T الأدب مع الأكابر عند الأكل والتسمية على الطعام

T Politeness with the elderly when eating and labeling food
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ أَبِي حُذَيْفَةَ عَنْ حُذَيْفَةَ قَالَ كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا لَمْ نَضَعْ أَيْدِيَنَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعَ يَدَهُ وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ فَأَخَذَ بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا فَجَاءَ بِهَذَا الْأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا و حَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ أَخْبَرَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حُذَيْفَةَ الْأَرْحَبِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَعَامٍ فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ وَقَالَ كَأَنَّمَا يُطْرَدُ وَفِي الْجَارِيَةِ كَأَنَّمَا تُطْرَدُ وَقَدَّمَ مَجِيءَ الْأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ وَزَادَ فِي آخِرِ الْحَدِيثِ ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ و حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الْأَعْرَابِيِّ

Abu Bakr bin Abi Shaybah and Abu Kuraib told us, they said Abu Muawiyah told us on the authority of Al-A’mash on the authority of Khaithama on the authority of Abi Hudhayfah on the authority of Hudhayfah, he said that if we attended food with the Prophet, may Allah’s prayers and peace be upon him, we did not put our hands until the Messenger of Allah, may Allah’s prayers and peace be upon him, started and put his hand. So a slave girl came as if she was pushing, so she went to put her hand in the food, so the Messenger of Allah, may Allah’s prayers and peace be upon him, took her by the hand, then a bedouin came as if he was pushing and took his hand, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Satan makes food permissible if Allah’s name is not mentioned on it, and he brought this maid to make it permissible for her, so she took her hand, so he came.” Isaac bin Ibrahim al-Hanzali told us, Isa bin Yunus told us, Al-A’mash told us, on the authority of Khaithama bin Abd al-Rahman, on the authority of Abi Hudhayfah al-Arhabi, on the authority of Hudhayfah bin al-Yaman, he said: When we were supplicated with the Messenger of Allah, may Allah bless him and grant him peace And he delivered to food, so he mentioned the meaning of the hadith of Abu Muawiyah, and he said, “As if he was expelled, and in the maidworshipper, as if she were expelled.” He presented the advent of the Bedouin in his hadith before the advent of the maidworshipper, and added at the end of the hadith, then he mentioned the name of Allah and ate, and Abu Bakr bin Nafi’ narrated to us. before the arrival of the Arabs

أما إنه لو سمي لكفاكم

But if it was named, it would suffice for you
أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا هِشَامٌ عَنْ بُدَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ طَعَامًا فِي سِتَّةٍ نَفَرٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ لَوْ ذَكَرَ اسْمَ اللَّهِ لَكَفَاكُمْ فَإِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرْ اسْمَ اللَّهِ فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ أَخْبَرَنَا بُنْدَارٌ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ بُدَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ أُمِّ كُلْثُومٍ عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ

Yazid bin Harun told us, Hisham told us, on the authority of Badil, on the authority of Abdullah bin Ubaid bin Umair, on the authority of Aisha, that the Prophet, may Allah’s prayers and peace be upon him, was eating food in the company of six of his companions, then a bedouin came and ate it with two mouthfuls. One of you should mention the name of Allah, and if he forgets to mention the name of Allah, then let him say: In the name of Allah, its beginning and its end. Pindar informed us. Moaz bin Hisham told us on the authority of his father, on the authority of Badil, on the authority of Abdullah bin Ubaid bin Umair, on the authority of Umm Kulthum, on the authority of Aisha.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هِشَامٍ الدَّسْتُوَائِيِّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ طَعَامًا فِي سِتَّةٍ نَفَرٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا أَنَّهُ لَوْ كَانَ قَالَ بِسْمِ اللَّهِ لَكَفَاكُمْ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنْ نَسِيَ أَنْ يَقُولَ بِسْمِ اللَّهِ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun told us, on the authority of Hisham al-Distawai, on the authority of Badil bin Maysara, on the authority of Abdullah bin Ubaid bin Umair, on the authority of Aisha, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, was eating food with six of his companions, then a bedouin came and ate it with two mouthfuls. Peace be upon him, but if he had said in the name of Allah, it would suffice for you, so if one of you eats

food, let him say in the name of Allah, and if he forgets to say in the name of Allah at the beginning, then he should say in the name of Allah at the beginning and at the end

حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ وَلَمْ يَذْكُرْ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمْ الْمَبِيتَ فَإِذَا لَمْ يَذْكُرْ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمْ الْمَبِيتَ وَالْعَشَاءَ

Abu Bishr Bakr bin Khalaf told us, Abu Asim told us, on the authority of Ibn Juraij, Abu al-Zubayr told me on the authority of Jabir bin Abdullah, that he heard the Prophet, may Allah’s prayers and peace be upon him, say: If a man enters his house and remembers Allah when he enters and when he eats, Satan says, “There is no sleep for you or dinner.” And if he enters, he does not mention Allah. When he entered, Satan said, “You have caught up with the overnight stay.” If he did not mention Allah at his meal, he said, “You have caught up with the overnight stay and dinner.”

ع T الأكل باليمين والنهي عن الأكل بالشمال

T Eating with the right and forbidding eating with the left

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ وَهْبِ بْنِ كَيْسَانَ سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِي حِجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

Abu Bakr ibn Abi Shaybah and Muhammad ibn al-Sabah told us, they said Sufyan ibn Uyaynah narrated to us on the authority of Al-Walid ibn Katheer on the authority of Wahb ibn Kaysan that he heard from Umar ibn Abi Salamah. To your right and all of the following

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ وَاللَّفْظُ لِابْنِ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ جَدِّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ و حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ ح و حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي ح و حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ كِلَاهُمَا عَنْ عُبَيْدِ اللَّهِ جَمِيعًا عَنْ الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ

Narrated to us Abu Bakr bin Abi Shaybah, Muhammad bin Abdullah bin Numayr, Zuhair bin Harb, Ibn Abi Omar, and the pronunciation is from Ibn Numayr. If one of you eats, let him eat with his right hand, and if he drinks, let him drink with his right hand, for Satan eats with his left hand and drinks with his left hand, and Qutayba bin Saeed told us on the authority of Malik bin Anas in what was read by H, and Ibn Numayr told us, Abi H told us, and Ibn Al Muthanna told us, Yahya told us, and he is Al Qattan, both of them narrated from Ubaid Allah, all from Al Zuhri with a chain of transmission Soufyan

ع T التواضع فى الجلوس للأكل

T humility to sit down to eat

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي جُحَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَنَا فَلَا آكُلُ مُتَّكِئًا قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ الْأَقْمَرِ وَرَوَى زَكَرِيَّا بْنُ أَبِي زَائِدَةَ وَسُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ هَذَا الْحَدِيثَ وَرَوَى شُعْبَةُ عَنْ سُفْيَانَ الثَّوْرِيِّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ

We were told by Qutayba, Sharik told us, on the authority of Ali bin Al-Aqmar, on the authority of Abu Juhayfah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: As for me, I do not eat while reclining. He said in the section on the authority of Ali, Abdullah bin Amr and Abdullah bin Abbas. Ibn Al-Aqmar narrated this hadith by Zakariya bin Abi Zaida and Sufyan bin Saeed Al-Thawry and more than one on the authority of Ali bin Al-Aqmar, and Shu’bah narrated on the authority of Sufyan Al-Thawry this hadith on the authority of Ali bin Al-Aqmar

ع T من صفة المؤمن إقلاله من الأكل

T It is an attribute of the believer to eat less

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي أَبُو سَلَمَةَ الْحِمْصِيُّ وَحَبِيبُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ عَنْ مِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ نَحْوَهُ و قَالَ الْمِقْدَامُ بْنُ مَعْدِي كَرِبَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Suwaid bin Nasr told us Abdullah bin Al-Mubarak told us Ismael bin Ayash told us Abu Salama Al-Homsi and Habib bin Salih told me on the authority of Yahya bin Jaber Al-Tayi on the authority of Miqdam bin Maadi Karb who said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that no human fills a container worse than the stomach according to the son of Adam eats They straighten his back, and if it is unavoidable, then one-third for his food, one-third for his drink, and one-third for himself. Al-Hassan bin Arafa told us. Ismael bin Ayyash told us something similar, and Al-Miqdam bin Mu’di said, “Anguish on the authority of the Prophet, may Allah’s prayers

and peace be upon him, and he did not mention it. I heard the Prophet, may Allah’s prayers and peace be upon him.

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَافَهُ ضَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ أَصْبَحَ مِنْ الْغَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَشْرَبُ فِي مَعْيٍ وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سُهَيْلٍ

Ishaq ibn Musa al-Ansari told us Ma’an told us Malik narrated on the authority of Suhayl ibn Abi Salih on the authority of his father on the authority of Abu Hurayrah that the Messenger of Allah, may Allah’s prayers and peace be upon him, was hosted by an infidel guest, so the Messenger of Allah, may Allah’s prayers and peace be upon him, ordered a sheep for him, so it was milked, so he drank it, then another, so he drank it, then another, so he drank it until he drank seven milkers Then he became a sheep, then he became Muslim the next morning, so he became Muslim, so the Messenger of Allah, may Allah’s prayers and peace be upon him, ordered a sheep for him, and it was milked, so he drank from its milker, then he ordered another for him, but he did not finish it. Suhail's talk

ع T من الأدب ألا يعاب الطعام

T it is polite not to criticize food

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ الْكُوفِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ

Ahmed bin Muhammad told us Abdullah bin Al-Mubarak informed us on the authority of Sufyan on the authority of Al-A’mash on the authority of Abu Hazim on the authority of Abu Huraira. Mawla Azza Al-Ashjaia

ع T ذم الأكل من وسط القصعة

T slander eating from the middle of the bowl

حَدَّثَنَا أَبُو رَجَاءٍ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسَطِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ

Abu Raja told us, Jarir told us, on the authority of Ata bin Al-Sayeb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that the Prophet, may Allah’s prayers and peace be upon him, said, “The blessing descends in the middle of the food, so eat from its edges and do not eat from its middle.” Abu Issa said, “This is a good and authentic hadith. Shu'bah and Al-Thawri on the authority of Ata bin Al-Sayeb, and in the section on the authority of Ibn Omar

ع T الإقران فى التمر وغيره عند الأكل مع الجماعة

peers in dates and others when eating with the group

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ فَأَصَابَنَا سَنَةٌ فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ فَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمُرُّ بِنَا فَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْإِقْرَانِ إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ

Hafs bin Omar told us, Shuba told us on the authority of Jableh, we were in Medina with some of the people of Iraq, and we had a year, so Ibn Al-Zubayr used to give us dates, so Ibn Omar, may Allah be pleased with them both, would pass us by and say that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade peers unless a man among you asked his brother’s permission

ع T نهش اللحم بالأسنان وانتشاله

T smash the meat with your teeth and pull it out

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ تَعَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتِفًا ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ وَعَنْ أَيُّوبَ وَعَاصِمٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ انْتَشَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرْقًا مِنْ قِدْرٍ فَأَكَلَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

Abdullah bin Abdul Wahhab told us, Hammad told us, Ayoub told us, on the authority of Muhammad, on the authority of Ibn Abbas, may Allah be pleased with them both, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, sweated his shoulder, then he got up and prayed without performing ablution, and on the authority of Ayoub and Asim on the authority of Ikrimah on the authority of Ibn Abbas, he said that the Prophet, may Allah’s prayers and peace be upon him, pulled a sweat out of a pot So he ate, then prayed, and did not perform ablution

ع T جواز قطع اللحم بالسكين

It is permissible to cut meat with a knife

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنْ أَبِيهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَزَّ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ

Mahmoud bin Ghaylan told us, Abd al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Jaafar bin Amr bin Umayyah Al-Damri, on the authority of his father, that he saw the Prophet, may Allah’s prayers and peace be upon him, snatched from the shoulder of a sheep and ate from it, then went to prayer and did not perform ablution. Bin Shuba

ع T إذا وقعت اللقمة فلا يتركها للشيطان

T If the morsel falls, do not leave it to the devil

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ إِنَّ أَحَدَكُمْ لَا يَدْرِي فِي أَيِّ طَعَامِهِ يُبَارَكُ لَهُ

Musa bin Ismael told us, Hammad told us, on the authority of Thabit, on the authority of Anas bin Malik that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to lick his three fingers when he ate food and said, “If a morsel of one of you falls, let him remove the dirt from it and eat it, and not leave it to the devil.” bless him

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَدَاوُدُ بْنُ رُشَيْدٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ قَالُوا حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا وَحْشِيُّ بْنُ حَرْبِ بْنِ وَحْشِيِّ بْنِ حَرْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ وَحْشِيٍّ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْبَعُ قَالَ فَلَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ

Hisham bin Ammar, Dawood bin Rashid and Muhammad bin Al-Sabah told us, they said: Al-Waleed bin Muslim told us, Wahshi bin Harb bin Wahshi bin Harb told us, on the authority of his father, on the authority of his grandfather, Wahshi, that they said, O Messenger of Allah, we eat and we are not satisfied. He blesses you with it

ع T طعام الواحد يكفي الاثنين

The food of one is enough for both

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ ح و حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ حَدَّثَنَا رَوْحٌ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ طَعَامُ الْوَاحِدِ يَكْفِي الِاثْنَيْنِ وَطَعَامُ الِاثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ وَفِي رِوَايَةِ إِسْحَقَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَذْكُرْ سَمِعْتُ حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا سُفْيَانُ ح و حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ

Ishaq bin Ibrahim told us, Ruh bin Ubadah told us, and Yahya bin Habib told us, Ruh told us, Ibn Jurayj told us, Abu Al-Zubayr told me that he heard Jabir bin Abdullah saying, “I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say, ‘The food of one is enough for two, and the food of two is enough for four, and the food of four is enough for eight.’” Isaac’s narration said: The Messenger of Allah, may Allah’s prayers and peace be upon him, did not mention: I heard Ibn Numayr tell us, my father told us, Sufyan told us, Muhammad bin Al-Muthanna told me, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Abi Al-Zubayr, on the authority of Jaber, on the authority of the Prophet, may Allah’s prayers and peace be upon him, with the same hadith of Ibn Jurayj

ع T ما يقال من الأذكار والأدعية بعد الطعام

What is said of dhikr and supplications after eating

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَاللَّفْظُ لِابْنِ نُمَيْرٍ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَيَرْضَى عَنْ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا و حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الْأَزْرَقُ حَدَّثَنَا زَكَرِيَّاءُ بِهَذَا الْإِسْنَادِ

Abu Bakr bin Abi Shaybah and Ibn Numayr narrated to us, and the wording is from Ibn Numayr. They said, Abu Usama and Muhammad bin Bishr narrated to us, on the authority of Zakariya bin Abi Zaida, on the authority of Saeed bin Abi Burdah, on the authority of Anas bin Malik, who said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Allah is pleased with a worshipper who eats food and then praises Him for it Or he drinks the drink and praises him for it, and Zuhair bin Harb told us, Ishaq bin Yusuf Al-Azraq told us, Zakaria told us with this chain of transmission.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ ثَوْرٍ عَنْ خَالِدِ بَنِ مَعْدَانَ عَنْ أَبِي أُمَامَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رُفِعَتْ الْمَائِدَةُ قَالَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبُّنَا

Musaddad told us, Yahya told us, on the authority of Thawr, on the authority of Khalid bin Maadan, on the authority of Abi Umamah, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, when the pillar was raised, would say, “Praise be to Allah, much good and blessed praise, not sufficient, nor deposited, nor dispensed with, our Lord.”

حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا فَرَغَ مِنْ طَعَامِهِ وَقَالَ مَرَّةً إِذَا رَفَعَ مَائِدَتَهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا غَيْرَ مَكْفِيٍّ وَلَا مَكْفُورٍ وَقَالَ مَرَّةً الْحَمْدُ لِلَّهِ رَبِّنَا غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى رَبَّنَا

Abu Asim told us on the authority of Thawr bin Yazid on the authority of Khalid bin Maadan on the authority of Abi Umamah that the Prophet, may Allah’s prayers and peace be upon him, when he finished his food and said once, when he raised his food, he said, “Praise be to Allah who sufficed us and showed us that which is neither sufficient nor sufficient.” dispensed with our Lord

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي عَقِيلٍ الْقُرَشِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا

Ahmed bin Salih told us, Ibn Wahb told me, Saeed bin Abi Ayyub told me, on the authority of Abi Aqil Al-Qurashi, on the authority of Abi Abd Al-Rahman Al-Hubbali, on the authority of Abi Ayyub Al-Ansari, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he ate or drank, he would say, “Praise be to Allah who fed, watered, permitted, and made a way out for him.”

- اللَّهُمَّ أطعَمْتَ، وسقَيْتَ، وأغنَيْتَ، وأقنَيْتَ، وهدَيْتَ، وأحيَيْتَ، فلكَ الحَمدُ على ما أعطَيْتَ

O Allah, I fed, watered, enriched, provided, guided, and revived, so praise be to You for what You have given

حَدَّثَنَا نُصَيْرُ بْنُ الْفَرَجِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ وَمَنْ لَبِسَ ثَوْبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ

Naseer bin Al-Faraj told us Abdullah bin Yazid told us Saeed, meaning Ibn Abi Ayyub, on the authority of Abu Marhum, on the authority of Sahl bin Moaz bin Anas, on the authority of his father, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said whoever ate food, then he said, “Praise be to Allah who fed me this food and provided it for me without my strength.” And there is no power to forgive him for his past and later sins. He said: And whoever wears a garment, he says: Praise be to Allah who clothed me with this garment and provided me with it without any power on my part. And there is no power to forgive his past and future sins

ع T الأكل بثلاثة أصابع ولعقها قبل مسحها او غسلها

T Eating with three fingers and licking them before wiping or washing them

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ عَنْ ابْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثِ أَصَابِعَ وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا

Yahya bin Yahya told us, Abu Muawiyah told us, on the authority of Hisham bin Urwah, on the authority of Abd al-Rahman bin Saad, on the authority of Ibn Ka`b bin Malik, on the authority of his father, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to eat with three fingers and lick his hand before wiping it

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا قَالَ سُفْيَانُ سَمِعْتُ عُمَرَ بْنَ قَيْسٍ يَسْأَلُ عَمْرَو بْنَ دِينَارٍ أَرَأَيْتَ حَدِيثَ عَطَاءٍ لَا يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا عَمَّنْ هُوَ قَالَ عَنْ ابْنِ عَبَّاسٍ قَالَ فَإِنَّهُ حُدِّثْنَاهُ عَنْ جَابِرٍ قَالَ حَفِظْنَاهُ مِنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَبْلَ أَنْ يَقْدَمَ جَابِرٌ عَلَيْنَا وَإِنَّمَا لَقِيَ عَطَاءٌ جَابِرًا فِي سَنَةٍ جَاوَرَ فِيهَا بِمَكَّةَ

Muhammad bin Abi Omar al-Adani told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ata, on the authority of Ibn Abbas that the Prophet, may Allah’s prayers and peace be upon him, said: If one of you eats food, he should not wipe his hand until he licks it or he licks it. None of you should wipe his hand until he licks it or licks it on the authority of whom he said on the authority of Ibn Abbas, he said that we told him on the authority of Jabir, he said we memorized it from Ata’ on the authority of Ibn Abbas before Jabir came to us, but he met Ata Jabir in a year in which he was neighboring in Makkah

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ و حَدَّثَنَاه إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ ح و حَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَفِي حَدِيثِهِمَا وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا وَمَا بَعْدَهُ

Muhammad ibn Abdullah ibn Numayr told us, my father told us, Sufyan told us on the authority of Abi al-Zubayr on the authority of Jaber, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a morsel of one of you falls, let him take it and wipe off whatever dirt is on it and eat it, and not leave it to the devil, nor wipe his hand with a handkerchief until he licks his fingers, for he does not know what is in it. That is, his food is blessing, and we told him Ishaq bin Ibrahim, Abu Dawud Al-Hufri told us, and Muhammad bin Rafi told us, Abd Al-Razzaq told us both of them, on the

authority of Sufyan, with this chain of narration, like him and in their hadith, and he does not wipe his hand with a handkerchief until he licks it or licks it, and what follows

ع T هل يسن استعمال المنديل للمسح

T Is it permissible to use a handkerchief for wiping?

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّ أَبُو الْحَارِثِ الْمُرَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا زَمَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَلِيلٌ مَا نَجِدُ الطَّعَامَ فَإِذَا نَحْنُ وَجَدْنَاهُ لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلَّا أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا ثُمَّ نُصَلِّي وَلَا نَتَوَضَّأُ قَالَ أَبُو عَبْد اللَّهِ غَرِيبٌ لَيْسَ إِلَّا عَنْ مُحَمَّدِ بْنِ سَلَمَةَ

Muhammad ibn Salamah al-Masri Abu al-Harith al-Muradi told us Abdullah ibn Wahb told us on the authority of Muhammad ibn Abi Yahya on the authority of his father on the authority of Saeed ibn al-Harith on the authority of Jabir ibn Abdullah who said: We were at the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and we found little food. Our palms, our forearms and our feet, then we pray and we do not perform ablution. Abu Abdullah Ghareeb said, it is only on the authority of Muhammad bin Salamah

ع T كراهية النوم مع وجود الدسم فى اليد بدون غسل

Hate to sleep with the presence of fat in the hand without washing

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحُ غَمَرٍ فَلَمْ يَغْسِلْ يَدَهُ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Muhammad ibn Abd al-Malik ibn Abi al-Shawareb told us Abdul Aziz ibn al-Mukhtar told us Suhail ibn Abi Salih told us on the authority of his father on the authority of Abu Huraira on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: If one of you sleeps with a strong wind in his hand and he does not wash his hand and something afflicts him, then he has no one to blame but himself

ع T إباحة الأكل فى المسجد

The permissibility of eating in the mosque

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ حَدَّثَنِي سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ يَقُولُ كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ الْخُبْزَ وَاللَّحْمَ

Yaqoub bin Humaid bin Kasib and Harmala bin Yahya told us, they said: Abdullah bin Wahb told us, Amr bin Al-Harith told me, Suleiman bin Ziyad Al-Hadrami told me that he heard Abdullah bin Al-Harith bin Jaz Al-Zubaidi say: We used to eat bread and meat during the time of the Messenger of Allah, may Allah bless him and grant him peace, in the mosque.

ع T الأكل قائما

T Eating standing

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَأْكُلُ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ

Abu Al-Sayeb Salam bin Janada told us Hafs bin Ghayath told us on the authority of Ubayd Allah bin Umar on the authority of Nafeh on the authority of Ibn Umar that he said, during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, we used to eat while walking and drink while standing

ع T الأطعمة المحرمة والمكروهة الحلال ما أحمله الله، والحرام ما حرمه الله

T Forbidden and disliked foods. Halal is what Allah has forbidden, and forbidden is what Allah has forbidden

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ صَبِيحٍ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ شَرِيكٍ الْمَكِّيَّ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرُكُونَ أَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللَّهُ تَعَالَى نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَاقُلْ لَا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا } إِلَى آخِرِ الْآيَةِ

Muhammad bin Dawood bin Subaih told us, Al-Fadl bin Dakin told us, Muhammad, meaning Ibn Shrek Al-Makki, told us, on the authority of Amr bin Dinar, on the authority of Abi Al-Sha’tha, on the authority of Ibn Abbas, he said, “The people of the Jahiliyyah used to eat things and leave dirty things, so Allah Almighty sent His Prophet, may Allah’s prayers and peace be upon him, and revealed His Book, making what is lawful what is permissible and prohibiting what is forbidden. What is permissible is lawful, and what is forbidden is forbidden, and whatever is silent about it is pardon and condescension, I do not find in what was revealed to me forbidden} to the end of the verse

ع T تحريم أكل ذي ناب من السباع وذي مخلب من الطير

The prohibition of eating a fanged animal or a bird with a claw

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنْ السَّبُعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنْ الطَّيْرِ

Musaddad told us, Abu Awana told us, on the authority of Abu Bishr, on the authority of Maymoon bin Mahran, on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade eating every fanged one of the seven and every clawed bird

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْلُ كُلِّ ذِي نَابٍ مِنْ السِّبَاعِ حَرَامٌ

Yahya related to me on the authority of Malik on the authority of Ibn Shihab on the authority of Abu Idris al-Khawlani on the authority of Abu Tha'labah al-Khushani that the Messenger of Allah, may Allah's prayers and peace be upon him, said that eating every fanged animal is forbidden

ع T تحريم الحمر الأهلية والبغال

T prohibition of domestic donkeys and mules

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الشَّيْبَانِيُّ قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ فَانْتَحَرْنَاهَا فَلَمَّا غَلَتِ الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْفِئُوا الْقُدُورَ فَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا قَالَ عَبْدُ اللَّهِ فَقُلْنَا إِنَّمَا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَنَّهَا لَمْ تُخَمَّسْ قَالَ وَقَالَ آخَرُونَ حَرَّمَهَا أَلْبَتَّةَ وَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ حَرَّمَهَا أَلْبَتَّةَ

Musa bin Ismail told us, Abd al-Wahed told us, al-Shaibani told us, he said: I heard Ibn Abi Awfa, may Allah be pleased with him, say that famine afflicted us in the nights of Khaybar, so when it was the day of Khaybar we fell among the domestic donkeys and committed suicide, then when the pots boiled, the herald of the Messenger of Allah, may Allah's prayers and peace be upon him, called out. Abdullah said, so we said that the Prophet, may Allah's prayers and peace be upon him, forbade it because she did not pay the fifth khums.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ جَاءٍ فَقَالَ أُكِلَتْ الْحُمُرُ فَسَكَتَ ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ أُكِلَتْ الْحُمُرُ فَسَكَتَ ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ أُفْنِيَتْ الْحُمُرُ فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ فَأُكْفِئَتْ الْقُدُورُ وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ

Abdullah bin Abd al-Wahhab told us Abd al-Wahhab told us Ayoub told us on the authority of Muhammad on the authority of Anas bin Malik, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, came to him and said, "I have eaten donkeys," and he was silent. People, Allah and His Messenger forbid you from the meat of domestic donkeys, so the pots are enough, and they boil with meat

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي يَوْمَ خَيْبَرَ الْحُمُرَ الْإِنْسِيَّةَ وَلُحُومَ الْبِغَالِ وَكُلَّ ذِي نَابٍ مِنْ السِّبَاعِ وَذِي مِخْلَبٍ مِنْ الطَّيْرِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعِرْبَاضِ بْنِ سَارِيَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ غَرِيبٌ

Mahmoud bin Ghailan told us, Abu Al-Nadr Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, on the authority of Yahya bin Abi Katheer, on the authority of Abi Salamah, on the authority of Jaber, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, on the day of Khaybar, prohibited domestic donkeys, the meat of mules, and every fanged animal that has a claw. The chapter on the authority of Abu Hurairah, Irbadh bin Sariyah and Ibn Abbas

ع T تحريم لحم الجلالة وألبانها والمجثمة المصبورة

T Prohibition of galala meat, panha, and molasses

حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُجَثَّمَةِ وَعَنْ لَبَنِ الْجَلَّالَةِ وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ

Abu Zayd Saeed bin Al-Rabee told us Hisham Al-Distawyi told us on the authority of Qatada on the authority of Ikrimah on the authority of Ibn Abbas that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade Muthathma and the milk of the Majesty and to drink from the waterskin

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْجَلَّالَةِ وَأَلْبَانِهَا

Othman bin Abi Shaybah told us, Abduh told us, on the authority of Muhammad bin Ishaq, on the authority of Ibn Abi Najih, on the authority of Mujahid, on the authority of Ibn Omar, that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade eating and eating majesty

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي أَيُّوبَ الْأَفْرِيقِيِّ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي الدَّرْدَاءِ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْمُجَثَّمَةِ وَهِيَ الَّتِي تُصْبَرُ بِالنَّبْلِ قَالَ وَفِي الْبَاب عَنْ عِرْبَاضِ بْنِ سَارِيَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ

Abu Kuraib told us, Abd al-Rahim bin Sulayman told us, on the authority of Abu Ayyub al-Afriqi, on the authority of Safwan bin Sulaym, on the authority of Saeed bin al-Musayyib, on the authority of Abu Darda', who said that the Messenger of Allah, may Allah's prayers and peace be upon him,

forbade eating al-Mujathma, which is the one that is stabbed with arrows. And Jabir and Abu Hurairah said Abu Issa hadith Abi Darda' is a strange hadith

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ الثَّوْرِيِّ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ

Muhammad ibn Abd al-A'la told us, Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Sammak, on the authority of Ikrimah, on the authority of Ibn Abbas.

ع T تحريم أكل ما قطع من البهيمة وهي حية

The prohibition of eating what was cut from the animal while it was alive

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَجُبُّونَ أَسْنِمَةَ الْإِبِلِ وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ فَقَالَ مَا قُطِعَ مِنْ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ حَدَّثَنَا أَبُو النَّضْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ نَحْوَهُ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ أَسْلَمَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ

Muhammad bin Abd Al-Ala Al-Sana'ani told us, Salamah bin Rajaa told us, he said, Abd Al-Rahman bin Abdullah bin Dinar told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abi Waqid Al-Laithi, he said: The Prophet, may Allah's prayers and peace be upon him, came to Madinah while they were cutting the humps of camels and cutting the buttocks of sheep. The beast while it is alive is dead. Ibrahim bin Ya'qub al-Jawzjani told us, Abu al-Nadr told us, on the authority of Abd al-Rahman bin Abdullah bin Dinar, similar to it. Abu Issa said, "This is a good, strange hadith. We do not know it except from the hadith of Zayd bin Aslam, and this is acted upon according to the people of knowledge.

ع T الفواسق الخمس

The five immoralities

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ أَنْبَأَنَا وَكِيعٌ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ فَوَاسِقَ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْغُرَابُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ وَالْعَقْرَبُ وَالْفَأْرَةُ

Ishaq bin Ibrahim told us, he said, We told us Waki', he said, Hisham bin Urwa told us, on the authority of his father, on the authority of Aisha, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, he said, "Five immoral people are to be killed in the hall and the sanctuary: the crow, the kite, the venomous dog, the scorpion, and the rat."

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ مَا يَقْتُلُ الرَّجُلُ مِنْ الدَّوَابِّ وَهُوَ مُحْرِمٌ قَالَ حَدَّثَتْنِي إِحْدَى نِسْوَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ وَالْفَأْرَةِ وَالْعَقْرَبِ وَالْحُدَيَّا وَالْغُرَابِ وَالْحَيَّةِ قَالَ وَفِي الصَّلَاةِ أَيْضًا

Shaiban bin Farrukh told us, Abu Awana told us, on the authority of Zayd bin Jubair, he said, "A man asked Ibn Umar, 'What kills a man of animals while he is in Ihram?

و حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً فَقَالَ إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ

Amr ibn Muhammad al-Naqid told me, Sufyan ibn Uyaynah told us on the authority of al-Zuhri on the authority of Salim on the authority of his father on the authority of the Prophet, may Allah bless him and grant him peace. While chasing a live, he said that he had forbidden the women of the houses

ع T الأمر بقتل الأوزاغ

T order to kill geckos

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا

Ishaq bin Ibrahim and Abd bin Hamid told us, they said, they said Abd Al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Amer bin Saad, on the authority of his father, that the Prophet, may Allah's prayers and peace be upon him, ordered the killing of the gecko and named it Fuisqa.

و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الْأُولَى وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الثَّانِيَةِ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ ح و حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ كُلُّهُمْ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَى حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ إِلَّا جَرِيرًا وَحْدَهُ فَإِنَّ فِي حَدِيثِهِ مَنْ قَتَلَ وَزَغًا فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَفِي الثَّانِيَةِ دُونَ ذَلِكَ وَفِي الثَّالِثَةِ دُونَ ذَلِكَ و حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ عَنْ سُهَيْلٍ حَدَّثَتْنِي أُخْتِي عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً

And Yahya bin Yahya told us, Khalid bin Abdullah told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah's prayers

and peace be upon him, said: Whoever kills a gecko in the first stroke will have such and such a reward, and whoever kills it in the second stroke will have such and such reward less than the first one, and if he kills it in the first stroke. Third, he has such and such a good deed without the second. Qutayba bin Saeed told us, Abu Awana told us, Zuhair bin Harb told us, Jarir told us, Muhammad bin Al-Sabah told us, Ismael, meaning Ibn Zakariya, narrated to us, and Abu Kuraib told us, Wakee told us, on the authority of Sufyan, all of them, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah. On the authority of the Prophet, may Allah's prayers and peace be upon him, in the sense of Khalid's hadith on the authority of Suhail, except for Jareer alone, because in his hadith whoever kills a deer, in the first stroke a hundred good deeds will be recorded for him, and in the second less than that, and in the third less than that, and Muhammad bin Al-Sabah told us, Ismail, meaning Ibn Zakariya, narrated on the authority of Suhail, my sister told me on the authority of Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, that he said in the first strike seventy good deeds

ع T الأمر بقتل الكلاب

T order to kill dogs

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا مَنْصُورُ بْنُ زَاذَانَ وَيُونُسُ بْنُ عُبَيْدٍ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنْ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا كُلِّهَا فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بَهِيمٍ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَجَابِرٍ وَأَبِي رَافِعٍ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي بَعْضِ الْحَدِيثِ أَنَّ الْكَلْبَ الْأَسْوَدَ الْبَهِيمَ شَيْطَانٌ وَالْكَلْبُ الْأَسْوَدُ الْبَهِيمُ الَّذِي لَا يَكُونُ فِيهِ شَيْءٌ مِنْ الْبَيَاضِ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ صَيْدَ الْكَلْبِ الْأَسْوَدِ الْبَهِيمِ

Ahmad bin Manea told us, Hashim told us, Mansour bin Zazan and Yunus bin Ubaid told us, on the authority of Al-Hassan, on the authority of Abdullah bin Mughaffal, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "If dogs were not a nation among the nations, I would have commanded them to be killed all of them, so kill from them every black and brute." He said in the section on the authority of Ibn Umar, Jabir and my father Rafi and Abi Ayoub Abu Issa said the hadith of Abdullah bin Mughaffal is a good and authentic hadith, and it is narrated in some of the hadiths that the black beast dog is a demon and the black beast dog that does not have any whiteness in it, and some scholars hated hunting the beast black dog

ع T النمل والنحل والهدهد والصرد

T ants, bees, hoopoe and shrike

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنْ الدَّوَابِّ النَّمْلَةُ وَالنَّحْلَةُ وَالْهُدْهُدُ وَالصُّرَدُ

Ahmad bin Hanbal told us, Abd al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah bin Utbah, on the authority of Ibn Abbas, he said that the Prophet, may Allah's prayers and peace be upon him, forbade the killing of four animals: the ant, the bee, the hoopoe and the shrike

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ الْقَارِظِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ الضِّفْدَعِ

Ubayd Allah ibn Abd al-Majid informed us, Ibn Abi Dhib told us, on the authority of Saeed ibn Khalid al-Qarizi, on the authority of Saeed ibn al-Musayyib, on the authority of Abd al-Rahman ibn Uthman that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade killing the frog

ع T سقوط الفأرة فى السمن

T The mouse fell into the ghee

أَخْبَرَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ فَأْرَةٍ وَقَعَتْ فِي سَمْنٍ فَقَالَ أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوا أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ ابْنِ عُيَيْنَةَ بِإِسْنَادِهِ

Ali bin Abdullah told us, Sufyan told us, Al-Zuhri told us, on the authority of Ubaid Allah bin Abdullah, on the authority of Ibn Abbas, on the authority of Maymoonah, that the Messenger of Allah, may Allah's prayers and peace be upon him, asked about a mouse that fell into butter, so he said throw it and what is around it and eat.

ع T الثوم والبصل والكراث

T garlic, onions and shallots

و حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الثُّومِ و قَالَ مَرَّةً مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ ح و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ يُرِيدُ الثُّومَ فَلَا يَغْشَنَا فِي مَسْجِدِنَا وَلَمْ يَذْكُرْ الْبَصَلَ وَالْكُرَّاثَ

And Muhammad bin Hatim told us, Yahya bin Saeed told us, on the authority of Ibn Juraij, he said, Ata told me on the authority of Jabir bin Abdullah, on the authority of the Prophet, may Allah's

prayers and peace be upon him, he said, "Whoever eats garlic from this vegetable," and he said once, "Whoever eats onions, garlic, and leeks, let him not approach our mosque, because the angels are harmed by what is harmed by him." The sons of Adam, and Ishaq bin Ibrahim told us, Muhammad bin Bakr told us, he said H, and Muhammad bin Rafi told us, Abd al-Razzaq told us, they said all of them, Ibn Jurayj told us with this chain of narrators, whoever eats from this tree wants garlic, let him not deceive us in our mosque, and he did not mention onions and leeks

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ زَعَمَ عَطَاءٌ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ زَعَمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ قَالَ فَلْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنْ الْبُقُولِ فَقَالَ قَرِّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ كُلْ فَإِنِّي أُنَاجِي مَنْ لَا تُنَاجِي وَقَالَ أَحْمَدُ بْنُ صَالِحٍ عَنْ ابْنِ وَهْبٍ أُتِيَ بِبَدْرٍ وَقَالَ ابْنُ وَهْبٍ يَعْنِي طَبَقًا فِيهِ خَضِرَاتٌ وَلَمْ يَذْكُرِ اللَّيْثُ وَأَبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ الْقِدْرِ فَلَا أَدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ

Saeed bin Afeer told us, he said Ibn Wahb told us on the authority of Yunus on the authority of Ibn Shihab that Ata claimed that Jabir bin Abdullah claimed that the Prophet, may Allah's prayers and peace be upon him, said whoever eats garlic or onions, let him retire from us, or he said, let him retire from our mosque and sit in his house, and that the Prophet, may Allah's prayers and peace be upon him, came with a measure in it Vegetables from vegetables, and he found them smelling, so he asked, so he was informed of what was in them of vegetables, and he said, "Bring them closer to one of his companions who was with him, and when he saw him, he hated eating them." Safwan, on the authority of Yunus, the story of fate, so I do not know whether it was from Al-Zuhri's saying or in the hadith

ع T الأطعمة المباحة والتي كان النبي صلي الله تعالي عليه وآله وسلم يأكلها وتعجبه أطعمة البحر

T Permissible foods that the Prophet, may Allah bless him and his family and grant him peace, used to eat and he liked sea foods.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ عَنْ مَالِكٍ قِرَاءَةً عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ مِنْ آلِ الْأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ وَهُوَ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّا نَرْكَبُ الْبَحْرَ وَمَعَنَا الْقَلِيلُ مِنْ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ

Muhammad ibn al-Mubarak told us on the authority of Malik reading on the authority of Safwan ibn Sulaym on the authority of Saeed ibn Salamah from the family of al-Azraq that al-Mughira ibn Abi Burdah, a man from Banu Abd al-Dar told him that he had heard Abu Hurayrah say: A man asked the Messenger of Allah, may Allah's prayers and peace be upon him, and he said, "We are sailing on the sea with a few of us." Water, so if we perform ablution with it when we are thirsty, then we should perform ablution with sea water. Then the Messenger of Allah, may Allah's prayers and peace be upon him, said, "It is purification.

ع T حيوان البر المباح الخيل

T permissible land animal horse

حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى حَدَّثَنَا سُفْيَانُ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ امْرَأَتِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا فَأَكَلْنَاهُ

Khallad bin Yahya told us, Sufyan told us, Hisham bin Urwa told us, he said, Fatimah bint Al Mundhir told me, my wife, on the authority of Asmaa bint Abi Bakr, may Allah be pleased with them, she said: We sacrificed a mare at the time of the Prophet, may Allah bless him and grant him peace, and we ate it.

أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ

Muhammad bin Adam told me, he said, Abdah told us, on the authority of Hisham bin Urwah, on the authority of Fatima, on the authority of Asma, she said: We slaughtered a mare during the time of the Messenger of Allah, may Allah bless him and grant him peace, while we were in Medina, so we ate it.

ع T الضبع

T hyena

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ إِسْمَعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ ابْنِ أَبِي عَمَّارٍ وَهُوَ عَبْدُ الرَّحْمَنِ قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الضَّبُعِ أَصَيْدٌ هُوَ قَالَ نَعَمْ قُلْتُ آكُلُهَا قَالَ نَعَمْ قُلْتُ أَشَيْءٌ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Hisham bin Ammar and Muhammad bin Al-Sabah told us, they said Abdullah bin Rajaa Al-Makki narrated to us on the authority of Ismael bin Umayyah on the authority of Abdullah bin Ubaid bin Umair on the authority of Ibn Abi Ammar who is Abdul Rahman, he said I asked Jabir bin Abdullah about the hyena he hunted he said yes I said he ate it he said yes I said something I heard from the Messenger of Allah, may Allah bless him and grant him peace, he said yes

ع T لحم الضب

T lizard meat

و حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الضَّبِّ فَقَالَ لَا آكُلُهُ وَلَا أُحَرِّمُهُ

Qutayba bin Saeed told us, Laith told us, Muhammad bin Ramh told us, Al Layth told us, on the authority of Nafi, on the authority of Ibn Omar, he said a man asked the Messenger of Allah, may Allah's prayers and peace be upon him, about eating the lizard, so he said: I do not eat it, nor do I prohibit it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ مَيْمُونَةَ فَأُتِيَ بِضَبٍّ مَحْنُوذٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ أَخْبِرُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا يُرِيدُ أَنْ يَأْكُلَ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فَقُلْتُ أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ

Yahya bin Yahya told us, he said I read Ali Malik on the authority of Ibn Shihab on the authority of Abi Umamah bin Sahl bin Hanif on the authority of Abdullah bin Abbas who said that Khalid bin Al-Walid and I entered with the Messenger of Allah, may Allah's prayers and peace be upon him, the house of Maimunah. Some of the women who were in Maymuna's house said, Tell the Messenger of Allah, may Allah's prayers and peace be upon him, what he wants to eat. So the Messenger of Allah, may Allah's prayers and peace be upon him, raised his hand, and I said, "Is it forbidden, O Messenger of Allah?" He said, "No, but it was not in the land of my people, so find me loathing it." Khalid said, so I chewed it and ate it while the Messenger of Allah, may Allah bless him and grant him peace, He looks up

ع T الأرنب

T bunny

أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ قَالَ هِشَامُ بْنُ زَيْدِ بْنِ أَنَسٍ أَخْبَرَنِي قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ أَنْفَجْنَا أَرْنَبًا وَنَحْنُ بِمَرِّ الظَّهْرَانِ فَسَعَى الْقَوْمُ فَلَغِبُوا فَأَخَذْتُهَا وَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا وَبَعَثَ بِوَرِكَيْهَا أَوْ فَخِذَيْهَا شَكَّ شُعْبَةُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبِلَهَا

Abu al-Walid told us, Shu'bah told us, Hisham bin Zaid bin Anas told me, he said, "I heard Anas bin Malik say, 'We caught a rabbit while we were in Dhahran,' so the people ran and were overwhelmed, so I took it and brought it to Abu Talha, who slaughtered it and sent its hips or thighs.

ع T الدجاج

T chicken

حَدَّثَنَا يَحْيَى حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ زَهْدَمٍ الْجَرْمِيِّ عَنْ أَبِي مُوسَى يَعْنِي الْأَشْعَرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ دَجَاجًا

Yahya told us, Wakee told us, on the authority of Sufyan, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Zhaddam Al-Jarmi, on the authority of Abu Musa, meaning Al-Ash'ari, may Allah be pleased with him, he said I saw the Prophet, may Allah's prayers and peace be upon him, eat chicken

ع T الجراد

T locust

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَنَّهُ سُئِلَ عَنْ الْجَرَادِ فَقَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ قَالَ أَبُو عِيسَى هَكَذَا رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي يَعْفُورٍ هَذَا الْحَدِيثَ وَقَالَ سِتَّ غَزَوَاتٍ وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ أَبِي يَعْفُورٍ فَقَالَ سَبْعَ غَزَوَاتٍ

Ahmad bin Manea told us, Sufyan told us, on the authority of Abi Yafur Al-Abdi, on the authority of Abdullah bin Abi Awfa, that he was asked about locusts, and he said, "I made six raids with the Prophet, may Allah's prayers and peace be upon him, eating locusts." Ath-Thawri and one other than this hadith on the authority of Abi Yafour, he said seven battles

حَدَّثَنَا أَبُو مُصْعَبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ فَأَمَّا الْمَيْتَتَانِ فَالْحُوتُ وَالْجَرَادُ وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطِّحَالُ

Abu Musab told us, Abd al-Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Abdullah bin Omar, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Two dead bodies and two types of blood have been made lawful for you.

ع T أنواع من الأطعمة كان يأكلها

T kinds of foods he ate

ذراع الشاة

Sheep's arm

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ ح و حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَا حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا

Abu Bakr bin Abi Shaybah told us, Muhammad bin Bishr al-Abdi told us, and Ali bin Muhammad told us, Muhammad bin Fadil told us, they both said, Abu Hayyan al-Taymi told us, on the authority of Abu Zar`ah, on the authority of Abu Hurairah, he said, one day the Messenger of Allah, may Allah's prayers and peace be upon him, came with meat, so he raised the arm to him, and he liked it, so he licked it.

ع T الشواء

T barbecue

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَالْمُغِيرَةِ وَأَبِي رَافِعٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Al-Hassan bin Muhammad Al-Zafarani told us, Hajjaj bin Muhammad told us, he said Ibn Jurayj told me Muhammad bin Yusuf that Ata bin Yasar told him that Umm Salama told him that she brought a grilled side to the Messenger of Allah, may Allah's prayers and peace be upon him, and he ate from it, then he got up to pray and did not perform ablution. Allah ibn al-Harith, al-Mughira, and Abu Rafi'. Abu Issa said, "This is a good, sahih, gharib hadith."

ع T القديد والدباء والمرق

T Al-Qadid, Al-Dabaa, and the broth

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ قَالَ أَنَسٌ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ذَلِكَ الطَّعَامِ فَقُرِّبَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ قَالَ أَنَسٌ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيْ الصَّحْفَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمَئِذٍ

Al-Qa'nabi told us on the authority of Malik on the authority of Ishaq bin Abdullah bin Abi Talha that he heard Anas bin Malik say that a tailor invited the Messenger of Allah, may Allah's prayers and peace be upon him, for food he had made. Bread from barley and broth containing a bear and a pot.

حَدَّثَنَا إِسْمَعِيلُ بْنُ أَسَدٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي مَسْعُودٍ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَكَلَّمَهُ فَجَعَلَ تُرْعَدُ فَرَائِصُهُ فَقَالَ لَهُ هَوِّنْ عَلَيْكَ فَإِنِّي لَسْتُ بِمَلِكٍ إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ قَالَ أَبُو عَبْد اللَّهِ إِسْمَعِيلُ وَحْدَهُ وَصَلَهُ

Ismael bin Asad told us, Jaafar bin Awn told us, Ismael bin Abi Khalid told us, on the authority of Qais bin Abi Hazim, on the authority of Abi Masoud, he said: A man came to the Prophet, may Allah's prayers and peace be upon him, and he spoke to him, so he made his limbs tremble, so he said to him, "Be easy on you, because I am not a king, but I am the son of a woman who eats dried meat." Abu Abdullah said Ishmael alone is connected

ع T الأقط واللبن

T picker and milk

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَهْدَتْ خَالَتِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضِبَابًا وَأَقِطًا وَلَبَنًا فَوُضِعَ الضَّبُّ عَلَى مَائِدَتِهِ فَلَوْ كَانَ حَرَامًا لَمْ يُوضَعْ وَشَرِبَ اللَّبَنَ وَأَكَلَ الْأَقِطَ

Muslim bin Ibrahim told us Shu'bah narrated on the authority of Abu Bishr on the authority of Saeed on the authority of Ibn Abbas, may Allah be pleased with them, he said: My aunt gave the Prophet, may Allah's prayers and peace be upon him, mist, cotton wool and milk, so he put the lizard on his table, and if it was forbidden, he would not put it down, and he drank the milk and ate the cotton wool

ع T الإدام والخبز واللحم

T Adams, bread and meat

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَهَا فَتُعْتِقَهَا فَقَالَ أَهْلُهَا وَلَنَا الْوَلَاءُ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ قَالَ وَأُعْتِقَتْ فَخُيِّرَتْ فِي أَنْ تَقِرَّ تَحْتَ زَوْجِهَا أَوْ تُفَارِقَهُ وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَيْتَ عَائِشَةَ وَعَلَى النَّارِ بُرْمَةٌ تَفُورُ فَدَعَا بِالْغَدَاءِ فَأُتِيَ بِخُبْزٍ وَأُدْمٍ مِنْ أُدْمِ الْبَيْتِ فَقَالَ أَلَمْ أَرَ لَحْمًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ وَلَكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا فَقَالَ هُوَ صَدَقَةٌ عَلَيْهَا وَهَدِيَّةٌ لَنَا

We were told by Qutayba bin Saeed, Ismail bin Jaafar narrated to us on the authority of Rabi'ah that he heard Al-Qasim bin Muhammad say: There were three years in Barira. In that she settles under her husband or separates from him, and one day the Messenger of Allah, may Allah's prayers and peace be upon him, entered the house of Aisha and on the fire a burning coal, so he called for lunch, and bread and Adam were brought from the house, and he said, "Did I not see meat?" And a gift to us

ع T السويق

T Suwaiq

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سُوَيْدِ بْنِ النُّعْمَانِ أَنَّهُ أَخْبَرَهُ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّهْبَاءِ وَهِيَ عَلَى رَوْحَةٍ مِنْ خَيْبَرَ فَحَضَرَتْ الصَّلَاةُ فَدَعَا بِطَعَامٍ فَلَمْ يَجِدْهُ إِلَّا سَوِيقًا فَلَاكَ مِنْهُ فَلُكْنَا مَعَهُ ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ ثُمَّ صَلَّى وَصَلَّيْنَا وَلَمْ يَتَوَضَّأْ

Suleiman bin Harb told us, Hammad told us, on the authority of Yahya, on the authority of Bashir bin Yasar, on the authority of Suwayd bin Al-Nu`man, that he told him that they were with the Prophet, may Allah’s prayers and peace be upon him, in Al-Sahba, which is on a road from Khaibar, so the prayer came, so he called for food, and he did not find it except a stem. We prayed and did not perform ablution

ع T القثاء والرطب والبطيخ

Cucumber, wet and watermelon

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ

Abdul Aziz bin Abdullah told us, he said Ibrahim bin Saad told me on the authority of his father on the authority of Abdullah bin Jaafar bin Abi Talib, may Allah be pleased with them both, he said I saw the Prophet, may Allah’s prayers and peace be upon him, eating fresh dates with cucumbers

حَدَّثَنَا سَعِيدُ بْنُ نُصَيْرٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْبِطِّيخَ بِالرُّطَبِ فَيَقُولُ نَكْسِرُ حَرَّ هَذَا بِبَرْدِ هَذَا وَبَرْدَ هَذَا بِحَرِّ هَذَا

Saeed bin Naseer told us, Abu Osama told us, Hisham bin Urwa told us, on the authority of his father, on the authority of Aisha, may Allah be pleased with her, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to eat watermelon with fresh watermelon, and he would say, “We break the heat of this with the cold of this, and the cold of this is the sea of this.”

ع T الخل

T vinegar

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا إِسْمَعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ الْمُثَنَّى بْنِ سَعِيدٍ حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي ذَاتَ يَوْمٍ إِلَى مَنْزِلِهِ فَأَخْرَجَ إِلَيْهِ فِلَقًا مِنْ خُبْزٍ فَقَالَ مَا مِنْ أُدُمٍ فَقَالُوا لَا إِلَّا شَيْءٌ مِنْ خَلٍّ قَالَ فَإِنَّ الْخَلَّ نِعْمَ الْأُدُمُ قَالَ جَابِرٌ فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ و قَالَ طَلْحَةُ مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنِي أَبِي حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ طَلْحَةَ بْنِ نَافِعٍ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ إِلَى مَنْزِلِهِ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ إِلَى قَوْلِهِ فَنِعْمَ الْأُدُمُ الْخَلُّ وَلَمْ يَذْكُرْ مَا بَعْدَهُ

Yaqoub ibn Ibrahim al-Dawraqi told me, Ismael, meaning Ibn Aliyah, on the authority of Muthanna ibn Saeed, told me that Talhah ibn Nafi’ told me that he heard Jabir ibn Abdullah say: The Messenger of Allah, may Allah’s prayers and peace be upon him, took my hand one day to his house, so I went out to him with a piece of bread. He said: “Vinegar is the best of human beings.” Jaber said: “I have always loved vinegar since I heard it from the Prophet of Allah, may Allah’s prayers and peace be upon him.” Talhah said: “I have still loved vinegar since I heard it from Jaber.” Nasr bin Ali al-Jahdami told us, my father told us, al-Muthanna bin Saeed told us, on the authority of Talhah bin Nafeh, Jaber told us Ibn Abdullah that the Messenger of Allah, may Allah’s prayers and peace be upon him, took with his hand to his house the same as the hadith of Ibn Aliyah until he said, “The best of vinegar was vinegar, and he did not mention what came after it.”

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ الْبَغْدَادِيُّ حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعْمَ الْإِدَامُ الْخَلُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ نِعْمَ الْإِدَامُ أَوْ الْأُدْمُ الْخَلُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ

Muhammad bin Sahl bin Askar al-Baghdadi told us, Yahya bin Hassan told us, Sulaiman bin Bilal told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Yes, vinegar is vinegar.” Towards him, except that he said, “Yes, Adam or Adam is vinegar.” Abu Issa said, “This is a good, saheeh, gharib hadith.” We do not know it from the hadith of Hisham bin Urwah except from the hadith of Sulayman bin Bilal.

ع T الجبن

T cheese

حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ مَنْصُورٍ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجُبْنَةٍ فِي تَبُوكَ فَدَعَا بِسِكِّينٍ فَسَمَّى وَقَطَعَ

Yahya bin Musa al-Balkhi told us, Ibrahim bin Uyaynah told us, on the authority of Amr bin Mansour, on the authority of Al-Sha’bi, on the authority of Ibn Omar, he said that the Prophet, may Allah’s prayers and peace be upon him, was brought cheese in Tabuk, so he called for a knife, so he named it and cut it.

ع T الحلواء والعسل

T sweet and honey

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ وَعَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ

Abu Bakr bin Abi Shaybah, Ali bin Muhammad and Abd al-Rahman bin Ibrahim told us, they said Abu Osama told us, he said Hisham bin Urwah told us on the authority of his father on the authority of Aisha, she said that the Messenger of Allah, may Allah's prayers and peace be upon him, loved sweets and honey

ع T الزبد والتمر

T butter and dates

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ حَدَّثَنَا الْوَلِيدُ بْنُ مَزْيَدَ قَالَ سَمِعْتُ ابْنَ جَابِرٍ قَالَ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ عَنْ ابْنَيْ بُسْرٍ السُّلَمِيَّيْنِ قَالَا دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدَّمْنَا زُبْدًا وَتَمْرًا وَكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ

Muhammad bin Al-Wazir told us, Al-Walid bin Mazid told us, he said I heard Ibn Jaber, he said Sulaym bin Aamer told me, on the authority of my two sons, Sir Al-Salamiyyin, they said that the Messenger of Allah, may Allah's prayers and peace be upon him, entered us and we presented butter and dates, and he loved butter and dates

ع T التمر

T dates

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدِ بْنِ طَحْلَاءَ عَنْ أَبِي الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ أَوْ جَاعَ أَهْلُهُ قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا

Abdullah bin Maslama bin Qaanab told us, Yaqoub bin Muhammad bin Tahlaa told us, on the authority of Abi al-Rijal, Muhammad bin Abd al-Rahman, on the authority of his mother, on the authority of Aisha, she said: The Messenger of Allah, may Allah's prayers and peace be upon him, said, "O Aisha, in a house where the hungry people do not pass, O Aisha, in a house where the hungry or hungry do not pass His family said it two or three times

ع T تفتيش التمر عند الأكل

T Inspection of dates when eating

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ أَبُو قُتَيْبَةَ عَنْ هَمَّامٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ عَتِيقٍ فَجَعَلَ يُفَتِّشُهُ يُخْرِجُ السُّوسَ مِنْهُ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا هَمَّامٌ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالتَّمْرِ فِيهِ دُودٌ فَذَكَرَ مَعْنَاهُ

Muhammad bin Amr bin Jabla told us, Salm bin Qutaybah Abu Qutaybah told us, on the authority of Hammam, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Anas bin Malik, he said that the Prophet, may Allah's prayers and peace be upon him, was brought an ancient date, and he began to search it to get licorice out of it. Muhammad bin Katheer told us Hammam told us on the authority of Ishaq bin Abd Allah bin Abi Talha that the Prophet, may Allah's prayers and peace be upon him, was given dates with worms in them, so he mentioned their meaning

ع T عنوان | مدح النبي ﷺ البريد

T address | Praise the Prophet, may Allah bless him and grant him peace e

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ مُرَّةَ الْهَمْدَانِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمَلَ مِنْ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنْ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

Muhammad bin Bashar told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Amr bin Murrah, on the authority of Murrah Al-Hamedani, on the authority of Abu Musa Al-Ash'ari, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Many men have completed, and only Maryam bint Imran, Wasiya, the wife of Pharaoh, has completed and the superiority of Aisha over women is like the superiority of porridge On top of the food

ع T مدحه صلى الله تعالي عليهوآله وسلم التلبينة

T Praising him, may Allah Almighty bless him and his family and grant him peace

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتْ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ

Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Urwa, on the authority of Aisha, the wife of the Prophet, may Allah's prayers and peace be upon him, that when the deceased of her family died, then the women gathered for that and then separated except for her family and her own. From it, I heard the Messenger of Allah, may

Allah’s prayers and peace be upon him, say that talbeenah soothes the heart of the patient and removes some of the sadness

ع T مدحه صلى الله تعالي عليه وآله وسلم اللبن والتمر معاً

T Praising him, may Allah Almighty bless him and his family and grant him peace, milk and dates together

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا ابْنُ أَبِي خَالِدٍ يَعْنِي إِسْمَاعِيلَ عَنْ أَبِيهِ قَالَ دَخَلْتُ عَلَى رَجُلٍ وَهُوَ يَتَمَجَّعُ لَبَنًا بِتَمْرٍ فَقَالَ ادْنُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمَّاهُمَا الْأَطْيَبَيْنِ

Wakee told us, Ibn Abi Khalid, meaning Ismael, told us on the authority of his father. He said: I entered upon a man while he was gushing milk from a date.

ع T إرشاده صلى الله تعالي عليهوآله وسلم لأكل الزيت

T His guidance, may Allah Almighty bless him and his family and grant them peace, is to eat oil

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَأَبُو نُعَيْمٍ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ رَجُلٍ يُقَالُ لَهُ عَطَاءٌ مِنْ أَهْلِ الشَّامِ عَنْ أَبِي أَسِيدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى

Mahmoud bin Ghaylan told us, Abu Ahmad Al-Zubairi and Abu Naeem told us, they said, Sufyan told us, on the authority of Abdullah bin Isa, on the authority of a man called Ata from the people of the Levant, on the authority of Abu Usayd, he said that the Prophet, may Allah’s prayers and peace be upon him, said, “Eat the oil and anoint yourself with it, for it is from a blessed tree.” Abu Issa said, “This is a strange hadith.” From this aspect, we only know it from the hadith of Sufyan on the authority of Abdullah bin Isa

ع T من طعام الصحابة رضي الله تعالى عنهم السلق والشعير

T From the food of the Companions, may Allah Almighty be pleased with them, chard and barley

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ حَدَّثَنَا أَبُو غَسَّانَ قَالَ حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَتْ فِينَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبِعَاءَ فِي مَزْرَعَةٍ لَهَا سِلْقًا فَكَانَتْ إِذَا كَانَ يَوْمُ جُمُعَةٍ تَنْزِعُ أُصُولَ السِّلْقِ فَتَجْعَلُهُ فِي قِدْرٍ ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا فَتَكُونُ أُصُولُ السِّلْقِ عَرْقَهُ وَكُنَّا نَنْصَرِفُ مِنْ صَلَاةِ الْجُمُعَةِ فَنُسَلِّمُ عَلَيْهَا فَتُقَرِّبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَنَلْعَقُهُ وَكُنَّا نَتَمَنَّى يَوْمَ الْجُمُعَةِ لِطَعَامِهَا ذَلِكَ

Saeed bin Abi Maryam told us, he said Abu Ghassan told us, he said Abu Hazim told me on the authority of Sahl bin Saad, he said there was a woman among us who used to place barley on Wednesdays in her farm, and if it was a Friday she would remove the roots of the barley and put it in a pot and then put a handful of barley on it and grind it so that the roots of the barley would be its vein And we used to leave from the Friday prayer and greet her, and she would bring that food to us and we would lick it, and we would wish that on Friday she would eat that.

ع T ورق الحلبة

T fenugreek paper

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ سَعْدٍ قَالَ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْحُبْلَةِ أَوْ الْحَبَلَةِ حَتَّى يَضَعَ أَحَدُنَا مَا تَضَعُ الشَّاةُ ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الْإِسْلَامِ خَسِرْتُ إِذًا وَضَلَّ سَعْيِي

Abdullah bin Muhammad told us, Wahb bin Jarir told us, Shu’bah told us, on the authority of Ismael, on the authority of Qais, on the authority of Saad, he said, “You saw me as the seventh of seven with the Prophet, may Allah’s prayers and peace be upon him. And my quest has gone astray

ع T الكباث

T kim

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَرِّ الظَّهْرَانِ نَجْنِي الْكَبَاثَ فَقَالَ عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَيْطَبُ فَقَالَ أَكُنْتَ تَرْعَى الْغَنَمَ قَالَ نَعَمْ وَهَلْ مِنْ نَبِيٍّ إِلَّا رَعَاهَا

Saeed bin Afeer told us, Ibn Wahb narrated to us, on the authority of Yunus, on the authority of Ibn Shihab, he said, Abu Salamah told me, he said, Jabir bin Abdullah told me, he said, “We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, in the Dhahran season, harvesting leeks. But he nurtured it

ع T الزيت والملح

T oil and salt

و حَدَّثَنِي عَنْ مَالِك عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ حُمَيْدِ بْنِ مَالِكِ بْنِ خُثَيْمٍ أَنَّهُ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ بِأَرْضِهِ بِالْعَقِيقِ فَأَتَاهُ قَوْمٌ مِنْ أَهْلِ الْمَدِينَةِ عَلَى دَوَابَّ فَنَزَلُوا عِنْدَهُ قَالَ حُمَيْدٌ فَقَالَ أَبُو هُرَيْرَةَ اذْهَبْ إِلَى أُمِّي فَقُلْ إِنَّ ابْنَكِ يُقْرِئُكِ السَّلَامَ وَيَقُولُ أَطْعِمِينَا شَيْئًا قَالَ فَوَضَعَتْ ثَلَاثَةَ أَقْرَاصٍ فِي صَحْفَةٍ وَشَيْئًا مِنْ زَيْتٍ وَمِلْحٍ ثُمَّ وَضَعَتْهَا عَلَى رَأْسِي وَحَمَلْتُهَا إِلَيْهِمْ فَلَمَّا وَضَعْتُهَا بَيْنَ أَيْدِيهِمْ كَبَّرَ أَبُو هُرَيْرَةَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا مِنْ الْخُبْزِ بَعْدَ أَنْ لَمْ يَكُنْ طَعَامُنَا إِلَّا الْأَسْوَدَيْنِ الْمَاءَ وَالتَّمْرَ فَلَمْ يُصِبْ الْقَوْمُ مِنْ الطَّعَامِ شَيْئًا فَلَمَّا انْصَرَفُوا قَالَ يَا ابْنَ أَخِي أَحْسِنْ إِلَى غَنَمِكَ وَامْسَحْ الرُّعَامَ عَنْهَا وَأَطِبْ مُرَاحَهَا وَصَلِّ فِي نَاحِيَتِهَا فَإِنَّهَا مِنْ دَوَابِّ الْجَنَّةِ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ تَكُونُ الثُّلَّةُ مِنْ الْغَنَمِ أَحَبَّ إِلَى صَاحِبِهَا مِنْ دَارِ مَرْوَانَ

Yahya related to me on the authority of Malik on the authority of Muhammad ibn Amr ibn Halahla on the authority of Hamid ibn Malik ibn Khathim that he said: I was sitting with Abu Hurayrah in his land at al-Aqiq, and a people from Madinah came to him riding animals and they stayed with him. He said: So I put three tablets in a dish and some oil and salt, then I put them on my head and carried them to them. When I put them in front of them, Abu Huraira said, “All praise is due to Allah who satiated us with bread after our food was nothing but black water and dates. My brother, be kind to your sheep, wipe away the grafts from them, make their resting place good, and arrive in their vicinity, for they are among the animals of Paradise.

ع T بيان ما يتناوله المضطر

T Statement of what the compelled person deals with

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَجُلًا نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ إِنَّ نَاقَةً لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا فَمَرِضَتْ فَقَالَتْ امْرَأَتُهُ انْحَرْهَا فَأَبَى فَنَفَقَتْ فَقَالَتْ اسْلُخْهَا حَتَّى نُقَدِّدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلَهُ فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ فَسَأَلَهُ فَقَالَ هَلْ عِنْدَكَ غِنًى يُغْنِيكَ قَالَ لَا قَالَ فَكُلُوهَا قَالَ فَجَاءَ صَاحِبُهَا فَأَخْبَرَهُ الْخَبَرَ فَقَالَ هَلَّا كُنْتَ نَحَرْتَهَا قَالَ اسْتَحْيَيْتُ مِنْكَ

Musa bin Ismael told us, Hammad told us, on the authority of Sammak bin Harb, on the authority of Jabir bin Samra, that a man went down to Harrah with his family and his son, and a man said, “My camel has gone astray, so if I find it, then he caught it and found it, but he did not find its owner, so it fell ill, so his wife said, ‘Slaughter her. The Messenger of Allah, may Allah’s prayers and peace be upon him, came to him and asked him, and he said, “Do you have anything that will suffice you?” He said, “No.” He said, “Eat it.” Then the owner of it came and told him the news.

ع T الصيد والذبائح

T catch and carcasses

ع T جواز اتخاذ الكلب للصيد

is permissible to take a dog for hunting

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ أَوْ زَرْعٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ

Muhammad bin Bashar told us, he said: Yahya, Ibn Abi Uday and Muhammad bin Jaafar narrated to us on the authority of Awf on the authority of Al-Hassan on the authority of Abdullah bin Mughaffal on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Whoever keeps a dog except a dog for hunting, cattle, or planting, one qirat is deducted from his reward every day.

و حَدَّثَنِي مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اقْتَنَى كَلْبًا إِلَّا كَلْبًا ضَارِيًا أَوْ كَلْبَ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ

Malik related to me on the authority of Nafi' on the authority of Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever acquires a dog other than a wild dog or a dog for cattle will lose two qirats of his deeds every day."

ع T إباحة الاصطياد

T legalized baiting

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ حَدَّثَنَا عَاصِمٌ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَأَمْسَكَ وَقَتَلَ فَكُلْ وَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِذَا خَالَطَ كِلَابًا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهَا فَأَمْسَكْنَ وَقَتَلْنَ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَثَرُ سَهْمِكَ فَكُلْ وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ وَقَالَ عَبْدُ الْأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَدِيٍّ أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الصَّيْدَ فَيَقْتَفِرُ أَثَرَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ قَالَ يَأْكُلُ إِنْ شَاءَ

Musa bin Ismail told us, Thabit bin Yazid told us, Asim told us, on the authority of Al-Sha’bi, on the authority of Uday bin Hatim, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: If you send your dog and name it, then hold it and kill it. And kill them, and do not eat, for you do not know which one was killed. Then he finds him dead, and he has his share. He said he will eat if he wants

أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ حَدَّثَنَا هُشَيْمٌ قَالَ أَنْبَأَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ الصَّيْدِ وَإِنَّ أَحَدَنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَةَ وَاللَّيْلَتَيْنِ فَيَبْتَغِي الْأَثَرَ فَيَجِدُهُ مَيِّتًا وَسَهْمُهُ فِيهِ قَالَ إِذَا وَجَدْتَ السَّهْمَ فِيهِ وَلَمْ تَجِدْ فِيهِ أَثَرَ سَبُعٍ وَعَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فَكُلْ

Ziyad bin Ayyub informed us, he said: Hashim told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Uday bin Hatim, he said: I said, O Messenger of Allah, I am the people of the hunt, and one of us shoots the game and is absent from it one or two nights, then he seeks a trail and finds it dead with his arrow in it. Seven, and I knew that your arrow killed him, so eat

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ نَأْكُلُ فِي آنِيَتِهِمْ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي

وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَأَصِيدُ بِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا مَا ذَكَرْتَ أَنَّكُمْ فِي أَرْضِ أَهْلِ كِتَابٍ فَلَا تَأْكُلُوا فِي آنِيَتِهِمْ إِلَّا أَنْ لَا تَجِدُوا مِنْهَا بُدًّا فَإِنْ لَمْ تَجِدُوا مِنْهَا بُدًّا فَاغْسِلُوهَا وَكُلُوا فِيهَا وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الصَّيْدِ فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرْ اسْمَ اللَّهِ وَكُلْ وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرْ اسْمَ اللَّهِ وَكُلْ وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ

Muhammad ibn al-Muthanna told us, al-Dahhak ibn Mukhlad told us, Haywa ibn Shuraih told us, Rabia ibn Yazid told me, Abu Idris al-Khawlani told me on the authority of Abi Tha'labah al-Khushani, he said I came to the Messenger of Allah, may Allah's prayers and peace be upon him, and I said, O Messenger of Allah, I am in a land of the People of the Book, we eat in their utensils and a land of hunting, I hunt with my bow and I hunt with my tutor dog And I hunt with my dog who has no teacher, he said. The Messenger of Allah, may Allah's prayers and peace be upon him, said: As for what I mentioned that you are in the land of the People of the Book, do not eat from their utensils unless you do not find any fresh from it, and if you do not find any fresh from it, then wash it and eat from it. Allah and eat, and whatever you hunt with your dog that is a teacher, remember the name of Allah

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي ثَعْلَبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَمَيْتَ بِسَهْمِكَ فَغَابَ عَنْكَ فَأَدْرَكْتَهُ فَكُلْهُ مَا لَمْ يُنْتِنْ

Muhammad bin Mahran al-Razi told us, Abu Abdullah Hammad bin Khalid al-Khayyat told us, on the authority of Muawiyah bin Saleh, on the authority of Abd al-Rahman bin Jubair, on the authority of his father, on the authority of Abu Tha'labah, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: If you shoot your arrow and it misses you and you catch it, then eat it as long as it does not stink.

ع T الصيد بالمثقل

T weighted fishing

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ رَأَى عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ رَجُلًا مِنْ أَصْحَابِهِ يَخْذِفُ فَقَالَ لَا تَخْذِفْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَى عَنْ الْخَذْفِ وَكَانَ يَكْرَهُهُ وَإِنَّهُ لَا يُنْكَأُ بِهِ عَدُوٌّ وَلَا يُصَادُ بِهِ صَيْدٌ وَلَكِنَّهُ قَدْ يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ ثُمَّ رَآهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ أَلَمْ أُخْبِرْكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَى عَنْهُ ثُمَّ أَرَاكَ تَخْذِفُ وَاللَّهِ لَا أُكَلِّمُكَ أَبَدًا

Abdullah bin Yazid told us, he told us Khams bin Al-Hassan, on the authority of Abdullah bin Buraida, he said, Abdullah bin Mughaffal saw a man of his companions being taken away, so he said, "Do not take away, because the Messenger of Allah, may Allah's prayers and peace be upon him, used to forbid the taking and he hated it, and that he would not be attacked by an enemy, and he would not be hunted with him, but he He may open an eye or break a tooth, then after that he saw him being cut, and he said to him: Didn't I tell you that the Messenger of Allah, may Allah bless him and grant him peace, used to forbid it, then I see you being cut off, and by Allah I will never speak to you

ع T منع الاصطياد لغير مصلحة

T prevent jacking for non-interest

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِئُ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ صُهَيْبٍ مَوْلَى ابْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا

Muhammad bin Abdullah bin Yazid al-Maqri told us, he said Sufyan told us on the authority of Amr on the authority of Suhaib Mawla Ibn Aamer on the authority of Abdullah bin Amr that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "No human being kills a bird or above it without its right, except that Allah Almighty asked him about it. It was said, O Messenger of Allah And what is her right? He said: He slaughters it and eats it, and does not cut off its head and throws it away

ع T كراهية الاصطياد للترفيه

T hate baiting for entertainment

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتَتَنَ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ

Muhammad bin Bashar told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abu Musa, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: He who lives in the desert is dry, and he who follows the hunt is heedless, and he who comes to the gates of the Sultan is fascinated. This is a good, sahih, gharib hadith from the hadith of Ibn Abbas. We do not know it except from the hadith of al-Thawri

ع T الذكاة وشروطها وبماذا تكون

T Zakat, its conditions and what it is

أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَزَّ وَجَلَّ فَكُلُوا مَا لَمْ يَكُنْ سِنًّا أَوْ ظُفُرًا وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

Hanad ibn al-Sari told us on the authority of Abi al-Ahwas on the authority of Saeed ibn Masruq on the authority of Abaya ibn Rifa’ah on the authority of his father on the authority of his grandfather Rafi ibn Khadij he said I said, O Messenger of Allah, we will meet the enemy tomorrow and we do not have rangers As long as it is not a tooth or a nail, and I will tell you about that. As for the tooth, it is bone, and as for the nail, it is the extent of Abyssinia.

ع T من شك فى لحم بهيمة مذكاة هل سمى الله عليها ام لا فليسم وليأكل

Whoever doubts about the meat of an slaughtered animal, whether Allah named Him over it or not, let him eat it

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ ح و حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ ح و حَدَّثَنَا يُوسُفُ بْنُ مُوسَى حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ وَمُحَاضِرٌ الْمَعْنَى عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ وَلَمْ يَذْكُرَا عَنْ حَمَّادٍ وَمَالِكٍ عَنْ عَائِشَةَ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ قَوْمًا حَدِيثُو عَهْدٍ بِالْجَاهِلِيَّةِ يَأْتُونَ بِلُحْمَانٍ لَا نَدْرِي أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهَا أَمْ لَمْ يَذْكُرُوا أَفَنَأْكُلُ مِنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمُّوا اللَّهَ وَكُلُوا

Musa bin Ismael told us, Hammad H told us, Al-Qa’nabi told us on the authority of Malik H, and Yusuf bin Musa told us, Suleiman bin Hayyan told us, and Muhadhar Al-Ma’ani told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, and they did not mention on the authority of Hammad and Malik on the authority of Aisha that they said, O Messenger of Allah, that people who are new to the era of ignorance come We do not know whether they mentioned the name of Allah on it or not, so shall we eat from it, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Name Allah and eat

ع T التذكية بالحجر

T smartening with stone

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا حَفْصٌ عَنْ عَاصِمٍ وَدَاوُدَ عَنْ الشَّعْبِيِّ عَنْ ابْنِ صَفْوَانَ قَالَ أَصَبْتُ أَرْنَبَيْنِ فَلَمْ أَجِدْ مَا أُذَكِّيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَمَرَنِي بِأَكْلِهِمَا

Qutayba told us, he said Hafs told us on the authority of Asim and Dawud on the authority of Al-Sha’bi on the authority of Ibn Safwan, he said: I caught two rabbits, and I did not find anything to slaughter them with, so I slaughtered them with Marwah, so I asked the Prophet, may Allah’s prayers and peace be upon him, about it, and he commanded me to eat them

ع T ذبائح الكفار

The sacrifices of the infidels

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لِآخُذَهُ فَالْتَفَتُّ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَحْيَيْتُ مِنْهُ

Abu Al-Walid told us, Shu’bah told us, on the authority of Hamid bin Hilal, on the authority of Abdullah bin Mughaffal, may Allah be pleased with him, he said: We were besieging the palace of Khaybar, and a man threw a bag of fat in it, so I went to take it, so I turned and saw the Prophet, may Allah bless him and grant him peace, and I was ashamed of him

ع T تحريم أكل ما ذبح على النصب

T prohibition of eating what was slaughtered on the monument

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَحْيُ فَقُدِّمَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُفْرَةٌ فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ قَالَ زَيْدٌ إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ وَلَا آكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ وَيَقُولُ الشَّاةُ خَلَقَهَا اللَّهُ وَأَنْزَلَ لَهَا مِنْ السَّمَاءِ الْمَاءَ وَأَنْبَتَ لَهَا مِنْ الْأَرْضِ ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ

Muhammad bin Abi Bakr told us, Fudil bin Suleiman told us, Musa bin Uqba told us, Salem bin Abdullah told us, on the authority of Abdullah bin Omar, may Allah be pleased with them both, that the Prophet, may Allah’s prayers and peace be upon him, met Zaid bin Amr bin Nufail at the bottom of Baldah before the revelation descended upon the Prophet, may Allah bless him and grant him peace. So I presented a meal to the Prophet, may Allah’s prayers and peace be upon him, but he refused to eat from it, then Zaid said, “I do not eat what you slaughter on your monuments, and I do not eat except what Allah’s name is mentioned on it, and that Zaid bin Amr used to criticize the Quraysh for their sacrifices and say the sheep was created by Allah, and He sent down water for it from the sky and made it grow for it.” of the earth, then you slaughter it on other than the name of Allah, in denial of that and glorification of Him

ع T لعن من ذبح لغير الله تعالى

T cursed those who slaughtered other than Allah Almighty

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ كِلَاهُمَا عَنْ مَرْوَانَ قَالَ زُهَيْرٌ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ حَدَّثَنَا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَاثِلَةَ قَالَ كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَتَاهُ رَجُلٌ فَقَالَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيْكَ قَالَ فَغَضِبَ وَقَالَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسَ غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ قَالَ فَقَالَ مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قَالَ لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ

Zuhair bin Harb and Surij bin Yunus told us, both of them on the authority of Marwan. Zuhair said: Marwan bin Muawiyah Al-Fazari told us. Mansour bin Hayan told us. Abu Tufail Amer bin Wathilah told us. He said: I was with Ali bin Abi Talib. The Prophet, may Allah’s prayers and peace be upon him, used to tell me something that people conceal, except that he spoke to me with four words. He said: What are they, O Commander of the Faithful?

ع T تحريم أكل ما ذبح بلا إذن صاحبه

The prohibition of eating what was slaughtered without the permission of its owner

حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الْأَنْصَارِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ عَنْ جَدِّهِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلًا وَغَنَمًا قَالَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُخْرَيَاتِ الْقَوْمِ فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقُدُورِ فَأُكْفِئَتْ ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنْ الْغَنَمِ بِبَعِيرٍ فَنَدَّ مِنْهَا بَعِيرٌ فَطَلَبُوهُ فَأَعْيَاهُمْ وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ ثُمَّ قَالَ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا فَقَالَ جَدِّي إِنَّا نَرْجُو أَوْ نَخَافُ الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ قَالَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

Ali ibn al-Hakam al-Ansari told us, Abu Awana told us, on the authority of Saeed ibn Masruq, on the authority of Abaya ibn Rifa’a ibn Rafi’ ibn Khadij, on the authority of his grandfather. And they set the pots, so the Prophet, may Allah’s prayers and peace be upon him, commanded the pots, so they were sufficient, then he divided ten of the sheep into a camel, so one camel ran out of them, so they asked for it, so it exhausted them. There were few horses among the people, and one of them fell with an arrow, so Allah imprisoned him. We hope or fear the enemy tomorrow, and we don't have a sword. Should we slaughter with canes? He said, "As long as blood gushes and Allah's name is mentioned over it, eat it, not the tooth and the nail, and I will tell you about that. As for the tooth, it is bone, and as for the nail, it is the extent of Abyssinia."

ع T ذكاة ما لم يقدر عليه

T smartness of what he was not able to do

حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ فَأَصَبْنَا غَنَمًا وَإِبِلًا فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِهَا فَأُكْفِئَتْ ثُمَّ عَدَلَ عَشْرًا مِنْ الْغَنَمِ بِجَزُورٍ ثُمَّ إِنَّ بَعِيرًا نَدَّ وَلَيْسَ فِي الْقَوْمِ إِلَّا خَيْلٌ يَسِيرَةٌ فَرَمَاهُ رَجُلٌ فَحَبَسَهُ بِسَهْمٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا قَالَ قَالَ جَدِّي يَا رَسُولَ اللَّهِ إِنَّا نَرْجُو أَوْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى فَنَذْبَحُ بِالْقَصَبِ فَقَالَ اعْجَلْ أَوْ أَرْنِي مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

Muhammad told us: Wakee told us on the authority of Sufyan on the authority of his father on the authority of Abaya bin Rifa’ah on the authority of his grandfather Rafi bin Khadij, may Allah be pleased with him, who said: We were with the Prophet, may Allah’s prayers and peace be upon him, in Dhul Hulayfah from Tihama, and we fell upon sheep and camels. Then he equalized ten of the sheep with camels, then a camel camel, and there was not among the people except a few horses, so a man shot him and imprisoned him with an arrow, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “These beasts have a slayer like the slayers of the beast, so if they do not defeat you, do with them like this.” My grandfather said, O Messenger of Allah, we hope or fear that We will meet the enemy tomorrow, and we do not have a range, so we will slaughter with canes, so he said, “Hurry, or show me what the blood has gushed out, and Allah’s name has been mentioned over it, so eat, not the tooth and the nail, and I will tell you about that.

ع T ذكاة الجنين

T smartness of the fetus

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ قِيلَ لِأَبِي مُحَمَّدٍ يُؤْكَلُ قَالَ نَعَمْ

Ishaq bin Ibrahim told us, Atab bin Bashir told us, on the authority of Ubayd Allah bin Abi Ziyad, on the authority of Abi Al-Zubair, on the authority of Jabir, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: The slaughter of the fetus is the slaughter of its mother.

ع T جواز أكل ذبيحة المرأة

The permissibility of eating a woman's sacrifice

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ حَدَّثَنَا مُعْتَمِرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ يُخْبِرُ ابْنَ عُمَرَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَمًا بِسَلْعٍ فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتًا فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا فَقَالَ لِأَهْلِهِ لَا تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْأَلَهُ أَوْ حَتَّى أُرْسِلَ إِلَيْهِ مَنْ يَسْأَلُهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بَعَثَ إِلَيْهِ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَكْلِهَا

Muhammad ibn Abi Bakr al-Muqaddami told us, Mu`tamar told us, on the authority of Ubayd Allah, on the authority of Nafi`, that he heard Ibn Ka`b ibn Malik tell Ibn Umar that his father told him that a slave girl of theirs was tending sheep with merchandise, so she saw a sheep from her sheep dying, so she broke a stone and slaughtered it. So he asked him, or even sent someone to ask him, and he came to the Prophet, may Allah’s prayers and peace be upon him, or sent to him, so the Prophet, may Allah’s prayers and peace be upon him, ordered that they be eaten.

ع T الإحسان بالحيوان

T charity to animals

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا إِسْمَعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ و حَدَّثَنَاه يَحْيَى بْنُ يَحْيَى حَدَّثَنَا هُشَيْمٌ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ ح و حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ كُلُّ هَؤُلَاءِ عَنْ خَالِدٍ الْحَذَّاءِ بِإِسْنَادِ حَدِيثِ ابْنِ عُلَيَّةَ وَمَعْنَى حَدِيثِهِ

Abu Bakr bin Abi Shaybah told us, Ismael bin Aliya told us, on the authority of Khalid Al-Hadha, on the authority of Abi Qilabah, on the authority of Abi Al-Ash’ath, on the authority of Shaddad bin Aws, he said two things that I memorized from the Messenger of Allah, may Allah’s prayers and peace be upon him, he said: Allah has ordained kindness for everything, so if you kill, then kill well. One of you coded it, let him enjoy his sacrifice, and we told him Yahya bin Yahya told us Hashim H told us and Ishaq bin Ibrahim told us Abdul Wahhab Al Thaqafi H told us and Abu Bakr bin Nafi told us Ghandar told us Shu’bah H told us and Abdullah bin Abdul Rahman Al Darmi told us Muhammad bin Yusuf told us on the authority of Sufyan H and he told us Ishaq bin Ibrahim, Jarir told us, on the authority of Mansour, all these people, on the authority of Khalid Al-Hadha, with the chain of transmission of the hadith of Ibn Aliyah and the meaning of his hadith

ع T الأضاحي وأحكامها

The sacrifices and their rulings

ع T سنية الأضحية

T Sunni sacrifice

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنْ الْأُضْحِيَّةِ أَوَاجِبَةٌ هِيَ فَقَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ فَأَعَادَهَا عَلَيْهِ فَقَالَ أَتَعْقِلُ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْأُضْحِيَّةَ لَيْسَتْ بِوَاجِبَةٍ وَلَكِنَّهَا سُنَّةٌ مِنْ سُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَحَبُّ أَنْ يُعْمَلَ بِهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ

Ahmad bin Mani` told us, Hashim told us, Hajjaj bin Artah told us, on the authority of Jabalah bin Suhaim, that a man asked Ibn Umar about whether the sacrifice was obligatory, so he said the Messenger of Allah, may Allah’s prayers and peace be upon him and the Muslims, sacrificed. It is true, and this is acted upon according to the people of knowledge, that the sacrifice is not obligatory, but it is one of the Sunnahs of the Messenger of Allah, may Allah’s prayers and peace be upon him, and it is desirable to act according to it. This is the saying of Sufyan Ath-Thawri and Ibn Al-Mubarak

ع T وقت الأضحية وموضع ذبح الإمام

The time of the sacrifice and the place where the imam was slaughtered

أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ قَالَ حَدَّثَنَا بَهْزٌ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي زُبَيْدٌ قَالَ سَمِعْتُ الشَّعْبِيَّ يَقُولُ حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ عِنْدَ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ قَالَ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَذْبَحَ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ ذَلِكَ فَإِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لِأَهْلِهِ فَذَبَحَ أَبُو بُرْدَةَ بْنُ دِينَارٍ فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ قَالَ اذْبَحْهَا وَلَنْ تُوفِيَ عَنْ أَحَدٍ بَعْدَكَ

Muhammad bin Othman told us, he said Bahz told us, he said Shuba told us, he said Zubaid told me, he said I heard Al-Sha’bi say, Al-Bara bin Azib told us at one of the pillars of the mosque, he said the Prophet, may Allah’s prayers and peace be upon him, delivered a sermon on the Day of Sacrifice, and he said that the first thing we start with on this day is to pray and then sacrifice, so who does That has happened to our Sunnah, and whoever slaughtered before that, it is only meat that he offers to his family, so Abu Burdah bin Dinar slaughtered and said, O Messenger of Allah, I have a Jadhah that is better than an old tooth.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ الشَّعْبِيِّ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمِ نَحْرٍ فَقَالَ لَا يَذْبَحَنَّ أَحَدُكُمْ حَتَّى يُصَلِّيَ قَالَ فَقَامَ خَالِي فَقَالَ يَا رَسُولَ اللَّهِ هَذَا يَوْمٌ اللَّحْمُ فِيهِ مَكْرُوهٌ وَإِنِّي عَجَّلْتُ نُسُكِي لِأُطْعِمَ أَهْلِي وَأَهْلَ دَارِي أَوْ جِيرَانِي قَالَ فَأَعِدْ ذَبْحًا آخَرَ فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي عَنَاقُ لَبَنٍ وَهِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ أَفَأَذْبَحُهَا قَالَ نَعَمْ

وَهِيَ خَيْرُ نَسِيكَتَيْكَ وَلَا تُجْزِئُ جَذَعَةٌ بَعْدَكَ قَالَ وَفِي الْبَاب عَنْ جَابِرٍ وَجُنْدَبٍ وَأَنَسٍ وَعُوَيْمِرِ بْنِ أَشْقَرَ وَابْنِ عُمَرَ وَأَبِي زَيْدٍ الْأَنْصَارِيِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنْ لَا يُضَحَّى بِالْمِصْرِ حَتَّى يُصَلِّيَ الْإِمَامُ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِأَهْلِ الْقُرَى فِي الذَّبْحِ إِذَا طَلَعَ الْفَجْرُ وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ قَالَ أَبُو عِيسَى وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ أَنْ لَا يُجْزِئَ الْجَذَعُ مِنْ الْمَعْزِ وَقَالُوا إِنَّمَا يُجْزِئُ الْجَذَعُ مِنْ الضَّأْنِ

Ali bin Hajar told us, Ismael bin Ibrahim told us, on the authority of Dawood bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Al-Baraa bin Azib, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, addressed us on the day of sacrifice, and he said, "None of you should slaughter until he prays." I offer sacrifices to feed my family and the people of my house or my neighbors. He said, "Then prepare another slaughter." He said, "Oh, Messenger of Allah, I have a bunch of milk, and it is better than two meat sheep. Should I sacrifice it?" He said, "Yes, and it is better for your sacrifice, and a Jadha'ah is not sufficient after you." He said, "On the authority of Jabir, Jundub, Anas, Uwaimer bin Ashqar, Ibn Omar, and Abu Zayd al-Ansari." Abu Zayd al-Ansari said: Jesus, this is a good and true hadith, and this is acted upon according to most of the people of knowledge, that no sacrifice should be made in Egypt until the imam prays, and some of the people of knowledge permitted the people of the villages to slaughter when dawn breaks, and this is the saying of Ibn al-Mubarak. It is sufficient for the stump of mutton

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَضْحَى ذَاتَ يَوْمٍ فَإِذَا النَّاسُ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ فَلَمَّا انْصَرَفَ رَآهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ ذَبَحُوا قَبْلَ الصَّلَاةِ فَقَالَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ عَزَّ وَجَلَّ

Qutaybah told us, he said Abu Awana told us on the authority of Al-Aswad bin Qais on the authority of Jundub bin Sufyan, he said we sacrificed with the Messenger of Allah, may Allah's prayers and peace be upon him, one day, and then the people had slaughtered their sacrifices before the prayer, and when he finished, the Prophet, may Allah's prayers and peace be upon him, saw them that they had slaughtered before the prayer, so he said: Who has slaughtered before the prayer Let him slaughter another in its place, and whoever did not slaughter until we prayed, let him slaughter in the name of Allah Almighty

ع T السنة أن يضحي الإمام فى المصلي

The Sunnah is for the imam to sacrifice in the place of worship

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ كَثِيرِ بْنِ فَرْقَدٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَنْحَرُ بِالْمُصَلَّى

Yahya bin Bakeer told us, Al-Layth narrated to us, on the authority of Katheer bin Farqad, on the authority of Nafeh, that Ibn Umar, may Allah be pleased with them both, told him that the Messenger of Allah, may Allah's prayers and peace be upon him, used to slaughter and sacrifice in the prayer-place.

ع T صفة الأضحية وما يقال عند ذبحها

The description of the sacrifice and what is said when it is slaughtered

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي حَيْوَةُ حَدَّثَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ فَأُتِيَ بِهِ فَضَحَّى بِهِ فَقَالَ يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ ثُمَّ قَالَ اشْحَذِيهَا بِحَجَرٍ فَفَعَلَتْ فَأَخَذَهَا وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ وَذَبَحَهُ وَقَالَ بِسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحَّى بِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ahmad ibn Salih told us Abdullah ibn Wahb told me Haywa told me Abu Sakhr told me on the authority of Ibn Qasit on the authority of Urwah ibn al-Zubayr on the authority of Aisha that the Messenger of Allah, may Allah's prayers and peace be upon him, ordered a horned ram to be put on in blackness and look in blackness and bless in blackness. The knife, then he said, "Sharpen it with a stone." So I did, so he took it, and he took the ram, laid it down and slaughtered it, and said, "In the name of Allah, O Allah, accept from Muhammad and the family of Muhammad and from the nation of Muhammad." Then he sacrificed him, may Allah's prayers and peace be upon him.

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ

Abu Saeed Al-Ashaj told us, Hafs bin Ghiyath told us on the authority of Jaafar bin Muhammad on the authority of his father on the authority of Abu Saeed Al-Khudri, he said the Messenger of Allah, may Allah's prayers and peace be upon him, sacrificed a horned ram, so he could eat in blackness and walk in blackness and look in blackness. Hadith of Hafs bin Ghiyath

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ قَالَ وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا قَالَ وَسَمَّى وَكَبَّرَ و حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا

شُعْبَةُ أَخْبَرَنِي قَتَادَةُ قَالَ سَمِعْتُ أَنَسًا يَقُولُا ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ قُلْتُ آنْتَ سَمِعْتَهُ مِنْ أَنَسٍ قَالَ نَعَمْ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ وَيَقُولُ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

Yahya bin Yahya told us, Wakee' told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Anas. I heard a person saying that the Messenger of Allah, may Allah's prayers and peace be upon him, sacrificed something like it. He said I said: You heard it from Anas. He said: Yes, Muhammad bin Al-Muthanna told us, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may Allah's prayers and peace be upon him, the same except that he said and says in the name of Allah, and Allah is great

ع T أقل ما يجزئ فى سن الأضحية

T is the least acceptable at the age of the sacrifice

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنْ الضَّأْنِ

Ahmed bin Abi Shuaib Al-Harrani told us, Zuhair bin Muawiyah told us, Abu Al-Zubair told us on the authority of Jaber, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do not slaughter except an old woman, unless it is difficult for you, then you slaughter a Jad'ah of sheep."

ع T ما لا يجزئ فى الأضاحي

T is not sufficient in the sacrificial animals

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا خَالِدٌ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ ضَحَّى خَالٌ لِي يُقَالُ لَهُ أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاتُكَ شَاةُ لَحْمٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنْ الْمَعْزِ فَقَالَ اذْبَحْهَا وَلَا تَصْلُحُ لِغَيْرِكَ

Musaddad told us, Khalid told us, on the authority of Mutarrif, on the authority of Aamer, on the authority of Al-Bara bin Azib, he said that an uncle of mine called Abu Burdah sacrificed before the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ غَنَمًا فَقَسَمَهَا عَلَى أَصْحَابِهِ ضَحَايَا فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِهِ أَنْتَ

Muhammad bin Rumh informed us, Al-Layth bin Saad informed us, on the authority of Yazid bin Abi Habib, on the authority of Abi Al-Khair, on the authority of Uqba bin Amer Al-Juhani, that the Messenger of Allah, may Allah's prayers and peace be upon him, gave him sheep, so he divided them among his companions as sacrifices, so there was a sheep remaining. He mentioned it to the Messenger of Allah, may Allah bless him and grant him peace, and he said, "You sacrifice it

ع T ما يجب أن يتقي فى الأضاحي

T what should be feared in the sacrificial animals

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ الصَّائِدِيِّ وَهُوَ الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَزَادَ قَالَ الْمُقَابَلَةُ مَا قُطِعَ طَرَفُ أُذُنِهَا وَالْمُدَابَرَةُ مَا قُطِعَ مِنْ جَانِبِ الْأُذُنِ وَالشَّرْقَاءُ الْمَشْقُوقَةُ وَالْخَرْقَاءُ الْمَثْقُوبَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أَبُو عِيسَى وَشُرَيْحُ بْنُ النُّعْمَانِ الصَّائِدِيُّ هُوَ كُوفِيٌّ مِنْ أَصْحَابِ عَلِيٍّ وَشُرَيْحُ بْنُ هَانِيءٍ كُوفِيٌّ وَلِوَالِدِهِ صُحْبَةٌ مِنْ أَصْحَابِ عَلِيٍّ وَشُرَيْحُ بْنُ الْحَارِثِ الْكِنْدِيُّ أَبُو أُمَيَّةَ الْقَاضِي قَدْ رَوَى عَنْ عَلِيٍّ وَكُلُّهُمْ مِنْ أَصْحَابِ عَلِيٍّ فِي عَصْرٍ وَاحِدٍ قَوْلُهُ أَنْ نَسْتَشْرِفَ أَيْ أَنْ نَنْظُرَ صَحِيحًا

Al-Hassan bin Ali Al-Halawani told us, Yazid bin Harun told us, Shrek bin Abdullah told us, on the authority of Abi Ishaq, on the authority of Shuraih bin Al-Nu'man Al-Saydi, who is Al-Hamedani, on the authority of Ali bin Abi Talib. Kharqaa told us Al-Hassan bin Ali told us Ubaid Allah bin Musa told us Israel told us on the authority of Abu Ishaq on the authority of Shuraih bin Al-Nu'man on the authority of Ali on the authority of the Prophet, may Allah's prayers and peace be upon him, likewise and added, he said, "The interview is what is cut off the tip of its ear, and the back is what is cut off from the side of the ear." Hassan Sahih said Abu Issa and Shrehh bin al-Nu'man al-Saydi is a Kofi from Ali's companions, and Shrehh bin Hani' is a Kofi and his father has companions from Ali's companions and Shreheh bin al-Harith al-Kindi Abu Umayyah al-Qadi has narrated on the authority of Ali and all of them were from Ali's companions in one era.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ فَيْرُوزَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَفَعَهُ قَالَ لَا يُضَحَّى بِالْعَرْجَاءِ بَيِّنٌ ظَلَعُهَا وَلَا بِالْعَوْرَاءِ بَيِّنٌ عَوَرُهَا وَلَا بِالْمَرِيضَةِ بَيِّنٌ مَرَضُهَا وَلَا بِالْعَجْفَاءِ الَّتِي لَا تُنْقِي حَدَّثَنَا هَنَّادٌ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ بْنِ فَيْرُوزَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ بْنِ فَيْرُوزَ عَنْ الْبَرَاءِ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ

Ali bin Hajar told us, Jarir bin Hazim told us, on the authority of Muhammad bin Ishaq, on the authority of Yazid bin Abi Habib, on the authority of Suleiman bin Abd al-Rahman, on the authority of

Ubaid bin Fayrouz, on the authority of Al-Bara bin Azib. Hanad told us, Ibn Abi Zaida told us, Shu'bah told us, on the authority of Sulaiman bin Abd al-Rahman, on the authority of Ubaid bin Fayrouz, on the authority of Al-Bara' bin Azib, on the authority of the Prophet, may Allah's prayers and peace be upon him, similar to its meaning. At the people of knowledge

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ جُرَيِّ بْنِ كُلَيْبٍ النَّهْدِيِّ عَنْ عَلِيٍّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ قَالَ قَتَادَةُ فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ الْعَضْبُ مَا بَلَغَ النِّصْفَ فَمَا فَوْقَ ذَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Hanad narrated to us, Abda told us on the authority of Saeed on the authority of Qatadah on the authority of Jari ibn Kulaib al-Nahdi on the authority of Ali who said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade the sacrifice of the horn and the ear.

ع T التضحية بالأبل والبقر والاشتراك فيهما

sacrifice camels and cows and take part in them

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عِلْبَاءَ بْنِ أَحْمَرَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشَرَةً قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَبِي الْأَسَدِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ وَأَبِي أَيُّوبَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى

Abu Ammar al-Hussein bin Harith told us, al-Fadl bin Musa told us, on the authority of al-Hussein bin Waqid, on the authority of Albaa bin Ahmar, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, on a journey, and Al-Adha came, so we shared seven cows and ten camels. Al-Asad Al-Salami on the authority of his father on the authority of his grandfather, and Abu Ayyub said: Abu Issa, the hadith of Ibn Abbas, a good, strange hadith, we do not know it except from the hadith of Al-Fadl bin Musa

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ نَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ

Al-Qa'nabi told us on the authority of Malik on the authority of Abi al-Zubayr al-Makki on the authority of Jabir bin Abdullah that he said: We sacrificed with the Messenger of Allah, may Allah's prayers and peace be upon him, in al-Hudaybiyah, a camel on behalf of seven, and a cow on behalf of seven

ع T الشاة الواحدة تجزئ عن أهل بيت

single sheep is sufficient for the household

حَدَّثَنِي يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ حَدَّثَنِي عُمَارَةُ بْنُ عَبْدِ اللَّهِ قَال سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ سَأَلْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ الرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ فَيَأْكُلُونَ وَيُطْعِمُونَ حَتَّى تَبَاهَى النَّاسُ فَصَارَتْ كَمَا تَرَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعُمَارَةُ بْنُ عَبْدِ اللَّهِ هُوَ مَدَنِيٌّ وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَاحْتَجَّا بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ضَحَّى بِكَبْشٍ فَقَالَ هَذَا عَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَا تُجْزِي الشَّاةُ إِلَّا عَنْ نَفْسٍ وَاحِدَةٍ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَغَيْرِهِ مِنْ أَهْلِ الْعِلْمِ

Yahya ibn Musa told me Abu Bakr al-Hanafi told us Ad-Dahhak ibn Uthman told me Amarah ibn Abdullah told me he said I heard Ata ibn Yasar say I asked Abu Ayyub al-Ansari how the sacrifices were at the time of the Messenger of Allah, may Allah's prayers and peace be upon him. People boasted, so it became as you can see. Abu Issa said, This is a good and authentic hadith, and Amara bin Abdullah is Madani, and Malik bin Anas narrated from him, and this is acted upon according to some people of knowledge, and it is the saying of Ahmad and Isaac. From my nation, and some of the people of knowledge said, "A sheep is not acceptable except for one soul." This is the saying of Abdullah bin Al-Mubarak and other people of knowledge

ع T الأضحية بالبقرة عن الأزواج

T cow sacrifice for husbands

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ الْمَاجِشُونُ عَنْ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ الْقَاسِمِ عَنْ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا جِئْنَا سَرِفَ طَمِثْتُ فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهُرْتُ فَأَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفَضْتُ فَأُتِيَ بِلَحْمِ بَقَرٍ فَقُلْتُ مَا هَذَا قَالُوا أَهْدَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ الْبَقَرَ

Abu Naeem informed us, Abd al-Aziz told us, he is the one who is the one Cows, so I said: What is this? They said: The Messenger of Allah, may Allah bless him and grant him peace, gave cows on behalf of his wives

ع T ادخار لحوم الأضاحي والتزود منها

Saving and supplying sacrificial meat

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ أَخْبَرَنِي عَطَاءٌ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنَّا نَتَزَوَّدُ لُحُومَ الْأَضَاحِيِّ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ

Ali bin Abdullah told us, Sufyan told us on the authority of Amr, he said, Ata told me that he heard Jaber bin Abdullah, may Allah be pleased with them, saying that we used to supply sacrificial meat during the time of the Prophet, may Allah bless him and grant him peace, to Madinah.

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي سُلَيْمَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْقَاسِمِ أَنَّ ابْنَ خَبَّابٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يُحَدِّثُ أَنَّهُ كَانَ غَائِبًا فَقَدِمَ فَقُدِّمَ إِلَيْهِ لَحْمٌ قَالُوا هَذَا مِنْ لَحْمِ ضَحَايَانَا فَقَالَ أَخِّرُوهُ لَا أَذُوقُهُ قَالَ ثُمَّ قُمْتُ فَخَرَجْتُ حَتَّى آتِيَ أَخِي أَبَا قَتَادَةَ وَكَانَ أَخَاهُ لِأُمِّهِ وَكَانَ بَدْرِيًّا فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ إِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ

Ismail told us, he said Suleiman told me, on the authority of Yahya bin Saeed, on the authority of Al-Qasim, that Ibn Khabab told him that he heard Abu Saeed say that he was absent, so he came and presented him with meat, and they said this is from the meat of our sacrifices, so he said, “Let him go, I will not taste it.” So I mentioned that to him and he said that something happened after you

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَحَّى مِنْكُمْ فَلَا يُصْبِحَنَّ فِي بَيْتِهِ بَعْدَ ثَالِثَةٍ شَيْئًا فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ فَقَالَ لَا إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ بِجَهْدٍ فَأَرَدْتُ أَنْ يَفْشُوَ فِيهِمْ

Ishaq bin Mansour told us, Abu Asim told us, on the authority of Yazid bin Abi Ubaid, on the authority of Salama bin Al-Akwa’, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Whoever among you sacrifices, let them not be in his house after three days.” So when it was in the next year, they said, “O Messenger of Allah, we will do as we did the first year.” He said, “No.” That was a year in which people were struggling, so I wanted them to spread

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ أَبُو بَكْرٍ عَنْ أَبِي سِنَانٍ و قَالَ ابْنُ الْمُثَنَّى عَنْ ضِرَارِ بْنِ مُرَّةَ عَنْ مُحَارِبٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ ح و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنْ النَّبِيذِ إِلَّا فِي سِقَاءٍ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا و حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ

Narrated to us Abu Bakr bin Abi Shaybah and Muhammad bin Al-Muthanna, they said: Muhammad bin Fudayl told us, Abu Bakr said on the authority of Abi Sinan, and Ibn Al-Muthanna said on the authority of Dirar bin Murrah, on the authority of Muharib, on the authority of Ibn Buraydah, on the authority of his father H, and Muhammad bin Abdullah bin Numayr told us, Muhammad bin Fudhail told us, Dirar told us Bin Murra Abu Sinan, on the authority of Muharib bin Dthar, on the authority of Abdullah bin Buraida, on the authority of his father, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: I forbade you from visiting graves, so visit them, and I forbade you from sacrificial meat above three, so hold on to what appears to you, and I forbade you wine except in waterskins, so drink from all the waterskins, but do not drink An intoxicant and Hajjaj bin Al-Shaer told us, Al-Dahhak bin Mukhalled told us, on the authority of Sufyan, on the authority of Alqamah bin Murthad, on the authority of Ibn Buraydah, on the authority of his father, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: I had forbidden you, so he mentioned the meaning of the hadith of Abu Sinan

ع T العقيقة

T aqeeqah

ع T تسمية المولود غداة ولادته وتحنيكه

Naming the newborn the day after his birth and embalming him

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ كِلَاهُمَا عَنْ سُلَيْمَانَ وَاللَّفْظُ لِشَيْبَانَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وُلِدَ لِي اللَّيْلَةَ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ ثُمَّ دَفَعَهُ إِلَى أُمِّ سَيْفٍ امْرَأَةِ قَيْنٍ يُقَالُ لَهُ أَبُو سَيْفٍ فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ فَانْتَهَيْنَا إِلَى أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكِيرِهِ قَدْ امْتَلَأَ الْبَيْتُ دُخَانًا فَأَسْرَعْتُ الْمَشْيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا أَبَا سَيْفٍ أَمْسِكْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْسَكَ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّبِيِّ فَضَمَّهُ إِلَيْهِ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ فَقَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ

Hadab bin Khalid and Shayban bin Faroukh told us, both of them on the authority of Suleiman, and the pronunciation is for Shayban. So he went to him and I followed him, so we came to Abu Saif while he was blowing his head, the house was filled with smoke. To say Anas said: I saw him plotting against himself in the hands of the Messenger of Allah, may Allah’s prayers and peace be upon him, so the eyes of the Messenger of Allah, may Allah’s prayers and peace be upon him, shed tears.

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ حَدَّثَنِي بُرَيْدٌ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ وُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّاهُ إِبْرَاهِيمَ فَحَنَّكَهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى

Ishaq bin Nasr told us, Abu Osama told us, he said, Barid narrated to me, on the authority of Abu Burdah, on the authority of Abu Musa, may Allah be pleased with him.

حَدَّثَنَا قُتَيْبَةُ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَوَّلُ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ أَتَوْا بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً فَلَاكَهَا ثُمَّ أَدْخَلَهَا فِي فِيهِ فَأَوَّلُ مَا دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qutayba told us on the authority of Abi Usama on the authority of Hisham bin Urwa on the authority of his father on the authority of Aisha, may Allah be pleased with her, she said that the first newborn born in Islam Abdullah bin Al-Zubayr was brought to the Prophet, may Allah's prayers and peace be upon him, so the Prophet, may Allah's prayers and peace be upon him, took a date and put it in his mouth, and the first thing that entered his stomach was saliva Prophet, peace be upon him

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ قُبَاءَ فَوَلَدْتُ بِقُبَاءٍ ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ ثُمَّ دَعَا لَهُ فَبَرَّكَ عَلَيْهِ وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ فَفَرِحُوا بِهِ فَرَحًا شَدِيدًا لِأَنَّهُمْ قِيلَ لَهُمْ إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ فَلَا يُولَدُ لَكُمْ

Ishaq bin Nasr told us, Abu Osama told us, Hisham bin Urwah told us, on the authority of his father, on the authority of Asma bint Abi Bakr, may Allah be pleased with them both, that she became pregnant with Abdullah bin Al-Zubayr in Makkah. Then he called for a date, and he chewed it, then spit in his mouth, and the first thing that entered his stomach was the saliva of the Messenger of Allah, may Allah's prayers and peace be upon him, then he touched the date with it, then he prayed for him, and he blessed him.

ع T مشروعية الأذان فى أذن المولود

The legitimacy of the call to prayer in the ear of the newborn

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ فِي الْعَقِيقَةِ عَلَى مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهٍ عَنْ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ وَرُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا أَنَّهُ عَقَّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بِشَاةٍ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ

Muhammad bin Bashar told us, Yahya bin Saeed and Abd al-Rahman bin Mahdi told us, they said, Sufyan told us, on the authority of Asim bin Ubaid Allah, on the authority of Ubaid Allah bin Abi Rafi, on the authority of his father, he said I saw the Messenger of Allah, may Allah bless him and grant him peace, so he said in the ear of Al-Hassan bin Ali when he was born Fatima to pray. Abu Issa said this A good and authentic hadith, and the act of aqeeqah is based on what was narrated from the Prophet, may Allah's prayers and peace be upon him, through more than one chain of transmission. On the authority of a boy, two sheep are equivalent, and on the slave girl, a sheep. It was also narrated on the authority of the Prophet, may Allah's prayers and peace be upon him, that he had sacrificed a sheep on the authority of Al-Hassan bin Ali, and some of the people of knowledge went to this hadith

ع T إماطة الأذى عن المولود وإراقة الدم عنه

T Removing harm from the newborn and shedding blood on it

أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ هِشَامٍ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ الدَّمَ وَأَمِيطُوا عَنْهُ الْأَذَى

Said bin Aamer told us on the authority of Hisham on the authority of Hafsa bint Sirin on the authority of Salman bin Amer al-Dhabi that the Messenger of Allah, may Allah's prayers and peace be upon him, said with the boy an aqeeqah, so shed the blood on his behalf and remove the harm from him

ع T مشروعية العقيقة وأن كل مولود مرتهن بها وحلق رأسه وتلطيخه بزعفران

The legality of the 'aqeeqah, and that every newborn is pledged to it, and his head is shaved and smeared with saffron

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَعِيلَ بْنِ مُسْلِمٍ عَنْ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُذْبَحَ عَنْ الْغُلَامِ الْعَقِيقَةُ يَوْمَ السَّابِعِ فَإِنْ لَمْ يَتَهَيَّأْ يَوْمَ السَّابِعِ فَيَوْمَ الرَّابِعَ عَشَرَ فَإِنْ لَمْ يَتَهَيَّأْ عُقَّ عَنْهُ يَوْمَ حَادٍ وَعِشْرِينَ وَقَالُوا لَا يُجْزِئُ فِي الْعَقِيقَةِ مِنْ الشَّاةِ إِلَّا مَا يُجْزِئُ فِي الْأُضْحِيَّةِ

Ali bin Hajar told us, Ali bin Mushar told us, on the authority of Ismael bin Muslim, on the authority of Al-Hassan, on the authority of Samra, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "The boy is in pledge for his aqeeqah. He will be slaughtered on his behalf on the seventh day, named, and his head will be shaved. Al-Hassan bin Ali Al-Khalal told us. On the

authority of Al-Hassan, on the authority of Samura bin Jundub, on the authority of the Prophet, may Allah's prayers and peace be upon him, similar to it. Abu Issa said, "This is a good and authentic hadith, and this is acted upon by the people of knowledge. They recommend that the aqeeqah be sacrificed on behalf of the boy on the seventh day. And they said that it is not sufficient in the 'aqeeqah of a sheep except what is sufficient in the sacrifice

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ ثَابِتٍ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ حَدَّثَنِي أَبِي حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ اللَّهُ بِالْإِسْلَامِ كُنَّا نَذْبَحُ شَاةً وَنَحْلِقُ

Ahmad bin Muhammad bin Thabit told us, Ali bin Al-Hussein told us, my father told us, Abdullah bin Buraida told us, he said, I heard Abu Buraida say: In the Jahiliyyah, when a boy was born to one of us, he slaughtered a sheep and smeared its blood on his head, then when Allah came with Islam, we used to slaughter a sheep and shave

رَأْسَهُ وَنُلَطِّخُهُ بِزَعْفَرَانٍ

His head and stain it with saffron

ع T يعق للذكر شاتان وللأنثى شاة

Two sheep for the male and one for the female

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ فِي الْعَقِيقَةِ عَلَى مَا رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهٍ عَنْ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ وَرُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا أَنَّهُ عَقَّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بِشَاةٍ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ

Muhammad bin Bashar told us, Yahya bin Saeed and Abd al-Rahman bin Mahdi told us, they said, Sufyan told us, on the authority of Asim bin Ubaid Allah, on the authority of Ubaid Allah bin Abi Rafi, on the authority of his father, he said I saw the Messenger of Allah, may Allah bless him and grant him peace, so he said in the ear of Al-Hassan bin Ali when he was born Fatima to pray. Abu Issa said this A good and authentic hadith, and the act of aqeeqah is based on what was narrated from the Prophet, may Allah's prayers and peace be upon him, through more than one chain of transmission. On the authority of a boy, two sheep are equivalent, and on the slave girl, a sheep. It was also narrated on the authority of the Prophet, may Allah's prayers and peace be upon him, that he had sacrificed a sheep on the authority of Al-Hassan bin Ali, and some of the people of knowledge went to this hadith

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَنْ الْغُلَامِ شَاتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ لَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا

Amr bin Ali told us, he said Yahya told us, he said Ibn Juraij told us, he said Ubayd Allah bin Abi Yazid told me, on the authority of Saba' bin Thabit, on the authority of Umm Karaz, that the Messenger of Allah, may Allah's prayers and peace be upon him, said about the boy two sheep and about the slave girl a sheep.

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا

Abu Muammar Abdullah bin Amr told us, Abd al-Warith told us, Ayyub told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of Allah, may Allah's prayers and peace be upon him, gave one ram on behalf of al-Hasan and al-Husayn

ع T الفرع والعتيرة

T branch and Atira

أَخْبَرَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَرَعَ وَلَا عَتِيرَةَ

Muhammad bin Isa told us, Ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyib, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "There is neither a branch nor a rite."

ع T نوع جائز من الفرع والعتيرة

T type jays from Al-Fara and Al-Atira

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفَضَّلِ عَنْ خَالِدٍ وَرُبَّمَا قَالَ عَنْ أَبِي الْمَلِيحِ وَرُبَّمَا ذَكَرَ أَبَا قِلَابَةَ عَنْ نُبَيْشَةَ قَالَ نَادَى رَجُلٌ وَهُوَ بِمِنًى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ قَالَ اذْبَحُوا فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا قَالَ إِنَّا كُنَّا نُفْرِعُ فَرَعًا فَمَا تَأْمُرُنَا قَالَ فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ

Amr bin Ali told us, he said, Bishr, who is Ibn Al-Mufaddal, told us, on the authority of Khalid, and he may have said on the authority of Abi Al-Malih, and he may have mentioned Abu Qilabah, on the authority of Nubisha. Whatever it was, honor Allah Almighty and feed them. He said: We used to branch off a branch, so what do you order us?

ع T الأشربة

T drinks

ع T النهي عن الشرب فى أواني الذهب والفضة

The prohibition of drinking from vessels of gold and silver

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ أَبِي لَيْلَى قَالَ خَرَجْنَا مَعَ حُذَيْفَةَ وَذَكَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الْحَرِيرَ وَالدِّيبَاجَ فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ

Muhammad bin Al-Muthanna told us, Ibn Abi Uday told us, on the authority of Ibn Awn, on the authority of Mujahid, on the authority of Ibn Abi Layla, he said, “We went out with Hudhayfah, and he mentioned the Prophet, may Allah’s prayers and peace be upon him, said: Do not drink in vessels of gold and silver, and do not wear silk and brocade, for they are for them in this world and for you in the Hereafter.”

حَدَّثَنِي عَنْ مَالِك عَنْ نَافِعٍ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ

He related to me on the authority of Malik, on the authority of Nafeh, on the authority of Zaid bin Abdullah bin Omar bin Al-Khattab, on the authority of Abdullah bin Abd Al-Rahman bin Abi Bakr Al-Siddiq, on the authority of Umm Salamah, the wife of the Prophet, may Allah’s prayers and peace be upon him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that whoever drinks from silver utensils is only dragging in his stomach Hell fire

ع T الشرب من قيام منعاً وجوازاً

T drinking from the prohibition and permissible

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا قَالَ قَتَادَةُ فَقُلْنَا فَالْأَكْلُ فَقَالَ ذَاكَ أَشَرُّ أَوْ أَخْبَثُ و حَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ

Muhammad ibn al-Muthanna told us, Abd al-Ala told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he forbade a man to drink while standing. Qatada, on the authority of Anas, on the authority of the Prophet, may Allah’s prayers and peace be upon him, in a similar way, and he did not mention the words of Qatada

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا فَقِيلَ الْأَكْلُ قَالَ ذَاكَ أَشَدُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad bin Bashar told us, Ibn Abi Uday told us, on the authority of Saeed bin Abi Orouba, on the authority of Qatada, on the authority of Anas, that the Prophet, may Allah’s prayers and peace be upon him, forbade a man to drink while standing, so it was said to eat.

حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلْيَسْتَقِئْ

Abd al-Jabbar ibn al-Ala told us Marwan, meaning al-Fazari, told us Umar ibn Hamzah told us Abu Ghatfan al-Marri told me that he heard Abu Huraira saying: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “None of you should drink while standing.” Whoever forgets, let him vomit.

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ يُحَدِّثُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِي حَوَائِجِ النَّاسِ فِي رَحَبَةِ الْكُوفَةِ حَتَّى حَضَرَتْ صَلَاةُ الْعَصْرِ ثُمَّ أُتِيَ بِمَاءٍ فَشَرِبَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَذَكَرَ رَأْسَهُ وَرِجْلَيْهِ ثُمَّ قَامَ فَشَرِبَ فَضْلَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ إِنَّ نَاسًا يَكْرَهُونَ الشُّرْبَ قِيَامًا وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ مِثْلَ مَا صَنَعْتُ

Adam told us, Shu’bah told us, Abd al-Malik ibn Maysarah told us, I heard al-Nazzal ibn Sabrah narrating on the authority of Ali, may Allah be pleased with him, that he prayed the noon prayer and then sat in the people’s halls in the courtyard of Kufa until the afternoon prayer came. Then he said that people hate drinking while standing, and that the Prophet, may Allah’s prayers and peace be upon him, did the same as I did

حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ الْكُوفِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ وَرَوَى عِمْرَانُ بْنُ حُدَيْرٍ هَذَا الْحَدِيثَ عَنْ أَبِي الْبَزَرِيِّ عَنْ ابْنِ عُمَرَ وَأَبُو الْبَزَرِيِّ اسْمُهُ يَزِيدُ بْنُ عُطَارِدٍ

Abu Al-Sayeb Sallam bin Junada Al-Kufi told us Hafs bin Ghayath told us on the authority of Ubayd Allah bin Umar on the authority of Nafi’ on the authority of Ibn Umar that he said we used to eat at the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and we were walking and drinking while we were standing. On the authority of Nafeh, on the authority of Ibn Omar, and Imran bin Hudayr narrated this hadith, on the authority of Abu Al-Bizri, on the authority of Ibn Omar, and Abu Al-Bizri, his name is Yazid bin Utarid

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Qutayba told us, Muhammad bin Jaafar told us, on the authority of Hussain Al Muallem, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, drink, standing and sitting.

ع T اختناث الأسقية والشرب من فم السقاء

T effeminacy of waterskins and drinking from the mouths of waterskins

حَدَّثَنَا آدَمُ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اخْتِنَاثِ الْأَسْقِيَةِ يَعْنِي أَنْ تُكْسَرَ أَفْوَاهُهَا فَيُشْرَبَ مِنْهَا

Adam told us, Ibn Abi Dhib told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah bin Utbah, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the shemales of the water bottle, meaning that its mouths were broken and he drank from it.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ

Musaddad told us Ismail told us Ayyub informed us on the authority of Ikrimah on the authority of Abu Hurairah, may Allah be pleased with him, the Prophet, may Allah’s prayers and peace be upon him, forbade drinking from the waterskin

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ جَدَّتِهِ كَبْشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَيَزِيدُ بْنُ يَزِيدَ بْنِ جَابِرٍ هُوَ أَخُو عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَهُوَ أَقْدَمُ مِنْهُ مَوْتًا

Ibn Abi Omar told us, Sufyan told us, on the authority of Yazid bin Jaber, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of his grandmother Kabshah, she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon me and drank from a waterskin hanging standing, so I stood up to it and cut it. Jaber is the brother of Abd al-Rahman bin Yazid bin Jaber, and he is older than him

ع T النهي عن التنفس والنفخ فى الإناء

The prohibition of breathing and blowing into a vessel

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ الْحَارِثِ بْنِ أَبِي ذُبَابٍ عَنْ عَمِّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ فَإِذَا أَرَادَ أَنْ يَعُودَ فَلْيُنَحِّ الْإِنَاءَ ثُمَّ لِيَعُدْ إِنْ كَانَ يُرِيدُ

Abu Bakr bin Abi Shaybah told us, Dawood bin Abdullah told us, on the authority of Abd al-Aziz bin Muhammad, on the authority of Al-Harith bin Abi Dhubab, on the authority of his uncle, on the authority of Abu Huraira, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “If one of you drinks, he should not breathe into the vessel, then if he wants to return, let him pour over the vessel, then let him prepare to drink.” he wanted

حَدَّثَنَا قُتَيْبَةُ وَيُوسُفُ بْنُ حَمَّادٍ قَالَا حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي عِصَامٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا وَيَقُولُ هُوَ أَمْرَأُ وَأَرْوَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَاهُ هِشَامٌ الدَّسْتُوَائِيُّ عَنْ أَبِي عِصَامٍ عَنْ أَنَسٍ وَرَوَى عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا

Qutaybah and Yusuf bin Hammad told us, they said Abd al-Warith bin Saeed told us on the authority of Abi Essam on the authority of Anas bin Malik that the Prophet, may Allah’s prayers and peace be upon him, used to breathe into the vessel three times and say, “It is a matter.” Ibn Thabit, on the authority of Thumama, on the authority of Anas, that the Prophet, may Allah’s prayers and peace be upon him, used to breathe into the vessel three times

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَيُّوبَ وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَذَاةُ أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرِقْهَا قَالَ فَإِنِّي لَا أَرْوَى مِنْ نَفَسٍ وَاحِدٍ قَالَ فَأَبِنْ الْقَدَحَ إِذَنْ عَنْ فِيكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ali bin Khashram told us, Isa bin Yunus told us, on the authority of Malik bin Anas, on the authority of Ayyub, who is Ibn Habib, that he heard Aba Al-Muthanna Al-Juhani mention on the authority of Abi Saeed Al-Khudri that the Prophet, may Allah’s prayers and peace be upon him, forbade blowing into the drink, so a man said, “I see it in the pot.” From one soul, he said: So Ibn Al-Qadah, then on the authority of Vic. Abu Issa said: This is a good and authentic hadith

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ibn Abi Omar told us, Sufyan bin Uyaynah told us, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may Allah’s prayers and peace be upon him, forbade breathing into the vessel or blowing into it.

ع T ماذا يقول من أكل طعاماً أو شرب لبناً

T What does one who eats food or drinks milk say?

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى يَمِينِهِ وَخَالِدٌ عَلَى شِمَالِهِ فَقَالَ لِي الشَّرْبَةُ لَكَ فَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا فَقُلْتُ مَا كُنْتُ أُوثِرُ عَلَى سُؤْرِكَ أَحَدًا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطْعَمَهُ اللَّهُ الطَّعَامَ فَلْيَقُلْ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ عَنْ عُمَرَ بْنِ حَرْمَلَةَ و قَالَ بَعْضُهُمْ عَمْرِو بْنُ حَرْمَلَةَ وَلَا يَصِحُّ

Narrated to us Ahmed bin Manea, told us Ismael bin Ibrahim, told us Ali bin Zaid, on the authority of Umar, who is the son of Abi Harmala, on the authority of Ibn Abbas, he said: I entered with the Messenger of Allah, may Allah's prayers and peace be upon him, myself and Khalid bin Al-Walid, on Maymoonah, so she came to us with a container in which milk was drunk, and the Messenger of Allah, may Allah's prayers and peace be upon him, drank while I was on his right And Khalid is on his left, and he said to me, "The drink is yours, so if you want, I prefer it to Khalid." I said, "I would not prefer anyone on your wall." Then the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Whoever Allah has given food to, let him say, 'Allah bless it for us, and feed us better than it. And the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Nothing suffices in place of food and drink other than milk." Abu Issa said, "This is a good hadith." Some of them narrated this hadith on the authority of Ali bin Zaid, and he said on the authority of Umar bin Harmalah, and some of them said: Amr bin Harmalah, and it is not authentic.

ع T التيمن فى الشرب الجماعي

Time in communal drinking

أَخْبَرَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنَا الزُّهْرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا وَعَنْ يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ رَجُلٌ أَعْرَابِيٌّ فَأَعْطَى الْأَعْرَابِيَّ فَضْلَهُ ثُمَّ قَالَ الْأَيْمَنَ فَالْأَيْمَنَ

Abu al-Mughirah told us, al-Awza'i told us, al-Zuhri told us on the authority of Anas ibn Malik that he saw the Messenger of Allah, may Allah's prayers and peace be upon him, drink milk, and on his left was Abu Bakr and on his right was a Bedouin man, so he gave the bedouin his bounty and then said: Right then right

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ حَدَّثَنِي أَبُو طُوَالَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَارِنَا هَذِهِ فَاسْتَسْقَى فَحَلَبْنَا لَهُ شَاةً لَنَا ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِنَا هَذِهِ فَأَعْطَيْتُهُ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ وَعُمَرُ تُجَاهَهُ وَأَعْرَابِيٌّ عَنْ يَمِينِهِ فَلَمَّا فَرَغَ قَالَ عُمَرُ هَذَا أَبُو بَكْرٍ فَأَعْطَى الْأَعْرَابِيَّ فَضْلَهُ ثُمَّ قَالَ الْأَيْمَنُونَ الْأَيْمَنُونَ أَلَا فَيَمِّنُوا قَالَ أَنَسٌ فَهِيَ سُنَّةٌ فَهِيَ سُنَّةٌ ثَلَاثَ مَرَّاتٍ

Khalid bin Mukhalled told us, Sulaiman bin Bilal told us, he said Abu Tawalah, his name was Abdullah bin Abd al-Rahman, he said I heard a man, may Allah be pleased with him, say that the Messenger of Allah, may Allah's prayers and peace be upon him, came to us in this house of ours and asked for water, so we milked him a sheep for us, then I drank it from the water of this barn of ours, so I gave it to him and Abu Bakr on the authority of He left, Umar towards him, and a Bedouin to his right. When he finished, Umar said, "This is Abu Bakr." So the Bedouin gave his surplus, then the right-handers said, "The right-handers, except for the right-handers." He said, "Forget it, for it is a Sunnah, for it is a Sunnah" three times.

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِشَرَابٍ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ فَقَالَ لِلْغُلَامِ أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ فَقَالَ الْغُلَامُ لَا وَاللَّهِ لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا فَتَلَّهُ فِي يَدِهِ

Qutayba told us on the authority of Malik on the authority of Abi Hazim on the authority of Sahl bin Saad, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, was brought a drink, and on his right hand was a boy and on his left were old men, and he said to the boy, "Will you permit me to give these?" The boy said, "No, by Allah, I will not prefer my share from you to anyone." So he put it in his hand.

ع T ساقي القوم آخرهم شرباً

The people's legs, the last of them to drink

إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْبًا

The bartender of the people is the last of them to drink

ع T أحب الشراب إلى رسول الله صلي الله تعالي عليه وآله وسلم

The most beloved drink to the Messenger of Allah, may Allah's prayers and peace be upon him and his family

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلْوَ الْبَارِدَ قَالَ أَبُو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ ابْنِ عُيَيْنَةَ مِثْلَ هَذَا عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَالصَّحِيحُ مَا رُوِيَ عَنْ الزُّهْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Ibn Abi Omar told us, Sufyan bin Uyaynah narrated to us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Urwa, on the authority of Aisha, she said, “The most beloved drink to the Messenger of Allah, may Allah’s prayers and peace be upon him, was sweet and cold.” What was narrated on the authority of Al-Zuhri on the authority of the Prophet, may Allah’s prayers and peace be upon him, on the authority of Mursal

ع T شراب رسول الله صلي الله تعالي عليه وآله وسلم الذي كان يشربه فى حياته

The drink of the Messenger of Allah, may Allah Almighty bless him and his family and grant them peace, which he used to drink during his life

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ بِقَدَحِي هَذَا الشَّرَابَ كُلَّهُ الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ

And Abu Bakr bin Abi Shaybah and Zuhair bin Harb told us, they said, Affan told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, he said: I poured this drink to the Messenger of Allah with my cup, all of it honey, wine, water and milk

ع T شرب صلي الله تعالي عليه وآله وسلم الماء البارد واللبن

T Drink, may Allah Almighty bless him and his family and grant him peace, cold water and milk

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى رَجُلٍ مِنْ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا قَالَ وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ قَالَ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ عِنْدِي مَاءٌ بَائِتٌ فَانْطَلِقْ إِلَى الْعَرِيشِ قَالَ فَانْطَلَقَ بِهِمَا فَسَكَبَ فِي قَدَحٍ ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ قَالَ فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ

Abdullah bin Muhammad told us, Abu Aamer told us, Fulayh bin Suleiman told us, on the authority of Saeed bin Al-Harith, on the authority of Jaber bin Abdullah, may Allah be pleased with them both, that the Prophet, may Allah’s prayers and peace be upon him, entered upon a man from the Ansar, and with him was a companion of his, and the Prophet, may Allah’s prayers and peace be upon him, said to him: If you have water, spend the night This night in a shannah, otherwise we will drink it. He said, and the man diverts the water in his wall. He said: The man said, O Messenger of Allah, I have water bytes, so he went to the al-Arish.

ع T تكرار الأحاديث فى شربُه صلى الله تعالى عليه وآله وسلم اللبن

The repetition of hadiths about his drinking milk, may Allah Almighty bless him and his family

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ عَنْ الْبَرَاءِ قَالَ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعٍ وَقَدْ عَطِشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّى رَضِيتُ

Ubayd Allah ibn Mu’adh al-Anbari told us, my father told us, Shu’bah told us on the authority of Abu Ishaq on the authority of Al-Bara’, he said Abu Bakr Al-Siddiq said, “When we set out with the Prophet, may Allah’s prayers and peace be upon him, from Mecca to Medina, we passed a shepherd who was thirsty. The Messenger of Allah, may Allah’s prayers and peace be upon him, was thirsty.” So he drank until I was satisfied

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حُمَيْدٍ كُلُّهُمْ عَنْ أَبِي عَاصِمٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِ لَبَنٍ مِنْ النَّقِيعِ لَيْسَ مُخَمَّرًا فَقَالَ أَلَّا خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا قَالَ أَبُو حُمَيْدٍ إِنَّمَا أُمِرَ بِالْأَسْقِيَةِ أَنْ تُوكَأَ لَيْلًا وَبِالْأَبْوَابِ أَنْ تُغْلَقَ لَيْلًا و حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّاءُ بْنُ إِسْحَقَ قَالَا أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِ لَبَنٍ بِمِثْلِهِ قَالَ وَلَمْ يَذْكُرْ زَكَرِيَّاءُ قَوْلَ أَبِي حُمَيْدٍ بِاللَّيْلِ

Zuhair bin Harb, Muhammad bin Al-Muthanna and Abd bin Hamid told us, all of them on the authority of Abi Asim. Except for his wine, even if a stick is offered to him. Abu Hamid said: He only commanded the waterskins to be closed at night, and the doors to be closed at night. The Prophet, may Allah’s prayers and peace be upon him, brought a cup of milk like it, and he said, “Zakariyya did not mention what Abu Hamid said at night.”

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ حَدَّثَنَا سَالِمٌ قَالَ سَمِعْتُ عُمَيْرًا مَوْلَى أُمِّ الْفَضْلِ عَنْ أُمِّ الْفَضْلِ شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرَابٍ فَشَرِبَهُ

Ali bin Abdullah told us, Sufyan told us, on the authority of Al-Zuhri, that Salem told us, he said: I heard Umair, the mawla of Umm Al-Fadl, on the authority of Umm Al-Fadl, on the day of Arafa, people doubted the fast of the Prophet, may Allah’s prayers and peace be upon him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ إِنَّ لَهُ دَسَمًا و حَدَّثَنِي أَحْمَدُ بْنُ عِيسَى حَدَّثَنَا ابْنُ وَهْبٍ وَأَخْبَرَنِي عَمْرٌو ح و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنْ الْأَوْزَاعِيِّ ح و حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ حَدَّثَنِي يُونُسُ كُلُّهُمْ عَنْ ابْنِ شِهَابٍ بِإِسْنَادِ عُقَيْلٍ عَنْ الزُّهْرِيِّ مِثْلَهُ

Qutayba bin Said told us, Layth told us, on the authority of Aqil, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah, on the authority of Ibn Abbas, that the Prophet, may Allah's prayers and peace be upon him, drank milk, then called for water, so he rinsed his mouth and said that it had fat. Harb told us Yahya bin Saeed on the authority of Al-Awza'i H and Harmala bin Yahya told us Ibn Wahb told us Yunus told me all of them on the authority of Ibn Shihab with the chain of transmission of Aqeel on the authority of Al-Zuhri likewise

ع T شربه صلى الله تعالى عليه وآله وسلم النبيذ

T drank it, may Allah Almighty bless him and his family and grant him peace, wine

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُونُسَ عَنْ الْحَسَنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ يُوكَى أَعْلَاهُ وَلَهُ عَزْلَاءُ نَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عِشَاءً وَنَنْبِذُهُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً

Muhammad ibn al-Muthanna al-Anazi told us, Abd al-Wahhab al-Thaqafi narrated to us, on the authority of Yunus, on the authority of al-Hasan, on the authority of his mother, on the authority of Aisha, she said: We used to discard the Messenger of Allah, may Allah's prayers and peace be upon him, in the waterskin of the above, and he had deputies.

و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْبَذُ لَهُ الزَّبِيبُ فِي السِّقَاءِ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ فَإِنْ فَضَلَ شَيْءٌ أَهَرَاقَهُ

And Ishaq bin Ibrahim told us, Jarir told us, on the authority of Al-A'mash, on the authority of Yahya bin Abi Omar, on the authority of Ibn Abbas.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ عُبَيْدٍ أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْتَبَذُ لَهُ أَوَّلَ اللَّيْلِ فَيَشْرَبُهُ إِذَا أَصْبَحَ يَوْمَهُ ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ وَالْغَدَ وَاللَّيْلَةَ الْأُخْرَى وَالْغَدَ إِلَى الْعَصْرِ فَإِنْ بَقِيَ شَيْءٌ سَقَاهُ الْخَادِمَ أَوْ أَمَرَ بِهِ فَصُبَّ

Ubayd Allah ibn Mu'adh al-Anbari told us, my father told us, Shu'bah told us on the authority of Yahya ibn Ubayd Abi Omar al-Bahrani, he said I heard Ibn Abbas say, "The Messenger of Allah, may Allah's prayers and peace be upon him, used to set aside for him at the beginning of the night, and he would drink it when it became that day, and the night that comes, and the next night, and the next night, and the next until the afternoon, and if there is anything left The worshipper watered it or ordered it to be poured

ع T إيكاء الأسقية وتغطية الأواني

To provide the watering cans and cover the pots

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ وَأَطْفِئُوا السِّرَاجَ وَأَغْلِقُوا الْبَابَ فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً وَلَا يَفْتَحُ بَابًا وَلَا يَكْشِفُ إِنَاءً فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا وَيَذْكُرَ اسْمَ اللَّهِ فَلْيَفْعَلْ فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ

Muhammad bin Rumh told us, Al-Layth bin Saad told us, on the authority of Abi Al-Zubayr, on the authority of Jabir bin Abdullah, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said: Cover the vessel, tie the waterskin, put out the lamp, and close the door, for Satan does not loosen a waterskin, does not open a door, and does not reveal a vessel. He offers his intentions a stick and mentions the name of Allah, so let him do it, because the fusika is kindled on the people of the house, their house

ع T تحريم الخمر وإراقتها

The prohibition of alcohol and its libation

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ وَأَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ مِنْ فَضِيخِ زَهْوٍ وَتَمْرٍ فَجَاءَهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ أَبُو طَلْحَةَ قُمْ يَا أَنَسُ فَأَهْرِقْهَا فَأَهْرَقْتُهَا

Ismail bin Abdullah told us, he said Malik bin Anas told me, on the authority of Ishaq bin Abdullah bin Abi Talha, on the authority of Anas bin Malik, may Allah be pleased with him, he said: I used to give Abu Ubaidah, Abu Talha and Ubayy bin Ka'b water with silver and dates. Oh man, Vharqha Vhrqtha

- حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ سَاقِيَ الْقَوْمِ يَوْمَ حُرِّمَتْ الْخَمْرُ فِي بَيْتِ أَبِي طَلْحَةَ وَمَا شَرَابُهُمْ

- Abu al-Rabee Suleiman bin Dawood al-Ataki told us Hammad, meaning Ibn Zaid, told us Thabit on the authority of Anas bin Malik, he said: I was a cupbearer for the people on the day alcohol was forbidden in the house of Abu Talhah, and what did they drink?

ع T إيراد ما يدل من السنة على تحريم الخمر مع الوعيد الوارد فى شاربها

To provide evidence from the Sunnah for the prohibition of alcohol, along with the warning given to its drinker

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي الْآخِرَةِ

Abu al-Rabee al-Ataki and Abu Kamel told us, they said, Hammad bin Zaid told us, Ayyub told us, on the authority of Nafeh, on the authority of Ibn Omar, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Every intoxicant is khamr, and every intoxicant is forbidden.

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْبِتْعِ فَقَالَ كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ishaq bin Musa al-Ansari told us, Ma’an told us, Malik bin Anas told us, on the authority of Ibn Shihab, on the authority of Abu Salamah, on the authority of Aisha, that the Prophet, may Allah’s prayers and peace be upon him, was asked about eating, and he said, “Every drink that intoxicates is forbidden.” Abu Issa said, “This is a good and authentic hadith.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ وَجَيْشَانُ مِنْ الْيَمَنِ فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنْ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَ مُسْكِرٌ هُوَ قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ قَالَ عَرَقُ أَهْلِ النَّارِ أَوْ عُصَارَةُ أَهْلِ النَّارِ

Qutayba bin Saeed told us Abd al-Aziz, i.e. al-Darawardi, on the authority of Ammara bin Ghazia on the authority of Abi al-Zubayr on the authority of Jaber that a man came from two armies and two armies from Yemen, and he asked the Prophet, may Allah’s prayers and peace be upon him, about a drink that they drink in their land from corn called ale. He said: Yes, the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Every intoxicant is forbidden. Allah, the Mighty and Majestic, made a covenant to whoever drinks intoxicants to give him to drink from the tinctures of khabal. They said, O Messenger of Allah, what is the tin of khabal?

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ ح و حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفُرَاتِ عَنْ ابْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ قَالَ وَفِي الْبَاب عَنْ سَعْدٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَخَوَّاتِ بْنِ جُبَيْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ جَابِرٍ

Qutayba told us Ismael bin Jaafar h told us and Ali bin Hajar told us Ismael bin Jaafar told us on the authority of Dawud bin Bakr bin Abi al-Furat on the authority of Ibn al-Munkadir on the authority of Jabir bin Abdullah that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “Whatever intoxicates in large amounts is forbidden.” He said in the section on the authority of Saad and Aisha And Abdullah bin Amr, Ibn Omar, and the sisters of bin Jubair. Abu Issa said, This is a good hadith, Gharib, from the hadith of Jabir

ع T عنوان | لعن الله فى الخمر عشراً

address | Allah curses ten in wine

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ أَبِي عَلْقَمَةَ مَوْلَاهُمْ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ

Othman bin Abi Shaybah told us, Waki` bin Al-Jarrah told us, on the authority of Abd Al-Aziz bin Umar, on the authority of Abi Alqama, their master, and Abd Al-Rahman bin Abdullah Al-Ghafiqi that they heard Ibn Umar say that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “May Allah curse wine, its drinker, its pourer, its seller, its purchaser, its presser, its carrier, and its bearer, and the one to whom it is carried.”

ع T عنوان | أصول الخمر والأشياء التي تتخذ منها

T address | The origins of wine and the things that are taken from it

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عِيسَى وَابْنُ إِدْرِيسَ عَنْ أَبِي حَيَّانَ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةٍ مِنْ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ

Ishaq ibn Ibrahim al-Handhali told us, Jesus and Ibn Idris told us on the authority of Abi Hayyan on the authority of al-Sha’bi on the authority of Ibn Umar who said I heard Umar, may Allah be pleased with him, on the pulpit of the Prophet, may Allah’s prayers and peace be upon him, saying, “Next, people! Mind wandering

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ الشَّعْبِيِّ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الْعِنَبِ خَمْرًا وَإِنَّ مِنْ التَّمْرِ خَمْرًا وَإِنَّ مِنْ الْعَسَلِ خَمْرًا وَإِنَّ مِنْ الْبُرِّ خَمْرًا وَإِنَّ مِنْ الشَّعِيرِ خَمْرًا

Al-Hassan bin Ali told us, Yahya bin Adam told us, Israel told us on the authority of Ibrahim bin Muhajir, on the authority of Al-Sha’bi, on the authority of Al-Nu’man bin Bashir, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: From grapes is wine, and from dates is wine, and from honey is wine, and from wheat is wine and from barley is wine

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا أَبَانُ حَدَّثَنِي يَحْيَى عَنْ أَبِي كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْعِنَبَةِ قَالَ أَبُو دَاوُد اسْمُ أَبِي كَثِيرٍ الْغُبَرِيِّ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ غُفَيْلَةَ السَّحْمِيِّ وَقَالَ بَعْضُهُمْ أُذَيْنَةُ وَالصَّوَابُ غُفَيْلَةُ

Musa bin Ismael told us Aban told us Yahya told me on the authority of Abu Katheer on the authority of Abu Hurairah that the Messenger of Allah, may Allah’s prayers and peace be upon him, said wine comes from these two trees, the palm tree and the grape.

ع T عنوان | خلط التمر والزبيب ونحوهما فى الانتباذ وأنه ينبذ كل على حدة

T address | Mixing dates, raisins, and the like in the ossification and that each is discarded separately

حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ وَالتَّمْرِ وَالزَّبِيبِ وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ

Muslim told us Hisham told us Yahya bin Abi Katheer told us on the authority of Abdullah bin Abi Qatadah on the authority of his father who said the Prophet, may Allah’s prayers and peace be upon him, forbade combining dates and vanity with dates and raisins and to discard each of them separately

حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ وَالتَّمْرِ وَالزَّبِيبِ وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ

Muslim told us Hisham told us Yahya bin Abi Katheer told us on the authority of Abdullah bin Abi Qatadah on the authority of his father who said the Prophet, may Allah’s prayers and peace be upon him, forbade combining dates and vanity with dates and raisins and to discard each of them separately

راجع

cf

ع T عنوان | ما جاء من النهي عن الانتباذ فى الأوعية ونسخ ذلك

T address | What came from the prohibition of heterotopia in vessels and copied that

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ أَنْهَاكُمْ عَنْ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمُ وَالْمَزَادَةُ الْمَجْبُوبَةُ وَلَكِنْ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ

Nasr ibn Ali al-Jahdhami told us Noah ibn Qais told us Ibn Awn told us on the authority of Muhammad on the authority of Abu Hurayrah that the Prophet, may Allah’s prayers and peace be upon him, said to the delegation of Abd al-Qays that he forbids you from al-Dabaa, al-Hantam, al-Naqir, al-Muqir, al-Hantam, and the obligatory auction, but drink from your drink and eat it

أَخْبَرَنَا الْحَكَمُ بْنُ نَافِعٍ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَنْتَبِذُوا فِي الدُّبَّاءِ وَالْمُزَفَّتِ

Al-Hakam bin Nafeh told us on the authority of Shuaib bin Abi Hamzah on the authority of Al-Zuhri, he said Anas bin Malik told me that the Prophet, may Allah’s prayers and peace be upon him, said, “Do not stand aside in the dirt and the pitched.”

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَا نَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ

Musaddad told us, Abd al-Wahid bin Ziyad told us, Mansour bin Hayyan told us, on the authority of Saeed bin Jubair, on the authority of Ibn Omar and Ibn Abbas, they said, ‘‘We bear witness that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ حَدَّثَنِي زَاذَانُ قَالَ قُلْتُ لِابْنِ عُمَرَ حَدِّثْنِي بِمَا نَهَى عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْأَشْرِبَةِ بِلُغَتِكَ وَفَسِّرْهُ لِي بِلُغَتِنَا فَإِنَّ لَكُمْ لُغَةً سِوَى لُغَتِنَا فَقَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَنْتَمِ وَهِيَ الْجَرَّةُ وَعَنْ الدُّبَّاءِ وَهِيَ الْقَرْعَةُ وَعَنْ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ وَعَنْ النَّقِيرِ وَهِيَ النَّخْلَةُ تُنْسَحُ نَسْحًا وَتُنْقَرُ نَقْرًا وَأَمَرَ أَنْ يُنْتَبَذَ فِي الْأَسْقِيَةِ و حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ

Ubaidullah bin Muadh told us, my father told us, Shu’bah told us on the authority of Amr bin Murrah, Zadhan told me, he said, I said to Ibn Omar, tell me what the Prophet, may Allah’s prayers and peace be upon him, prohibited from drinking in your language, and explain it to me in our language, for you have a language other than ours. Al-Jarrah, Al-Dabaa, which is the lottery, and Al-Mazfat, which is Al-Muqayer, and Al-Naqeer, which is the palm tree, which is raked in wefts and plucked in clumps, and he was commanded to perish in the waterskin, and we were told by Muhammad bin Al-Muthanna and Ibn Bashar, they said: Abu Dawud told us, Shu’bah narrated to us in this chain of transmission

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الظُّرُوفِ فَقَالَتْ الْأَنْصَارُ إِنَّهُ لَا بُدَّ لَنَا مِنْهَا قَالَ فَلَا إِذًا وَقَالَ خَلِيفَةُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ بِهَذَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ بِهَذَا وَقَالَ فِيهِ لَمَّا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْأَوْعِيَةِ

Yusuf ibn Musa told us Muhammad ibn Abdullah Abu Ahmad al-Zubayri told us Sufyan told us on the authority of Mansoor on the authority of Salim on the authority of Jaber, may Allah be pleased with him, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade circumstances, so the Ansar said that we must have them, he said, then not then, and Khalifa said,

Yahya ibn Saeed told us, he told us Sufyan on the authority of Mansour on the authority of Salem bin Abi Al-Jaad on the authority of Jaber with this, Abdullah bin Muhammad told us, Sufyan told us this, and he said about it, when the Prophet, may Allah's prayers and peace be upon him, forbade containers

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الْأَحْوَلِ عَنْ مُجَاهِدٍ عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمَّا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْأَسْقِيَةِ قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً فَرَخَّصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ

Ali bin Abdullah told us, Sufyan told us, on the authority of Sulayman bin Abi Muslim Al-Ahwal, on the authority of Mujahid, on the authority of Abi Iyad, on the authority of Abdullah bin Amr, may Allah be pleased with him, he said, when the Prophet, may Allah's prayers and peace be upon him, forbade watering, it was said to the Prophet, may Allah's prayers and peace be upon him, "Not all people can find a waterskin," so he permitted them to Unpaved traction

و حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنْ الظُّرُوفِ وَإِنَّ الظُّرُوفَ أَوْ ظَرْفًا لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ

And Hajjaj bin Al-Shaer told us, Dahhak bin Mukhlad told us, on the authority of Sufyan, on the authority of Alqamah bin Murthad, on the authority of Ibn Buraydah, on the authority of his father, that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "I forbade you from circumstances, and that conditions or circumstances do not allow anything or prohibit it, and every intoxicant is forbidden."

أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَهُوَ النُّفَيْلِيُّ قَالَ حَدَّثَنَا زُهَيْرٌ ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ حَدَّثَنَا زُهَيْرٌ قَالَ حَدَّثَنَا زُبَيْدُ بْنُ الْحَارِثِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْرًا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ فَكُلُوا مِنْهَا وَأَمْسِكُوا مَا شِئْتُمْ وَنَهَيْتُكُمْ عَنْ الْأَشْرِبَةِ فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وِعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا وَلَمْ يَذْكُرْ مُحَمَّدٌ وَأَمْسِكُوا

Amr bin Mansour told us, he said Abdullah bin Muhammad, who is Al-Nufili, he said, Zuhair H told us, and Muhammad bin Maadan bin Isa told us, he said, Al-Hassan bin Ayin told us, he said Zuhair told us, he said Zubaid bin Al-Harith told us, on the authority of Muharib bin Dithar, on the authority of Ibn Buraydah, on the authority of his father, he said, The Messenger of Allah, may Allah's prayers and peace be upon him, said Peace and blessings of Allah be upon him, I forbade you three things from visiting graves, so visit them, and so that visiting them may increase your good, and I forbade you from sacrificial meat after three, so eat from it and hold back whatever you want, and I forbade you from drinks from containers, so drink from any container you like, and do not drink intoxicants, and Muhammad was not mentioned, and abstain

ع T عنوان | النهي عن تخليل الخمر

T address | Prohibition of pickling wine

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ح و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ السُّدِّيِّ عَنْ يَحْيَى بْنِ عَبَّادٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْخَمْرِ تُتَّخَذُ خَلًّا فَقَالَ لَا

Yahya bin Yahya told us, Abd al-Rahman bin Mahdi H told us, and Zuhair bin Harb told us, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Yahya bin Abbad, on the authority of Anas, that the Prophet, may Allah's prayers and peace be upon him, was asked about wine taken as vinegar, and he said no

ع T عنوان | لا يجوز التداوي بالخمر

T address | Alcohol is not permitted

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْخَمْرِ فَنَهَاهُ أَوْ كَرِهَ أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

Muhammad bin Al-Muthanna and Muhammad bin Bashar told us, and the wording is for Ibn Al-Muthanna, they said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Sammak bin Harb, on the authority of Alqamah bin Wail, on the authority of his father Wail Al-Hadrami, that Tariq bin Suwayd Al-Jaafi asked the Prophet, may Allah's prayers and peace be upon him, about wine, so he forbade him or he hated to make it, so he said I only make it For medicine, he said that it is not a medicine, but a disease

ع T عنوان | المرض والطلب

T address | disease and demand

ع T عنوان | الابتلاء بالمراض وغيرها وأشد الناس بلاء

T address | Affliction with diseases and others is the most severe affliction of people

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ

الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ

Qutayba told us, Hammad bin Zaid told us, on the authority of Asim bin Bahdala, on the authority of Musab bin Saad, on the authority of his father, he said: I said, O Messenger of Allah, which people are most afflicted? The affliction never ceases with the worshipper until he leaves him walking on the earth without any sin upon him. Abu Issa said: This is a good and authentic hadith. On the authority of Abu Hurairah and the sister of Hudhayfah ibn al-Yaman, the Prophet, may Allah's prayers and peace be upon him, asked: Which people are most afflicted? The prophets said, then the next and the next.

ع T عنوان | المؤمن كالخامة من الزرع

T address | The believer is like the raw material of the crop

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنْ الزَّرْعِ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا فَإِذَا اعْتَدَلَتْ تَكَفَّأُ بِالْبَلَاءِ وَالْفَاجِرُ كَالْأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ

Ibrahim ibn al-Mundhir told us, he said Muhammad ibn Fulayh told me, he said my father told me on the authority of Hilal ibn Ali from Bani Amir ibn Luwi on the authority of Ata ibn Yasar on the authority of Abu Hurairah, may Allah be pleased with him, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said the likeness of a believer is like the likeness of raw material from the crops from where the wind comes If it is moderate, it will suffice the affliction and the immoral, like a deaf and moderate cedar, until Allah breaks it if He wills

ع T عنوان | شدة المرض على رسول الله صلى الله تعالى عليه وآله وسلم

T address | The severity of the disease on the Messenger of Allah, peace be upon him and his family

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا قَالَ أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قُلْتُ ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ قَالَ أَجَلْ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا

Abdan told us on the authority of Abu Hamzah on the authority of Al-A'mash on the authority of Ibrahim Al-Taymi on the authority of Al-Harith bin Suwayd on the authority of Abdullah, he said: I entered upon the Messenger of Allah, may Allah's prayers and peace be upon him, and he was feeling sick, so I said, O Messenger of Allah, you are very sick, he said, "Yes, I feel sick as two men of you feel sick." I said that you have two rewards. Yes, likewise, there is no Muslim who is harmed by a thorn or something above it, except that Allah expiates his evil deeds for it, just as a tree sheds its leaves.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَقُ أَخْبَرَنَا و قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ قَالَ قَالَتْ عَائِشَةُ مَا رَأَيْتُ رَجُلًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي رِوَايَةِ عُثْمَانَ مَكَانَ الْوَجَعِ وَجَعًا حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ أَخْبَرَنِي أَبِي ح و حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ح و حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ كُلُّهُمْ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ ح و حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ ح و حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ كِلَاهُمَا عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ بِإِسْنَادِ جَرِيرٍ مِثْلَ حَدِيثِهِ

Othman bin Abi Shaybah and Isaac bin Ibrahim told us, he said Isaac told us and Othman said Jarir told us on the authority of Al-A'mash on the authority of Abi Wail on the authority of Masruq he said Aisha said I have not seen a man with more pain than the Messenger of Allah, may Allah bless him and grant him peace. My father told me, and Ibn al-Muthanna and Ibn Bashar told us, they said, Ibn Abi Uday told us, and Bishr bin Khalid told me, Muhammad, meaning Ibn Jaafar, told us all of them on the authority of Shuba, on the authority of Al-Amash H, and Abu Bakr bin Nafeh told us, Abd al-Rahman H told us, and Ibn Numayr told us, Musab bin al-Miqdam told us, both of them On the authority of Sufyan, on the authority of Al-A'mash, with the chain of transmission of Jarir, like his hadith

ع T عنوان | المصائب والأمراض مكفرات للخطايا

T address | Calamities and diseases are expiations for sins

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا

Abu al-Yaman al-Hakam ibn Nafi told us, Shuaib told us on the authority of al-Zuhri, he said, Urwah ibn al-Zubayr told me that Aisha, may Allah be pleased with her, the wife of the Prophet, may Allah's prayers and peace be upon him, said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: No calamity befalls a Muslim except that Allah expiates him for it, even the pricking of a thorn

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

Abdullah bin Muhammad told us, Abd al-Malik bin Amr told us, Zuhair bin Muhammad told us, on the authority of Muhammad bin Amr bin Halahla, on the authority of Ata bin Yasar, on the authority of Abu Saeed al-Khudri, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: “No fatigue, nor disease, nor anxiety, nor grief, nor sorrow befalls a Muslim.” No harm or distress, even the prick of a thorn, except that Allah expiates some of his sins for it

- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ وَاللَّفْظُ لِقُتَيْبَةَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ مُحَيْصِنٍ شَيْخٍ مِنْ قُرَيْشٍ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يُحَدِّثُ عَنْ أ

- Qutayba bin Saeed and Abu Bakr bin Abi Shaybah told us, both of them on the authority of Ibn Uyaynah, and the pronunciation is for Qutayba.

ع T عنوان | فضل الحمى والنهي عن سبها

T address | The virtue of fever and the prohibition of cursing it

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ حَدَّثَنِي أَبُو الزُّبَيْرِ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ مَا لَكِ يَا أُمَّ السَّائِبِ أَوْ يَا أُمَّ الْمُسَيَّبِ تُزَفْزِفِينَ قَالَتْ الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا فَقَالَ لَا تَسُبِّي الْحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ

Ubayd Allah ibn Umar al-Qawariri told us Yazid ibn Zurai’ told us al-Hajjaj al-Sawwaf told us Abu al-Zubayr told me Jabir ibn Abdullah told us that the Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon Umm al-Sayyib or Umm al-Musayyib and said, “What is the matter with you, O Umm al-Sayyib or Umm al-Musayyib, you are shivering?” The fever said, “No blessing.” He said, "Do not curse the fever, for it removes the sins of the sons of Adam, just as the bellows removes the dross of iron."

ع T عنوان | المبتلى محبوب والعقوبة فى الدنيا خير للمؤمن ومن أراد الله به خيراً أصاب منه

T address | The afflicted is beloved, and the punishment in this world is better for the believer, and whoever Allah wants good for him, he will befall him

وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

And with this chain of transmission on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said that the greatness of the reward is with the greatness of the affliction, and that if Allah loves a people, He afflicts them.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ

Qutayba told us, Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Saad bin Sinan, on the authority of Anas, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If Allah wills good for His worshipper, He hastens punishment for him in this world, and if Allah wills evil for His worshipper, He withholds from him his sin until he fulfills it on the Day of Resurrection

و حَدَّثَنِي مَالِك عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ أَنَّهُ قَالَ سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

And Malik related to me on the authority of Muhammad ibn Abdullah ibn Abi Sa’sa’a that he said: I heard Abu al-Habbab Saeed ibn Yasar say: I heard Abu Huraira say: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever Allah wants good for, He pours from him

ع T عنوان | إذا مرض العبد كتب له ما كان يعمله أيام صحته

T address | If the worshipper fell ill, what he used to do during his health days was recorded for him

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الْعَوَّامُ حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ قَالَ سَمِعْتُ أَبَا بُرْدَةَ وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ فَقَالَ لَهُ أَبُو بُرْدَةَ سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

Matar bin Al-Fadl told us, Yazid bin Harun told us, Al-Awam told us, Ibrahim Abu Ismail Al-Siksky told us, he said: I heard Abu Burdah and he accompanied Yazid bin Abi Kabshah on a journey, and Yazid used to fast while traveling. A slave or one who travels is written for him the same as he used to do as a true resident

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحَدٌ مِنْ الْمُسْلِمِينَ يُصَابُ بِبَلَاءٍ فِي جَسَدِهِ إِلَّا أَمَرَ اللَّهُ الْحَفَظَةَ الَّذِينَ يَحْفَظُونَهُ فَقَالَ اكْتُبُوا لِعَبْدِي فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مِثْلَ مَا كَانَ يَعْمَلُ مِنْ الْخَيْرِ مَا كَانَ مَحْبُوسًا فِي وِثَاقِي

Yazid bin Harun told us, Sufyan told us, on the authority of Alqamah bin Murthad, on the authority of Al-Qasim bin Mukhaimrah, on the authority of Abdullah bin Amr, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "No one of the Muslims suffers a calamity in his body except that Allah commanded the guardians who guard him. He was doing good what was locked in my bonds

ع T عنوان | جزاء الصبر على البلاء

T address | The reward for patience

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ أَبِي بَكْرٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أُصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ فَقَالَتْ أَصْبِرُ فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفَ فَدَعَا لَهَا حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا مَخْلَدٌ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ أَنَّهُ رَأَى أُمَّ زُفَرَ تِلْكَ امْرَأَةً طَوِيلَةً سَوْدَاءَ عَلَى سِتْرِ الْكَعْبَةِ

Musaddad told us, Yahya told us, on the authority of Imran Abi Bakr, he said that Ata bin Abi Rabah told me, he said that Ibn Abbas said to me, "Should I not show you a woman from the people of Paradise?" I said, "Yes." He said, "This black woman came to the Prophet, may Allah's prayers and peace be upon him, and she said that I am epileptic and I am uncovering, so pray to Allah for me." Heaven, and if you wish, I pray to Allah to heal you, and she said be patient, and she said, "I will be uncovered, so pray to Allah for me not to unfold," so he called for her.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا اللَّيْثُ قَالَ حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ يُرِيدُ عَيْنَيْهِ تَابَعَهُ أَشْعَثُ بْنُ جَابِرٍ وَأَبُو ظِلَالِ بْنُ هِلَالٍ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Yusuf told us, Al-Layth told us, he said, Ibn Al-Had narrated to me, on the authority of Amr Mawla Al-Muttalib, on the authority of Anas bin Malik, may Allah be pleased with him, he said I heard the Prophet, may Allah's prayers and peace be upon him, say that Allah said: If My worshipper is afflicted with his two beloved ones, and he is patient, I will compensate him for them with Paradise. Hilal on the authority of Anas on the authority of the Prophet, may Allah bless him and grant him peace

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو الْمَلِيحِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ وَكَانَ لِجَدِّهِ صُحْبَةٌ أَنَّهُ خَرَجَ زَائِرًا لِرَجُلٍ مِنْ إِخْوَانِهِ فَبَلَغَهُ شَكَاتُهُ قَالَ فَدَخَلَ عَلَيْهِ فَقَالَ أَتَيْتُكَ زَائِرًا عَائِدًا وَمُبَشِّرًا قَالَ كَيْفَ جَمَعْتَ هَذَا كُلَّهُ قَالَ خَرَجْتُ وَأَنَا أُرِيدُ زِيَارَتَكَ فَبَلَغَتْنِي شَكَاتُكَ فَكَانَتْ عِيَادَةً وَأُبَشِّرُكَ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَبَقَتْ لِلْعَبْدِ مِنَ اللَّهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتَلَاهُ اللَّهُ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبَّرَهُ حَتَّى يُبْلِغَهُ الْمَنْزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنْهُ

Hussain bin Muhammad told us, Abu Al-Malih told us, on the authority of Muhammad bin Khalid, on the authority of his father, on the authority of his grandfather, and his grandfather was a companion, that he went out as a visitor to a man of his brothers, and he informed him of his complaints. I heard it from the Messenger of Allah, may Allah's prayers and peace be upon him, who said, "If a worshipper has a status before Allah that he did not reach with his work, Allah will test him in his body, in his money, or in his children, then he will be patient until he reaches the position that preceded him from him."

ع T عنوان | فضل عيادة المريض

T address | Preferred patient clinic

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحُسَيْنُ بْنُ أَبِي كَبْشَةَ الْبَصْرِيُّ قَالَا حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ السَّدُوسِيُّ حَدَّثَنَا أَبُو سِنَانٍ الْقَسْمَلِيُّ هُوَ الشَّامِيُّ عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنْ الْجَنَّةِ مَنْزِلًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو سِنَانٍ اسْمُهُ عِيسَى بْنُ سِنَانٍ وَقَدْ رَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مِنْ هَذَا

Muhammad bin Bashar and Al-Hussein bin Abi Kabshah Al-Basri told us, they said: Yusuf bin Yaqoub Al-Sadusi narrated to us, Abu Sinan Al-Qasmali, who is Al-Shami, narrated to us, on the authority of Uthman bin Abi Sawda, on the authority of Abu Hurairah, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever visits a sick person or visits a brother of his in the name of Allah, he will call out to him, "You are good." And may your walking be blessed, and sleep in a lofty place from Paradise. Abu Issa said, This is a good hadith. Gharib, and Abu Sinan, his name is Issa Bin Sinan, and Hammad Bin Salamah narrated on the authority of Thabit, on the authority of Abu Rafi', on the authority of Abu Hurairah, on the authority of the Prophet, may Allah bless him and grant him peace, something of this.

إن المسلم إذا عاد أخاه المسلم لم يزل فى خرقة الجنة

If a Muslim returns to his Muslim brother, he is still in a piece of paradise

- ما من مسلم يعود مسلماً إلا غدوة إلا صلى عليه سبعون ألف ملك حتى يمسي وإن عاد عشية إلا صلى عليه سبعون ألف ملك حتى يصبح، وكان له خريف فى الجنةحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحُسَيْنُ بْنُ أَبِي كَبْشَةَ الْبَصْرِيُّ قَالَا حَدَّثَنَا يُوسُفُ بْنُ ي

No Muslim returns to a Muslim except in the morning, but seventy thousand angels pray for him until evening, and if he returns in the evening, seventy thousand angels pray for him until morning, and he has an autumn in Paradise.

ع T عنوان | الدعاء مع المريض عند عيادته

address | Praying with the patient at his clinic

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ قَالَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ فَقَالَ لَهُ لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ قَالَ قُلْتُ طَهُورٌ كَلَّا بَلْ هِيَ حُمَّى تَفُورُ أَوْ تَثُورُ عَلَى شَيْخٍ كَبِيرٍ تُزِيرُهُ الْقُبُورَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَعَمْ إِذًا

Mualla bin Asad told us, Abd al-Aziz bin Mukhtar told us, Khalid told us on the authority of Ikrimah on the authority of Ibn Abbas, may Allah be pleased with them both, that the Prophet, may Allah’s prayers and peace be upon him, entered upon a bedouin to visit him. There is nothing wrong with purification, Allah willing. He said, I said purification, no, rather it is a fever that boils or rages against an old man who visits the graves. The Prophet, may Allah’s prayers and peace be upon him, said: So yes

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خَالِدٍ قَال سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ إِلَّا عُوفِيَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمِنْهَالِ بْنِ عَمْرٍو

Muhammad ibn al-Muthanna told us, Muhammad ibn Jaafar told us, Shu’bah told us, on the authority of Yazid ibn Khalid, he said, I heard al-Minhal ibn Amr narrating on the authority of Saeed ibn Jubair on the authority of Ibn Abbas on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he said, “There is no Muslim worshipper who visits a sick person whose death has not come, and says seven times, I ask Allah Almighty.” The Lord of the Great Throne, that only Awfi can heal you. Abu Issa said: This is a good, strange hadith that we do not know except from the hadith of Al-Minhal bin Amr.

حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حُيَيِّ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ ابْنِ عَمْرٍو قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ قَالَ أَبُو دَاوُد وَقَالَ ابْنُ السَّرْحِ إِلَى صَلَاةٍ

Yazid bin Khalid al-Ramli told us, Ibn Wahb told us, on the authority of Huyay bin Abdullah, on the authority of Abi Abd al-Rahman al-Hubbali, on the authority of Ibn Amr, he said that the Prophet, may Allah’s prayers and peace be upon him, said: If a man comes to visit a sick person, let him say, “Oh Allah, heal your worshipper who is an enemy to you, or he walks for you to a funeral.” Abu Dawud said and Ibn Demobilization to prayer

ع T عنوان | عيادة النبي صلي الله تعالي عليه وآله وسلم أصحاب رجالاً ونساء وأطفالاً

T address | The clinic of the Prophet, may Allah Almighty bless him and his family and grant him peace, companions, men, women and children

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدٍ هُوَ ابْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي لَيْسَ بِرَاكِبِ بَغْلٍ وَلَا بِرْذَوْنٍ

Amr bin Abbas told us, Abd al-Rahman told us, Sufyan told us, on the authority of Muhammad, who is Ibn al-Munkadir, on the authority of Jaber, may Allah be pleased with him, he said, The Prophet, may Allah’s prayers and peace be upon him, came to me to visit me, neither riding on a mule nor on a parrot

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَرِضْتُ فَجَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ وَرُبَّمَا قَالَ سُفْيَانُ فَقُلْتُ أَيْ رَسُولَ اللَّهِ كَيْفَ أَقْضِي فِي مَالِي كَيْفَ أَصْنَعُ فِي مَالِي قَالَ فَمَا أَجَابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ

Ali bin Abdullah told us, Sufyan told us, he said I heard Ibn Al-Munkadir say, I heard Jabir bin Abdullah say I fell ill, then the Messenger of Allah, may Allah’s prayers and peace be upon him, came to visit me and Abu Bakr while they were walking. Allah, and perhaps Sufyan said, so I said, O Messenger of Allah, how do I spend with my money, how do I do with my money? He said, so he did not answer me anything until the verse of inheritance was revealed

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِابْنِ رَافِعٍ قَالَ ابْنُ رَافِعٍ حَدَّثَنَا و قَالَ الْآخَرَانِ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ حِمَارًا عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ وَذَاكَ قَبْلَ وَقْعَةِ بَدْرٍ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنْ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الْأَوْثَانِ وَالْيَهُودِ فِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَلَمَّا غَشِيَتْ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ ثُمَّ قَالَ لَا تُغَبِّرُوا عَلَيْنَا فَسَلَّمَ عَلَيْهِمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمْ الْقُرْآنَ فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَيُّهَا الْمَرْءُ لَا أَحْسَنَ مِنْ هَذَا إِنْ كَانَ مَا تَقُولُ حَقًّا فَلَا تُؤْذِنَا فِي مَجَالِسِنَا وَارْجِعْ إِلَى رَحْلِكَ فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ

عَلَيْهِ فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ اغْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ قَالَ فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هَمُّوا أَنْ يَتَوَاثَبُوا فَلَمْ يَزَلْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّضُهُمْ ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ أَيْ سَعْدُ أَلَمْ تَسْمَعْ إِلَى مَا قَالَ أَبُو حُبَابٍ يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ قَالَ كَذَا وَكَذَا قَالَ اعْفُ عَنْهُ يَا رَسُولَ اللَّهِ وَاصْفَحْ فَوَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ وَلَقَدْ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ بِالْعِصَابَةِ فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ شَرِقَ بِذَلِكَ فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ فَعَفَا عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا حُجَيْنٌ يَعْنِي ابْنَ الْمُثَنَّى حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ وَزَادَ وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ

Ishaq ibn Ibrahim al-Hanthali, Muhammad ibn Rafi’ and Abd ibn Hamid narrated to us, and the wording is from Ibn Rafi’. Osama, while he was returning to Saad bin Ubadah in Bani al-Harith bin al-Khazraj, and that was before the battle of Badr, until he passed a council in which there was a mixture of Muslims, polytheists, idolaters, and Jews, among them Abdullah bin Abi, and in the assembly Abdullah bin Rawaha. He said, "Do not be angry with us." Then the Prophet, may Allah bless him and grant him peace, greeted them. Then he stopped and went down and called them to Allah and recited the Qur'an to them. Abdullah bin Abi said, "O man, there is nothing better than this. If what you say is true, then do not disturb us in our gatherings and return to your saddle, so whoever of us came to you, tell him." Allah bin Rawaha deceived us in our gatherings, for I love that. He said: So the Muslims, the polytheists, and the Jews repented until they were about to jump on their feet. The Prophet, may Allah’s prayers and peace be upon him, did not stop depressing them, then he rode his mount until he entered upon Saad bin Ubadah. He said so and so he said Forgive him, O Messenger of Allah, and forgive him, for by Allah, Allah has given you what He has given you, and the people of this lake have agreed to crown him and bandage him with a gang, so when Allah returned that with the truth that He gave you, East with that, so he did what you saw, so the Prophet, may Allah’s prayers and peace be upon him, pardoned him. Al-Muthanna narrated to us Laith on the authority of Aqil on the authority of Ibn Shihab in this chain of narrators, with a similar addition and addition, and that was before Abdullah converted to Islam.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ عَنْ أَبِي عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أُمِّ الْعَلَاءِ قَالَتْ عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضَةٌ فَقَالَ أَبْشِرِي يَا أُمَّ الْعَلَاءِ فَإِنَّ مَرَضَ الْمُسْلِمِ يُذْهِبُ اللَّهُ بِهِ خَطَايَاهُ كَمَا تُذْهِبُ النَّارُ خَبَثَ الذَّهَبِ وَالْفِضَّةِ

Sahl bin Bakkar told us on the authority of Abu Awana on the authority of Abd al-Malik bin Umair on the authority of Umm al-Ala’, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, visited me while I was sick, and he said, “Rejoice, O mother of al-Ala’, for the illness of a Muslim by Allah removes his sins as fire destroys the impurity of gold and silver

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ غُلَامًا مِنْ الْيَهُودِ كَانَ مَرِضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمْ فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَبُوهُ أَطِعْ أَبَا الْقَاسِمِ فَأَسْلَمَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنْ النَّارِ

Suleiman bin Harb told us, Hammad, meaning Ibn Zaid, on the authority of Thabit, on the authority of Anas, that a Jewish boy was ill and the Prophet, may Allah’s prayers and peace be upon him, came to visit him, so he sat at his head and said to him, “Become Muslim.” He looked at his father while he was at his head. He saluted while saying, “Praise be to Allah, who saved him from the fire through me.”

ع T عنوان | عيادة الصحابة رسول الله صلي الله تعالي عليه وآله وسلم

T address | Clinic of the Companions of the Messenger of Allah, may Allah’s prayers and peace be upon him and his family

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى حَدَّثَنَا هِشَامٌ قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ فَصَلَّى بِهِمْ جَالِسًا فَجَعَلُوا يُصَلُّونَ قِيَامًا فَأَشَارَ إِلَيْهِمْ اجْلِسُوا فَلَمَّا فَرَغَ قَالَ إِنَّ الْإِمَامَ لَيُؤْتَمُّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِنْ صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا قَالَ أَبُو عَبْد اللَّهِ قَالَ الْحُمَيْدِيُّ هَذَا الْحَدِيثُ مَنْسُوخٌ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرَ مَا صَلَّى صَلَّى قَاعِدًا وَالنَّاسُ خَلْفَهُ قِيَامٌ

Muhammad ibn al-Muthanna told us, Yahya told us, Hisham told us, he said my father told me on the authority of Aisha, may Allah be pleased with her, that the Prophet, may Allah’s prayers and peace be upon him, entered upon people who visited him during his illness, so he prayed with them sitting, so they began to pray standing, so he indicated to them to sit down. And if he prays sitting, then pray sitting. Abu Abdullah said: Al-Humaidi said: This hadith has been abrogated, because the Prophet, may Allah’s prayers and peace be upon him, prayed sitting when the last time he prayed, and the people standing behind him.

ع T عنوان | الإذن في التداوي والحث عليه

T address | Permission to medicate and urge it

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

Muhammad ibn al-Muthanna told us, Abu Ahmad al-Zubayri told us, Umar ibn Saeed ibn Abi Hussein told us, he said, Ata ibn Abi Rabah told me, on the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said, “Allah has not sent down a disease but He has sent down a cure for it.”

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

Narrated to us Harun bin Ma’ruf, Abu Al-Tahir and Ahmad bin Isa, they said: Ibn Wahb told us, he was Amr bin Al-Harith, on the authority of Abd Rabbo bin Saeed, on the authority of Abi Al-Zubayr, on the authority of Jaber, on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, that he said for every disease there is a cure, so if the cure for the disease is cured, by the permission of Allah Almighty

حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ قَالَتْ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَلَا نَتَدَاوَى قَالَ نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوَوْا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُوَ قَالَ الْهَرَمُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي خُزَامَةَ عَنْ أَبِيهِ وَابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Bishr bin Muadh al-Aqdi told us, Abu Awana told us, on the authority of Ziyad bin Alaqah, on the authority of Osama bin Shrek, he said, “The bedouins said, O Messenger of Allah, shall we not heal?” He said, “Yes, O worshippers of Allah, heal, for Allah did not create a disease without creating a cure for it.” He said al-Haram, Abu Issa said, and there is in this chapter on the authority of Ibn Mas`ud, Abu Hurayrah, and Abu Khuzama, on the authority of his father and Ibn Abbas, and this is a good and authentic hadith.

راجع

cf

ع T عنوان | مشروعية الحمية للمريض والعلاج الوقائي

T address | The legitimacy of the patient's diet and preventive treatment

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا إِسْحَقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ قَتَادَةَ بْنِ النُّعْمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ صُهَيْبٍ وَأُمِّ الْمُنْذِرِ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ قَتَادَةَ بْنِ النُّعْمَانِ قَالَ أَبُو عِيسَى وَقَتَادَةُ بْنُ النُّعْمَانِ الظَّفَرِيُّ هُوَ أَخُو أَبِي سَعِيدٍ الْخُدْرِيِّ لِأُمِّهِ وَمَحْمُودُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَآهُ وَهُوَ غُلَامٌ صَغِيرٌ

Muhammad bin Yahya told us, Ishaq bin Muhammad Al-Farwi told us, Ismael bin Jaafar told us, on the authority of Ammara bin Ghazia, on the authority of Asim bin Omar bin Qatada, on the authority of Mahmoud bin Labeed, on the authority of Qatada bin Al-Nu’man, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Water Abu Issa said, and in the chapter on the authority of Suhaib and Umm Al-Mundhir, and this hadith is Hasan Gharib. Bin Lubaid on the authority of the Prophet, may Allah’s prayers and peace be upon him, similar to it, and he was not mentioned in it on the authority of Qatada bin Al-Nu’man.

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ عَنْ أُمِّ الْمُنْذِرِ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ قَالَتْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ مَهْ مَهْ يَا عَلِيُّ فَإِنَّكَ نَاقِهٌ قَالَ فَجَلَسَ عَلِيٌّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مِنْ هَذَا فَأَصِبْ فَإِنَّهُ أَوْفَقُ لَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فُلَيْحٍ وَيُرْوَى عَنْ فُلَيْحٍ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ عَنْ أُمِّ الْمُنْذِرِ الْأَنْصَارِيَّةِ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ نَحْوَ حَدِيثِ يُونُسَ بْنِ مُحَمَّدٍ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ إِلَّا أَنَّهُ قَالَ أَنْفَعُ لَكَ وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ وَحَدَّثَنِيهِ أَيُّوبُ بْنُ عَبْدِ الرَّحْمَنِ هَذَا حَدِيثٌ جَيِّدٌ غَرِيبٌ

Abbas bin Muhammad al-Duri told us, Yunus bin Muhammad told us, Fulayh bin Suleiman told us, on the authority of Uthman bin Abd al-Rahman al-Taymi, on the authority of Yaqoub bin Abi Yaqoub, on the authority of Umm al-Mundhir, she said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon me, and Ali was with him, and we have pending pills.” She said, so the Messenger of Allah, may Allah’s prayers and peace be upon him, started eating And Ali is with him eating, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Maybe he is with him, Ali, for you are a she-camel.” So Ali sat while the Prophet, may Allah’s prayers and peace be upon him, was eating. Hasan Gharib, we do not know it except from the hadith of Fulayh, and it is narrated on the authority of Fulaih on the authority of Ayoub bin Abdul Rahman, we were told by Muhammad bin Bashar, we were told by Abu Aamer and Abu Dawud, they said, we were told by Fulayh bin Suleiman, on the authority of Ayyub bin Abdul Rahman, on the authority of Yaqoub bin

Abi Yaqoub, on the authority of Umm Al-Mundhir Al-Ansariyyah, she said, The Messenger of Allah, peace be upon him, entered us Allah bless him and grant him peace, so he mentioned something similar to the hadith of Yunus bin Muhammad on the authority of Fulayh bin Suleiman, except that he said, “It is more beneficial to you.” And Muhammad bin Bashar said in his hadith, and Ayoub bin Abd al-Rahman told him, “This is a good, strange hadith.”

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا بَكْرُ بْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

Abu Kuraib told us, Bakr bin Yunus bin Bukair told us, on the authority of Musa bin Ali, on the authority of his father, on the authority of Uqbah bin Aamer Al-Juhani, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Do not force your patients to eat, for Allah feeds them and gives them drink.”

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي أَبُو سَلَمَةَ الْحِمْصِيُّ وَحَبِيبُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ عَنْ مِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ نَحْوَهُ و قَالَ الْمِقْدَامُ بْنُ مَعْدِي كَرِبَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Suwaid bin Nasr told us Abdullah bin Al-Mubarak told us Ismael bin Ayash told us Abu Salama Al-Homsi and Habib bin Salih told me on the authority of Yahya bin Jaber Al-Tayi on the authority of Miqdam bin Maadi Karb who said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that no human fills a container worse than the stomach according to the son of Adam eats They straighten his back, and if it is unavoidable, then one-third for his food, one-third for his drink, and one-third for himself. Al-Hassan bin Arafa told us. Ismael bin Ayyash told us something similar, and Al-Miqdam bin Mu’di said, “Anguish on the authority of the Prophet, may Allah’s prayers and peace be upon him, and he did not mention it. I heard the Prophet, may Allah’s prayers and peace be upon him.

ع T عنوان | الطاعون

T address | the plague

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطَّاعُونِ فَقَالَ أُسَامَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونُ رِجْزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ و قَالَ أَبُو النَّضْرِ لَا يُخْرِجُكُمْ إِلَّا فِرَارٌ مِنْهُ

Yahya bin Yahya told us, he said I read Ali Malik on the authority of Muhammad bin Al-Mankadr and Abi Al-Nadr, the mawla of Umar bin Ubaid Allah on the authority of Aamer bin Saad bin Abi Waqqas on the authority of his father that he heard him ask Osama bin Zaid what did you hear from the Messenger of Allah, may Allah’s prayers and peace be upon him, about the plague? May the peace and blessings of Allah be upon him, the plague is an abomination or punishment that was sent upon the Children of Israel or upon those who were before you, so if you hear of it in a land, do not approach it, and if it falls on a land while you are in it, do not leave in flight from it, and Abu Al-Nadr said, “No one will expel you except fleeing from it.”

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرْغَ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ قَدْ خَرَجْتَ لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ وَقَالَ بَعْضُهُمْ مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَرَى أَنْ تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ فَقَالَ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُ لِي الْأَنْصَارِ فَدَعَوْتُهُمْ لَهُ فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ وَاخْتَلَفُوا كَاخْتِلَافِهِمْ فَقَالَ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ رَجُلَانِ فَقَالُوا نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ فَنَادَى عُمَرُ فِي النَّاسِ إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ فَأَصْبِحُوا عَلَيْهِ فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ أَفِرَارًا مِنْ قَدَرِ اللَّهِ فَقَالَ عُمَرُ لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ نَعَمْ نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ إِحْدَاهُمَا خَصْبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ قَالَ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ قَالَ فَحَمِدَ اللَّهَ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ انْصَرَفَ و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ ابْنُ رَافِعٍ حَدَّثَنَا و قَالَ الْآخَرَانِ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا أَرَأَيْتَ أَنَّهُ لَوْ رَعَى الْجَدْبَةَ وَتَرَكَ الْخَصْبَةَ أَكُنْتَ مُعَجِّزَهُ قَالَ نَعَمْ قَالَ فَسِرْ إِذًا قَالَ فَسَارَ حَتَّى أَتَى الْمَدِينَةَ فَقَالَ هَذَا الْمَحِلُّ أَوْ قَالَ هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ و حَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ غَيْرَ أَنَّهُ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَهُ وَلَمْ يَقُلْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ

Yahya bin Yahya Al-Tamimi told us, he said: I read Ali Malik, on the authority of Ibn Shihab, on the authority of Abd al-Hamid bin Abd al-Rahman bin Zaid bin al-Khattab, on the authority of Abdullah bin Abdullah bin al-Harith bin Nawfal, on the authority of Abdullah bin Abbas that Umar bin al-Khattab went out to the Levant until, when he was in Sargh, his people met him Soldiers Abu Ubaidah bin Al-Jarrah and his companions, so they told him that an epidemic had occurred in the Levant. Peace and blessings be upon him, and we do not see that they will be ahead of this epidemic, so he said, "Depart from me." Then he said, "Call for me the Ansar." So I called them to him. People and do not lead them ahead of this epidemic, so Omar called out to the people, "I will be on the back of the sun, and they became on it." Abu Ubaidah bin Al-Jarrah said, "Flee from Allah's decree." Omar said, "If someone else said it, O Abu Ubaidah, and Omar hated disagreeing with him, yes, we flee from Allah's decree to Allah's decree. Have you seen if you had camels?" So it landed They gave him two foes, one fertile and the other barren. Isn't it that if I graze the fertile I graze it by Allah's decree, and if I graze the barren I graze it by Allah's decree." Then Abd al-Rahman bin Awf came and he was absent in some of his needs, so he said, "I have knowledge of this. Advance against him, and if he falls on a land while you are in it, do not leave him, he said: So thank Allah Omar bin Al-Khattab, then he left, and Ishaq bin Ibrahim, Muhammad bin Rafi and Abd bin Hamid told us, he said Ibn Rafi narrated to us, and the other two said: Abd Al-Razzaq told us, Muammar told us this chain of transmission, similar to the hadith of Malik, and he added in the hadith Muammar said and he also said to him: Did you see that if he grazes the barren land and leaves the fertile land, would he perform a miracle? With this chain of transmission, except that he said that Abdullah bin Al-Harith narrated it to him, and he did not say Abdullah bin Abdullah

حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا حَبَّانُ حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الطَّاعُونِ فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ تَابَعَهُ النَّضْرُ عَنْ دَاوُدَ

Isaac told us, Habban told us, Dawud bin Abi al-Furat told us, Abdullah bin Buraydah told us, on the authority of Yahya bin Yamar, on the authority of Aisha, the wife of the Prophet, may Allah's prayers and peace be upon him, that she told us that she had asked the Messenger of Allah, may Allah's prayers and peace be upon him, about the plague, so the Prophet of Allah, may Allah's prayers and peace be upon him, told her that it was a punishment sent by Allah upon whomever He wills, so Allah made it a mercy for the believers, so there is no worshipper who falls upon the plague and remains patient in his country knowing that nothing will befall him except what Allah has ordained for him except that he will have a reward like that of a martyr. Followed by Al-Nadr on the authority of David

ع T عنوان | الأدوية والعلاجات المنصوص عليها الأدوية المادية

T address | Medicines and treatments prescribed physical medicines

حَدَّثَنِي الْحُسَيْنُ حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ حَدَّثَنَا سَالِمٌ الْأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ الشِّفَاءُ فِي ثَلَاثَةٍ شَرْبَةِ عَسَلٍ وَشَرْطَةِ مِحْجَمٍ وَكَيَّةِ نَارٍ وَأَنْهَى أُمَّتِي عَنْ الْكَيِّ رَفَعَ الْحَدِيثَ وَرَوَاهُ الْقُمِّيُّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ وَالْحَجْمِ

Al-Hussein told me, Ahmad bin Mani' told us, Marwan bin Shuja' told us, Salem Al-Aftas told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may Allah be pleased with them, he said healing in three things: a drink of honey, a dash of cupping, and a cauterization of fire, and he forbade my nation from cauterization. May Allah bless him and grant him peace in honey and volume

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَفِي شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ لَذْعَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ وَمَا أُحِبُّ أَنْ أَكْتَوِيَ

Abu Naim told us, Abd al-Rahman bin al-Ghasil told us, on the authority of Asim bin Omar bin Qatada, he said: I heard Jabir bin Abdullah, may Allah be pleased with them both, say: I heard the Prophet, may Allah's prayers and peace be upon him, say: If there is any good in any of your medicines, then in the cup of cupping or a drink of honey Or a stinging fire that matches the disease, and I don't like to be cauterized

ع T عنوان | علاج الإسهال بالعسل

T address | Treating diarrhea with honey

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ إِنِّي سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ اسْقِهِ عَسَلًا فَقَالَ لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ فَسَقَاهُ فَبَرَأَ و حَدَّثَنِيهِ عَمْرُو بْنُ زُرَارَةَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ

يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي عَرِبَ بَطْنُهُ فَقَالَ لَهُ اسْقِهِ عَسَلًا بِمَعْنَى حَدِيثِ شُعْبَةَ

Muhammad bin Al-Muthanna and Muhammad bin Bashar told us, and the wording is for Ibn Al-Muthanna, they said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Qatada, on the authority of Abi Al-Mutawakkil, on the authority of Abi Saeed Al-Khudri, he said a man came to the Prophet, may Allah's prayers and peace be upon him, and said that my brother had let his stomach, so the Messenger of Allah, may Allah's prayers and peace be upon him, give him honey, so he made him drink Then he came to him and said: I gave him honey to drink, but it only increased his vomiting. Ibn Ata', on the authority of Saeed, on the authority of Qatada, on the authority of Abi Al-Mutawakkil Al-Naji, on the authority of Abi Saeed Al-Khudri, that a man came to the Prophet, may Allah's prayers and peace be upon him, and said that my brother Arabs his stomach, and he said to him, "Give him honey," meaning the hadith of Shu'bah.

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِي سُبُلَ رَبِّكِ ذُلُلًاۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Then eat of all the fruits, and follow the paths of your Lord submissively. From their bellies comes forth a drink of varying color in which there is healing for people. Indeed in that is a sign for people who reflect.

ع T عنوان | العلاج بالحجامة

T address | Cupping therapy

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحَجَّامِ فَقَالَ احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَمَهُ أَبُو طَيْبَةَ وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ مَوَالِيَهُ فَخَفَّفُوا عَنْهُ وَقَالَ إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ وَقَالَ لَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنْ الْعُذْرَةِ وَعَلَيْكُمْ بِالْقُسْطِ

Muhammad ibn Muqatil told us, Abdullah told us, Hamid al-Taweel told us, on the authority of Anas, may Allah be pleased with him, that he was asked about the reward for cupping, and he said: The Messenger of Allah, may Allah's prayers and peace be upon him, cupped the size of Abu Taibah and gave him two sacks of food and spoke to his masters, so they reduced it for him, and he said that the best treatment you have with cupping and marine installment, and he said no Torture your children with innuendo out of excuses, and you must be just

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمَخْزُومِيُّ كِلَاهُمَا عَنْ وُهَيْبٍ حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ

And Abu Bakr bin Abi Shaybah told us, Affan bin Muslim told us, and Ishaq bin Ibrahim told us, both of them told us, on the authority of Wahib, told us Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, that the Messenger of Allah, may Allah's prayers and peace be upon him, had cupping done and gave the cupper his reward and begged

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحِجَامَةِ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا قَالَ حَسِبْتُ أَنَّهُ قَالَ كَانَ أَخَاهَا مِنْ الرَّضَاعَةِ أَوْ غُلَامًا لَمْ يَحْتَلِمْ

Qutayba bin Saeed told us, Laith H told us, and Muhammad bin Ramh told us, Al-Layth told us on the authority of Abi Al-Zubayr on the authority of Jaber that Umm Salamah asked the Messenger of Allah, may Allah's prayers and peace be upon him, for permission to do cupping, so the Prophet, may Allah's prayers and peace be upon him, ordered Abu Tayyibah to cut her. A boy who did not have a wet dream

ع T عنوان | أوقات الحجامة

T address | Cupping times

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ وَجَرِيرُ بْنُ حَازِمٍ قَالَا حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَمَعْقِلِ بْنِ يَسَارٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

We were told by Abd al-Quddus bin Muhammad, we were told by Amr bin Asim, we were told by Hammam and Jarir bin Hazem, they said, Qatada told us, on the authority of Anas, he said, "The Messenger of Allah, may Allah's prayers and peace be upon him, used to have cupping done on the cheeks and the ankles, and he used to have cupping done on the seventeen, nineteen, and twenty-one." This is a strange hadeeth

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَال سَمِعْتُ عِكْرِمَةَ يَقُولُ كَانَ لِابْنِ عَبَّاسٍ غِلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ فَكَانَ اثْنَانِ مِنْهُمْ يُغِلَّانِ عَلَيْهِ وَعَلَى أَهْلِهِ وَوَاحِدٌ يَحْجُمُهُ وَيَحْجُمُ أَهْلَهُ قَالَ وَقَالَ ابْنُ عَبَّاسٍ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْعَبْدُ الْحَجَّامُ يُذْهِبُ الدَّمَ وَيُخِفُّ الصُّلْبَ وَيَجْلُو عَنْ الْبَصَرِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عُرِجَ بِهِ مَا مَرَّ عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحِجَامَةِ وَقَالَ إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعَ عَشْرَةَ وَيَوْمَ تِسْعَ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ وَقَالَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَّهُ الْعَبَّاسُ وَأَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

لَدَّنِي فَكُلُّهُمْ أَمْسَكُوا فَقَالَ لَا يَبْقَى أَحَدٌ مِمَّنْ فِي الْبَيْتِ إِلَّا لُدَّ غَيْرَ عَمِّهِ الْعَبَّاسِ قَالَ عَبْدٌ قَالَ النَّضْرُ اللَّدُودُ الْوَجُورُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ وَفِي الْبَاب عَنْ عَائِشَةَ

Abd bin Hamid told us, Al-Nadr bin Shumail told us, Abd bin Mansur told us, he said: I heard Ikrimah say, “Ibn Abbas had three cuppers for his worshippers, and two of them used to oppress him and his family, and one used to restrain him and his family.” He said that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he ascended to him, he did not pass by a group of angels except that they said to you with cupping, and he said that the best for you to be cupped is on the seventeenth, on the nineteenth, and on the twenty-first. And that the Messenger of Allah, may Allah’s prayers and peace be upon him, has al-Abbas and his companions, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Who is with me, so they all grabbed.” He said, “No one remains in the house except for his uncle, al-Abbas.” Abd said. Hadith of Abbad bin Mansour and in the door on the authority of Aisha

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَال سَمِعْتُ عِكْرِمَةَ يَقُولُ كَانَ لِابْنِ عَبَّاسٍ غِلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ فَكَانَ اثْنَانِ مِنْهُمْ يُغِلَّانِ عَلَيْهِ وَعَلَى أَهْلِهِ وَوَاحِدٌ يَحْجُمُهُ وَيَحْجُمُ أَهْلَهُ قَالَ وَقَالَ ابْنُ عَبَّاسٍ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْعَبْدُ الْحَجَّامُ يُذْهِبُ الدَّمَ وَيُخِفُّ الصُّلْبَ وَيَجْلُو عَنْ الْبَصَرِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عُرِجَ بِهِ مَا مَرَّ عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحِجَامَةِ وَقَالَ إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعَ عَشْرَةَ وَيَوْمَ تِسْعَ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ وَقَالَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَّهُ الْعَبَّاسُ وَأَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَدَّنِي فَكُلُّهُمْ أَمْسَكُوا فَقَالَ لَا يَبْقَى أَحَدٌ مِمَّنْ فِي الْبَيْتِ إِلَّا لُدَّ غَيْرَ عَمِّهِ الْعَبَّاسِ قَالَ عَبْدٌ قَالَ النَّضْرُ اللَّدُودُ الْوَجُورُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ وَفِي الْبَاب عَنْ عَائِشَةَ

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ع T عنوان | العلاج بالكي

T address | Ironing therapy

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى وَاللَّفْظُ لَهُ أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُبَيِّ بْنِ كَعْبٍ طَبِيبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَاهُ عَلَيْهِ و حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ ح و حَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ أَخْبَرَنَا سُفْيَانُ كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرَا فَقَطَعَ مِنْهُ عِرْقًا

Narrated to us Yahya bin Yahya, Abu Bakr bin Abi Shaybah and Abu Kuraib. Yahya said, and the wording belongs to him. He informed us, and the other two said: Abu Muawiyah told us, on the authority of Al-Amash, on the authority of Abi Sufyan, on the authority of Jaber, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent a doctor to Abi bin Ka’b, who cut off a vein from him, then cauterized it over it, and told us Uthman bin Abi Shaybah told us Jarir H and Ishaq bin Mansour told us Abd al-Rahman told us Sufyan both told us on the authority of Al-A’mash with this chain of narrators and he did not mention them so he cut off a vein from him

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ح و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ قَالَ فَحَسَمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ بِمِشْقَصٍ ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ

Ahmad ibn Yunus told us Zuhair told us Abu al-Zubayr told us on the authority of Jabir H and Yahya ibn Yahya told us Abu Khaithama told us on the authority of Abi al-Zubayr on the authority of Jabir he said Sa`d ibn Mu`adh threw in his eyeliner, he said so the Prophet, may Allah bless him and grant him peace, fixed it with his hand with scissors, then it swept and cut it the second time

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ح و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ قَالَ فَحَسَمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ بِمِشْقَصٍ ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ

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ع T عنوان | العلاج بالحبة السوداء

T address | Black seed treatment

حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَالسَّامُ الْمَوْتُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْحَبَّةُ السَّوْدَاءُ هِيَ الشُّونِيزُ

Ibn Abi Omar and Saeed bin Abdul Rahman Al-Makhzoumi told us, they said: Sufyan told us on the authority of Al-Zuhri on the authority of Abi Salamah on the authority of Abi Huraira that the Prophet, may Allah’s prayers and peace be upon him, said: Take this black seed, for in it there is a cure for every disease except poison and death. And Aisha, and this is a good and true hadith, and the black bean is the chones

ع T عنوان | العلاج بالعود الهندي

T address | Indian agarwood therapy

حَدَّثَنَا مُسَدَّدُ وَحَامِدُ بْنُ يَحْيَى قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِابْنٍ لِي قَدْ أَعْلَقْتُ عَلَيْهِ مِنْ الْعُذْرَةِ فَقَالَ عَلَامَ تَدْغَرْنَ أَوْلَادَكُنَّ بِهَذَا الْعِلَاقِ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنْ الْعُذْرَةِ وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ قَالَ أَبُو دَاوُد يَعْنِي بِالْعُودِ الْقُسْطَ

Musaddad and Hamid bin Yahya told us, they said: Sufyan told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah, on the authority of Umm Qais bint Muhsin, she said: I entered upon the Messenger of Allah, may Allah’s prayers and peace be upon him, with a son of mine on whom I had attached from the virginity. Heal from pleurisy, he will be cured from excuses, and he will give birth from pleurisy

ع T عنوان | علاج الحمى بالماء

T address | Fever treatment with water

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ

Zuhair bin Harb and Muhammad bin Al-Muthanna told us, they said, Yahya told us, who is Ibn Saeed, on the authority of Ubayd Allah, Nafi’ told me on the authority of Ibn Omar, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Fever is from the stench of hell, so cool it with water.”

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا وَتَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْرُدُوهَا بِالْمَاءِ وَقَالَ إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ و حَدَّثَنَاه أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ صَبَّتْ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ قَالَ أَبُو أَحْمَدَ قَالَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا الْإِسْنَادِ

And Abu Bakr bin Abi Shaybah told us, Abda bin Suleiman told us, on the authority of Hisham, on the authority of Fatima, on the authority of Asmaa that she used to bring a woman with a crippled hand, and she would pray for water and pour it into her pocket and say that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Cool her with water, and he said that it is from the breath of hell, and we told him Abu Kuraib told us Ibn Numayr told us And Abu Usama, on the authority of Hisham, with this chain of transmission, and in the hadith of Ibn Numayr, she poured water between her and her pocket, and it was not mentioned in the hadith of Abu Usama that it is from the breath of Hell.

ع T عنوان | علاج عرق النسا

T address | Sciatica treatment

راجع

cf

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَرَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ قَالَا حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ شِفَاءُ عِرْقِ النَّسَا أَلْيَةُ شَاةٍ أَعْرَابِيَّةٍ تُذَابُ ثُمَّ تُجَزَّأُ ثَلَاثَةَ أَجْزَاءٍ ثُمَّ يُشْرَبُ عَلَى الرِّيقِ فِي كُلِّ يَوْمٍ جُزْءٌ

Hisham bin Ammar and Rashid bin Saeed Al-Ramli told us, they said, Al-Walid bin Muslim told us, Hisham bin Hassan told us, Anas bin Sirin told us that he heard Anas bin Malik say, I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that the curing of sciatica is the butt of an Arab sheep that is melted and then divided into three parts, then drunk on an empty stomach. Every day part

ع T عنوان | علاج سيلان الدم بالرماد

T address | Treatment of gonorrhea with ash

حَدَّثَنِي سَعِيدُ بْنُ عُفَيْرٍ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ لَمَّا كُسِرَتْ عَلَى رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْضَةُ وَأُدْمِيَ وَجْهُهُ وَكُسِرَتْ رَبَاعِيَتُهُ وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمِجَنِّ وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ فَلَمَّا رَأَتْ فَاطِمَةُ عَلَيْهَا السَّلَام الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَأَ الدَّمُ

Saeed bin Afeer told me, Yaqoub bin Abd al-Rahman al-Qari told us, on the authority of Abu Hazim, on the authority of Sahl bin Saad Al-Saadi, he said: When I broke the egg on the head of the Messenger of Allah, may Allah bless him and grant him peace, and his face was bloody, and his quadriceps were broken, and Ali was differing with water in the shield, and Fatima came to wash the blood from his face. Peace, blood is more than water. I used a mat and burned it and applied it to the wound of the Messenger of Allah, may Allah bless him and grant him peace, and the blood parted.

ع T عنوان | علاج العين بماء الكمأة

T address | Eye treatment with truffle water

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ وَعَمْرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْكَمْأَةُ مِنْ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Qutayba bin Saeed told us Jarir H told us Ishaq bin Ibrahim told us Jarir and Umar bin Ubaid told us on the authority of Abd al-Malik bin Umair on the authority of Amr bin Harith on the authority of Saeed bin Zaid bin Amr bin Nufail who said I heard the Prophet, may Allah’s prayers and peace be upon him, say truffles are from manna and what is in it is a cure for the eye

راجع

cf

ع T عنوان | علاج المفؤود بعجوة المدينة

T address | Treating the spoiled with the city's dates

حَدَّثَنَا إِسْحَقُ بْنُ إِسْمَعِيلَ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ سَعْدٍ قَالَ مَرِضْتُ مَرَضًا أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي فَوَضَعَ يَدَهُ بَيْنَ ثَدْيَيَّ حَتَّى وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي فَقَالَ إِنَّكَ رَجُلٌ مَفْئُودٌ ائْتِ الْحَارِثَ بْنَ كَلَدَةَ أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ فَلْيَجَأْهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلُدَّكَ بِهِنَّ

Ishaq bin Ismael told us, Sufyan told us, on the authority of Ibn Abi Najih, on the authority of Mujahid, on the authority of Saad, he said, “I fell ill with a disease that came to me. From the city's dates, let them come to you with their intentions, and then give birth to you with them

ع T عنوان | العلاج بالتلبية لفؤاد المريض

T address | Therapy for the benefit of the patient

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتْ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ

Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Urwa, on the authority of Aisha, the wife of the Prophet, may Allah’s prayers and peace be upon him, that when the deceased of her family died, then the women gathered for that and then separated except for her family and her own. From it, I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that talbeenah soothes the heart of the patient and removes some of the sadness

ع T عنوان | علاج السم

T address | Venom treatment

عن كعب بن مالك: أنَّ امرأةً يهوديةً أهدَتْ إلى رسولِ اللهِ ﷺ شاةً مَصْلِيَّةً بخيبرَ فقال لها ما هذِهِ قالَتْ هذِهِ هدِيَّةٌ وحَذِرَتْ أنْ تقولَ من الصدقةِ فأكلَ وأكلَ أصحابُهُ ثم قال لهم أمْسِكُوا ثم قال للمرأةِ هلْ سممْتِ هذِهِ الشاةَ فقالَتْ من أَخْبَرَكَ قال هذا العظْمُ لساقِها وهو في يدِهِ قالَتْ نعم قال لِمَ قالَتْ قُلْتُ إن كنتَ كاذِبًا أنْ يستريحَ الناسَ منكَ وإنْ كنتَ نبيًّا لم يضرَّكَ فاحتجمَ النبيُّ ﷺ وأَمَرَ أصحابَهُ فاحْتَجَمُوا فمات بعضُهم

On the authority of Ka’b bin Malik: A Jewish woman gave the Messenger of Allah, may Allah’s prayers and peace be upon him, a praying sheep in Khaibar. In his hand she said yes He said why she said I said if you are a liar that people should rest from you and if you are a prophet he will not harm you then the Prophet, peace be upon him, ordered his companions to be cupped and some of them died

حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجْوَةُ مِنْ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنْ السُّمِّ وَالْكَمْأَةُ مِنْ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ سَعِيدِ بْنِ زَيْدٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو

Abu Ubaidah bin Abi Al-Safar Ahmad bin Abdullah Al-Hamedani and Mahmoud bin Ghailan told us, they said Saeed bin Aamer told us on the authority of Muhammad bin Abi Amr on the authority of Abi Salamah on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said the date palm is from heaven and in it is a cure for poison and truffles are from manna and what is in it is a cure For the eye, Abu Issa said, and in this section, on the authority of Saeed bin Zaid, Abu Saeed, and Jaber, and this hadith is Hassan Gharib, and it is from the hadith of

Muhammad bin Amr, and we do not know it except from the hadith of Saeed bin Amer on the authority of Muhammad bin Amr

و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَابْنُ حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا و قَالَ الْآخَرَانِ حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ شَرِيكٍ وَهُوَ ابْنُ أَبِي نَمِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً أَوْ إِنَّهَا تِرْيَاقٌ أَوَّلَ الْبُكْرَةِ

And Yahya bin Yahya and Yahya bin Ayyub and Ibn Hajar told us, he said Yahya bin Yahya told us, and the other two said, Ismael, who is Ibn Jaafar, told us, on the authority of Sharik, who is Ibn Abi Nimr, on the authority of Abdullah bin Abi Ateeq, on the authority of Aisha, that the Messenger of Allah, may Allah's prayers and peace be upon him, said that in Ajwa Al-Aaliyah there is healing Or it's an antidote to the first reel

ع T عنوان | التحفظ من السم والسحر بعجوة المدينة

T address | Reservation from poison and witchcraft with ajwa city

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ

Othman bin Abi Shaybah told us, Abu Osama told us, Hashim bin Hashim told us, on the authority of Aamer bin Saad bin Abi Waqqas, on the authority of his father, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said that whoever has seven Ajwa dates in the morning will not be harmed by poison or magic that day

ع T عنوان | علاج السحر

T address | magic cure

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ سَحَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ يُقَالُ لَهُ لَبِيدُ بْنُ الْأَعْصَمِ حَتَّى كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَلَا يَفْعَلُهُ قَالَتْ حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ كَانَ ذَاتَ لَيْلَةٍ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَا ثُمَّ دَعَا ثُمَّ قَالَ يَا عَائِشَةُ أَشَعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي أَوْ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الْأَعْصَمِ قَالَ فِي أَيِّ شَيْءٍ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةِ ذَكَرٍ قَالَ وَأَيْنَ هُوَ قَالَ فِي بِئْرِ ذِي أَرْوَانَ قَالَتْ فَأَتَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُنَاسٍ مِنْ أَصْحَابِهِ ثُمَّ جَاءَ فَقَالَ وَاللَّهِ يَا عَائِشَةُ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أَحْرَقْتَهُ قَالَ لَا أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ مِنْهُ شَرًّا فَأَمَرَ بِهَا فَدُفِنَتْ

Abu Bakr bin Abi Shaybah told us, Abdullah bin Numayr told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha. If it was one day or it was one night, the Messenger of Allah, may Allah's prayers and peace be upon him, supplicated, then supplicated, then supplicated, then said, "O Aisha, I feel that Allah has given me fatwa regarding what I asked him about. My leg is for the one who is near my head. What is the pain of the man? O Aisha, her water would have been the infusion of henna, and her date palms would have been the heads of the devils. She said: I said, O Messenger of Allah, did you not burn it?

ع T عنوان | التداوي من ضرر الذباب

T address | Medication from the damage of flies

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى بَنِي زُرَيْقٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءً

Qutayba told us, Ismail bin Jaafar told us, on the authority of Utbah bin Muslim, the mawla of Bani Taym, on the authority of Ubaid bin Hunain, the mawla of Bani Zurayq, on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: If a fly falls into the vessel of one of you, let him dip it all and then throw it away, because in one of its wings there is healing and in The other is a disease

ع T عنوان | العلاج بألبان وأبوال الإبل

T address | Treatment with milk and camel urine

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ عَنْ أَبِي قِلَابَةَ حَدَّثَنِي أَنَسٌ أَنَّ نَفَرًا مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعُوهُ عَلَى الْإِسْلَامِ فَاسْتَوْخَمُوا الْأَرْضَ وَسَقِمَتْ أَجْسَامُهُمْ فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَقَالُوا بَلَى فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَصَحُّوا فَقَتَلُوا الرَّاعِيَ وَطَرَدُوا الْإِبِلَ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ فِي آثَارِهِمْ فَأُدْرِكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ ثُمَّ نُبِذُوا فِي الشَّمْسِ حَتَّى مَاتُوا و قَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ وَاطَّرَدُوا النَّعَمَ وَقَالَ وَسُمِّرَتْ أَعْيُنُهُمْ و حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ قَالَ قَالَ أَبُو قِلَابَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ فَاجْتَوَوْا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلِقَاحٍ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا بِمَعْنَى حَدِيثِ حَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ ح و حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ حَدَّثَنَا أَزْهَرُ السَّمَّانُ قَالَا حَدَّثَنَا ابْنُ عَوْنٍ حَدَّثَنَا أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ عَنْ أَبِي قِلَابَةَ قَالَ كُنْتُ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ لِلنَّاسِ مَا تَقُولُونَ فِي الْقَسَامَةِ فَقَالَ عَنْبَسَةُ قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا فَقُلْتُ إِيَّايَ حَدَّثَ أَنَسٌ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَوْمٌ وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ قَالَ أَبُو قِلَابَةَ فَلَمَّا فَرَغْتُ قَالَ عَنْبَسَةُ سُبْحَانَ اللَّهِ قَالَ أَبُو قِلَابَةَ فَقُلْتُ أَتَتَّهِمُنِي يَا عَنْبَسَةُ قَالَ لَا هَكَذَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ لَنْ تَزَالُوا بِخَيْرٍ يَا أَهْلَ الشَّامِ مَا دَامَ فِيكُمْ هَذَا أَوْ مِثْلُ هَذَا و حَدَّثَنَا الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ حَدَّثَنَا مِسْكِينٌ وَهُوَ ابْنُ بُكَيْرٍ الْحَرَّانِيُّ أَخْبَرَنَا الْأَوْزَاعِيُّ ح و حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ بِنَحْوِ حَدِيثِهِمْ وَزَادَ فِي الْحَدِيثِ وَلَمْ يَحْسِمْهُمْ و حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَالِكُ بْنُ إِسْمَعِيلَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَنَسٍ قَالَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُرَيْنَةَ فَأَسْلَمُوا وَبَايَعُوهُ وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُومُ وَهُوَ الْبِرْسَامُ ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ وَزَادَ وَعِنْدَهُ شَبَابٌ مِنْ الْأَنْصَارِ قَرِيبٌ مِنْ عِشْرِينَ فَأَرْسَلَهُمْ إِلَيْهِمْ وَبَعَثَ مَعَهُمْ قَائِفًا يَقْتَصُّ أَثَرَهُمْ حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ ح و حَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَفِي حَدِيثِ هَمَّامٍ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَهْطٌ مِنْ عُرَيْنَةَ وَفِي حَدِيثِ سَعِيدٍ مِنْ عُكْلٍ وَعُرَيْنَةَ بِنَحْوِ حَدِيثِهِمْ

Abu Jaafar Muhammad ibn al-Sabah and Abu Bakr ibn Abi Shaybah told us, and the pronunciation is from Abu Bakr, he said Ibn Aliyah told us on the authority of Hajjaj ibn Abi Uthman, Abu Raja', the freed slave of Abi Qilabah, on the authority of Abi Qilabah, Anas told me that eight men from Akl came to the Messenger of Allah, may Allah's prayers and peace be upon him, and pledged allegiance to him on Islam So they fell asleep on the ground and their bodies became sick, so they complained about that to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said, "Will you not go out with our shepherd in his camels and drink of their urine and milk?" They said, "Yes." So they went out and drank of its urine and milk. So he commanded them, their hands and feet were cut off, and their eyes were blackened, then they were discarded in the sun until they died. Ibn Al-Sabah said in his narration: They expelled the camels. Anas bin Malik told us, he said, "A group of Ukl or 'Urina came to the Messenger of Allah, may Allah's prayers and peace be upon him, and they came to Medina, so the Messenger of Allah, may Allah's prayers and peace be upon him, ordered them to drink from its urine and its milk, meaning the hadith of Hajjaj bin Abi Othman. O Al-Hurra, they ask for rain, but they are not watered, and Muhammad bin Al-Muthanna told us, Muadh bin Muadh H told us, and Ahmed bin Othman Al-Nawfali told us, Azhar Al-Samman told us, they said, Ibn Awn told us, Abu Raja, the freed slave of Abi Qilabah, on the authority of Abi Qilabah, he said: I was sitting behind Umar bin Abdul Aziz, and he told the people what you say about me Al-Qasama, so Anbasa said, Anas bin Malik told us such and such, so I said to me, Anas narrated that he came to the Prophet, may Allah bless him and grant him peace. Malik, you will still be fine, O people of Sham, as long as this or such is among you, and Al-Hassan bin Abi Shuaib Al-Harrani told us, Miskeen told us, and he is the son of Bakeer Al-Harrani, told us Al-Awza'i H, and Abdullah bin Abd Al-Rahman Al-Darimi told us, Muhammad bin Yusuf told us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of Abi Qilabah on the authority of Anas bin Malik said that eight people from Akal came to the Messenger of Allah, may Allah bless him and grant him peace, according to their hadith, and he added in the hadith and did not decide them, and Harun bin Abdullah told us, Malik bin Ismael told us, Zuhair told us, Sammak bin Harb told us, on the authority of Muawiyah bin Qurra, on the authority of Anas, he said he came The Messenger of Allah, may Allah bless him and grant him peace, fled from Arinah, so embrace Islam And they pledged allegiance to him, and he fell in the city of Al-Moum, who is Al-Barsam, then he mentioned about their hadith and added, and he had young Ansar close to twenty, so he sent them to them and sent them with them to follow their trail. Anas, and in the hadith of Hammam, a group of Uraynah came to the Prophet, may Allah bless him and grant him peace, and in the hadeeth of Saeed, from Akl and Uraynah, similar to their hadith.

ع T عنوان | علاج القمل

T address | Lice treatment

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ قَالَ سَمِعْتُ مُجَاهِدًا عَنْ ابْنِ أَبِي لَيْلَى عَنْ كَعْبٍ هُوَ ابْنُ عُجْرَةَ قَالَ أَتَى عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَيْبِيَةِ وَأَنَا أُوقِدُ تَحْتَ بُرْمَةٍ وَالْقَمْلُ يَتَنَاثَرُ عَنْ رَأْسِي فَقَالَ أَيُؤْذِيكَ هَوَامُّكَ قُلْتُ نَعَمْ قَالَ فَاحْلِقْ وَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةً أَوْ انْسُكْ نَسِيكَةً قَالَ أَيُّوبُ لَا أَدْرِي بِأَيَّتِهِنَّ بَدَأَ

Musaddad told us, Hammad told us, on the authority of Ayyub, he said I heard Mujahid on the authority of Ibn Abi Layla, on the authority of Ka'b, who is Ibn Ujrah. I forget you, Ayoub said, I don't know which one he started

ع T عنوان | علاج الحكة بالحرير

T address | Treat itching with silk

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَوَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمْلَ فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ فِي غَزَاةٍ لَهُمَا

And Zuhair bin Harb told us Affan told us Hammam told us Qatada told us that Anas told him that Abd al-Rahman bin Awf and al-Zubayr bin al-Awam complained to the Messenger of Allah, may

Allah's prayers and peace be upon him, about lice, so he permitted them to wear silk shirts for their raiders.

حَدَّثَنِي مُحَمَّدٌ أَخْبَرَنَا وَكِيعٌ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا

Muhammad told me, Waki` told us, Shu`bah told us, on the authority of Qatada, on the authority of Anas, he said that the Prophet, may Allah's prayers and peace be upon him, permitted Zubair and Abd al-Rahman to wear silk because they were itchy.

ع T عنوان | علاج البثرة بالذريرة

T address | Treating a wart with corn

حَدَّثَنَا رَوْحٌ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي حَسَنٍ حَدَّثَتْنِي مَرْيَمُ ابْنَةُ إِيَاسِ بْنِ الْبُكَيْرِ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَقَالَ أَعِنْدَكِ ذَرِيرَةٌ قَالَتْ نَعَمْ فَدَعَا بِهَا فَوَضَعَهَا عَلَى بَثْرَةٍ بَيْنَ أَصَابِعِ رِجْلَيْهِ ثُمَّ قَالَ اللَّهُمَّ مُطْفِئَ الْكَبِيرِ وَمُكَبِّرَ الصَّغِيرِ أَطْفِهَا عَنِّي فَطَفِئَتْ

Ruh told us, Ibn Jurayj told us, Amr bin Yahya bin Ammara bin Abi Hassan told me, Maryam, the daughter of Iyas bin Al-Bakir, the companion of the Prophet, may Allah's prayers and peace be upon him, told me on the authority of some of the wives of the Prophet, may Allah's prayers and peace be upon him, that the Prophet, may Allah's prayers and peace be upon him, entered upon her and said, "Do you have a female child?" She said: "Yes." On a pimple between his toes, then he said: Oh Allah, turn it off from me and turn it off

راجع

cf

ع T عنوان | العلاج باللدود وكراهية النبي صلى الله تعالى وآله وسلم ذلك

T address | The treatment of worms and the hatred of the Prophet, may Allah bless him and grant him peace, that

حَدَّثَنَا عَمْرُو بْنُ عَلِيِّ بْنِ بَحْرٍ حَدَّثَنَا يَحْيَى حَدَّثَنَا سُفْيَانُ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَدَدْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ فَقَالَ لَا تُلِدُّونِي فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لُدَّ غَيْرَ الْعَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ

Amr bin Ali bin Bahr told us, Yahya told us, Sufyan told us, Musa bin Abi Aisha told us, on the authority of Ubaid Allah bin Abdullah, on the authority of Aisha, may Allah be pleased with her, she said to us the Prophet, may Allah's prayers and peace be upon him, during his illness, and he said, "Do not give birth to me." Had other than Al-Abbas, he did not witness you

ع T عنوان | منع التداوي بالحرام

T address | Prohibition of illegal drug use

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَقَ عَنْ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الدَّوَاءِ الْخَبِيثِ قَالَ أَبُو عِيسَى يَعْنِي السُّمَّ

Suwayd bin Nasr told us, Abdullah bin Al-Mubarak told us, on the authority of Yunus bin Abi Ishaq, on the authority of Mujahid, on the authority of Abu Hurairah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade bad medicine.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ وَائِلٍ الْحَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْخَمْرِ فَنَهَاهُ أَوْ كَرِهَ أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

Muhammad bin Al-Muthanna and Muhammad bin Bashar told us, and the wording is for Ibn Al-Muthanna, they said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Sammak bin Harb, on the authority of Alqamah bin Wail, on the authority of his father Wail Al-Hadrami, that Tariq bin Suwayd Al-Jaafi asked the Prophet, may Allah's prayers and peace be upon him, about wine, so he forbade him or he hated to make it, so he said I only make it For medicine, he said that it is not a medicine, but a disease

ع T عنوان | تضمين من طب الناس وهو جاهل بالطب

address | Inclusion of people's medicine is ignorant of medicine

أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ مُصَفًّى قَالَا حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذَلِكَ فَهُوَ ضَامِنٌ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ جَدِّهِ مِثْلَهُ سَوَاءً

Amr bin Othman and Muhammad bin Musafi told me, they said: Al-Waleed told us on the authority of Ibn Jurayj, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather. Amr bin Shuaib on the authority of his grandfather, like him, whether

ع T عنوان | العدوى

T address | infection

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا طِيَرَةَ وَلَا صَفَرَ وَلَا هَامَّةَ فَقَالَ أَعْرَابِيٌّ مَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيُجْرِبُهَا قَالَ فَمَنْ أَعْدَى الْأَوَّلَ قَالَ مَعْمَرٌ قَالَ الزُّهْرِيُّ فَحَدَّثَنِي رَجُلٌ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ قَالَ فَرَاجَعَهُ الرَّجُلُ فَقَالَ أَلَيْسَ قَدْ حَدَّثَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ قَالَ لَمْ أُحَدِّثْكُمُوهُ قَالَ الزُّهْرِيُّ قَالَ أَبُو سَلَمَةَ قَدْ حَدَّثَ بِهِ وَمَا سَمِعْتُ أَبَا هُرَيْرَةَ نَسِيَ حَدِيثًا قَطُّ غَيْرَهُ

Muhammad ibn al-Mutawakkil al-Asqalani and al-Hasan ibn Ali told us, they said Abd al-Razzaq told us Muammar told us on the authority of al-Zuhri on the authority of Abu Salamah on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: There is no infection, no tirah, no yellowing, no ham. He said, "Who infected the first?" Muammar said. Al-Zuhri said, "A man told me on the authority of Abu Hurairah that he heard the Messenger of Allah, may Allah's prayers and peace be upon him, say, 'A nurse should not be brought to a sanatorium. I did not narrate it to you. Al-Zuhri said: Abu Salamah said it was narrated by him, and I never heard Abu Huraira forget a hadith other than it.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُهُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ فَمَا بَالُ إِبِلِي تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيَأْتِي الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيُجْرِبُهَا فَقَالَ فَمَنْ أَعْدَى الْأَوَّلَ رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ وَسِنَانِ بْنِ أَبِي سِنَانٍ

Abd al-Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Salih, on the authority of Ibn Shihab, he said, Abu Salama bin Abd al-Rahman and others told me that Abu Hurairah, may Allah be pleased with him, said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: There is no contagion, no zero, and no important. The camels of camels are in the sand as if they were antelopes, so a mangy camel comes and enters among them and tests them.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيُجْرِبُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَعْدَى الْأَوَّلَ وَعَنْ أَبِي سَلَمَةَ سَمِعَ أَبَا هُرَيْرَةَ بَعْدُ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ وَأَنْكَرَ أَبُو هُرَيْرَةَ حَدِيثَ الْأَوَّلِ قُلْنَا أَلَمْ تُحَدِّثْ أَنَّهُ لَا عَدْوَى فَرَطَنَ بِالْحَبَشِيَّةِ قَالَ أَبُو سَلَمَةَ فَمَا رَأَيْتُهُ نَسِيَ حَدِيثًا غَيْرَهُ

Abdullah bin Muhammad told us Hisham bin Yusuf told us Muammar told us on the authority of Al-Zuhri on the authority of Abu Salamah on the authority of Abu Hurairah, may Allah be pleased with him, he said the Prophet, may Allah's prayers and peace be upon him, said there is no infection, no Safar, and no Hama. And the Messenger of Allah, may Allah's prayers and peace be upon him, said: So who infected the first, and on the authority of Abu Salamah, he heard Abu Huraira after saying: The Prophet, may Allah's prayers and peace be upon him, does not bring a nurse to a sanatorium, and Abu Huraira denied the first hadith. Newly changed it

حَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا النَّهَّاسُ عَنْ شَيْخٍ بِمَكَّةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِرَّ مِنْ الْمَجْذُومِ فِرَارَكَ مِنْ الْأَسَدِ

Waki` told us, he said, "Al Nahas narrated to us, on the authority of a sheikh in Makkah, on the authority of Abu Hurairah, he said, I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Flee from the leper, as you would flee from the lion'."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا هُشَيْمٌ ح و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ وَهُشَيْمُ بْنُ بَشِيرٍ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ فَأَرْسَلَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ

Yahya bin Yahya told us, Hashim H told us, and Abu Bakr bin Abi Shaybah told us, Shrek bin Abdullah and Hashim bin Bashir told us, on the authority of Ya'la bin Ata, on the authority of Amr bin Al-Sharid, on the authority of his father, he said: There was a leper man in the Thaqif delegation, so the Prophet, may Allah's prayers and peace be upon him, sent to him: I have pledged allegiance to you, so come back

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ ابْنِ أَبِي الزِّنَادِ ح و حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْخَصِيبِ حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُدِيمُوا النَّظَرَ إِلَى الْمَجْذُومِينَ

Abd al-Rahman bin Ibrahim told us, Abdullah bin Nafi narrated to us, on the authority of Ibn Abi al-Zinad H, and Ali bin Abi al-Khasib narrated to us, Waki' told us, on the authority of Abdullah bin Saeed bin Abi Hind, all together, on the authority of Muhammad bin Abdullah bin Amr bin Othman, on the authority of his mother Fatima bint al-Hussein, on the authority of Ibn Abbas that The Prophet, may Allah's prayers and peace be upon him, said, "Do not keep looking at lepers."

ع T عنوان | الطيرة والفأل الحسن

T address | Tira and good luck

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عِيسَى بْنِ عَاصِمٍ عَنْ زِرِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّيَرَةُ شِرْكٌ الطِّيَرَةُ شِرْكٌ ثَلَاثًا وَمَا مِنَّا إِلَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ

Muhammad bin Katheer told us, Sufyan told us, on the authority of Salamah bin Kuhail, on the authority of Isa bin Asim, on the authority of Zar bin Hubaish, on the authority of Abdullah bin Masoud, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, he said: Al-Tayrah is shirk.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْزَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا طِيَرَةَ إِنَّمَا الشُّؤْمُ فِي ثَلَاثٍ فِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ

Saeed bin Ufair told us, he said Ibn Wahb told me on the authority of Yunus on the authority of Ibn Shihab, he said Salim bin Abdullah and Hamza told me that Abdullah bin Omar, may Allah be pleased with them both, said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "There is no contagion or infection.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ قَالُوا وَمَا الْفَأْلُ قَالَ كَلِمَةٌ طَيِّبَةٌ

Muhammad bin Bashar told us Muhammad bin Jaafar told us Shu'bah told us he said I heard Qatada on the authority of Anas bin Malik, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "There is no contagion or tirah, and I like the Fal." They said, "What is the Fal?" He said a good word.

و حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ حَدَّثَنِي مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ حَدَّثَنَا يَحْيَى بْنُ عَتِيقٍ حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا طِيَرَةَ وَأُحِبُّ الْفَأْلَ الصَّالِحَ

And Hajjaj bin Al-Shaer told me, Mualla bin Asad told us, Abd Al-Aziz bin Mukhtar told us, Yahya bin Ateeq told us, Muhammad bin Sirin told us, on the authority of Abu Hurairah, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "There is neither contagion nor evil, and I love the righteous good."

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ إِذَا خَرَجَ لِحَاجَةٍ أَنْ يَسْمَعَ يَا رَاشِدُ يَا نَجِيحُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Muhammad bin Rafi told us, Abu Aamer al-Aqdi told us, on the authority of Hammad bin Salamah, on the authority of Hamid, on the authority of Anas bin Malik that the Prophet, may Allah's prayers and peace be upon him, used to like that if he went out for a need to hear, O Rashid, O successful one, Abu Issa said, This is a good, strange, true hadith

و حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ قَالَ قِيلَ وَمَا الْفَأْلُ قَالَ الْكَلِمَةُ الطَّيِّبَةُ

And we told him Muhammad bin Al-Muthanna and Ibn Bashar, they said: Muhammad bin Jaafar told us, Shu'bah told us: I heard Qatadah narrate on the authority of Anas bin Malik on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "There is no contagion or tirah, and I like the Fal." He said, "It was said, and what is the Fal?" He said the good word.

ع T عنوان | الكهانة والعرافة

T address | fortune-telling and divination;

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ قَالَتْ عَائِشَةُ سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْكُهَّانِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسُوا بِشَيْءٍ قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ يَكُونُ حَقًّا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْكَلِمَةُ مِنْ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ

Muhammad bin Salam told us, Mukhallad bin Yazid told us, Ibn Jurayj told us, Ibn Shihab told me, Yahya bin Urwah told me that he heard Urwa say, Aisha said, people asked the Messenger of Allah, may Allah's prayers and peace be upon him, about soothsayers, and the Messenger of Allah, may Allah's prayers and peace be upon him, told them they are nothing. Sometimes a thing is true, so the Messenger of Allah, may Allah's prayers and peace be upon him, said: "That word of truth is snatched by the genie and puts it in the ear of his guardian like a chicken, and they mix in it more than a hundred lies."

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ قَالَا حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجٍ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنْ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَا ثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ قَالَ فَلَا تَأْتِهِمْ قَالَ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ قَالَ ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّنَّهُمْ قَالَ ابْنُ

الصَّبَّاحِ فَلَا يَصُدَّنَّكُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ كَانَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ قَالَ وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ لَكِنِّي صَكَكْتُهَا صَكَّةً فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَظَّمَ ذَلِكَ عَلَيَّ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أُعْتِقُهَا قَالَ ائْتِنِي بِهَا فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا أَيْنَ اللَّهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ

Abu Jaafar Muhammad ibn al-Sabah and Abu Bakr ibn Abi Shaybah narrated to us, and they converged in the wording of the hadith. They said, Ismael ibn Ibrahim told us, on the authority of Hajjaj al-Sawaf, on the authority of Yahya ibn Abi Katheer, on the authority of Hilal ibn Abi Maimunah, on the authority of Ata ibn Yasar, on the authority of Muawiya ibn al-Hakam al-Sulami. When a man from the people sneezed, and I said, "May Allah have mercy on you," the people threw their eyes at me, so I said, "Woe to my water, what is the matter with you that you look at me?" They started beating their hands on their thighs, and when I saw them silenced me, I remained silent. An education from him, by Allah, he did not rebuke me, nor beat me, nor insult me. He said that this prayer does not fit anything in it from people's words, but it is glorification and takbeer and reading the Qur'an, or as the Messenger of Allah, may Allah's prayers and peace be upon him, said. They come to soothsayers. He said, "Do not come to them." He said, "And among us are men who go to extremes." He said, "That is something that they find in their chests, so do not deter them." Ibn al-Sabah said, "Do not deter you." He said, "And among us are men who write." He said, "A prophet was one of the prophets writing. So Al-Dheeb has gone with a sheep from her sheep, and I am a man of the sons of Adam. I am sorry, as they are sorry, but I made it a small instrument, and I came to the Messenger of Allah, may Allah's prayers and peace be upon him, and that was too great for me. I said, O Messenger of Allah, shall I not free it? The Messenger of Allah said, "Set her free, for she is a believer." Ishaq bin Ibrahim told us, Issa bin Yunus told us, Al-Awza'i told us, on the authority of Yahya bin Abi Katheer, with this chain of narrators similar to it.

أَخْبَرَنَا أَبُو نُعَيْمٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حَكِيمٍ الْأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

Abu Naim told us on the authority of Hammad bin Salamah on the authority of Hakim Al-Athram on the authority of Abu Tamimah Al-Hujaimi on the authority of Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: Whoever enters a menstruating woman or a woman in her anus or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً

Muhammad ibn al-Muthanna al-Anzi told us, Yahya, meaning Ibn Sa'id, told us on the authority of Ubayd Allah on the authority of Nafi' on the authority of Safiyyah on the authority of some of the wives of the Prophet, may Allah's prayers and peace be upon him, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: Whoever goes to a fortune-teller and asks him about something, his prayers will not be accepted for forty nights

ع T عنوان | النجوم وما يتعلق بها

T address | Stars and related things

حَدَّثَنَا أَبُو بَكْرٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اقْتَبَسَ عِلْمًا مِنْ النُّجُومِ اقْتَبَسَ شُعْبَةً مِنْ السِّحْرِ زَادَ مَا زَادَ

Abu Bakr told us, Yahya bin Said told us, on the authority of Ubayd Allah bin Al-Akhnas, on the authority of Al-Walid bin Abdullah, on the authority of Yusuf bin Mahek, on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever borrows knowledge from the stars borrows a branch of magic, more than he increases

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ فَصَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ قَالَ اللَّهُ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ بِي فَأَمَّا مَنْ قَالَ مُطِرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ فَهُوَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَجْمِ كَذَا فَهُوَ مُؤْمِنٌ بِالْكَوْكَبِ كَافِرٌ بِي

Khalid bin Mukhalled told us, Suleiman bin Bilal told us, he said, Salih bin Kisan told me, on the authority of Ubaid Allah bin Abdullah, on the authority of Zaid bin Khalid, may Allah be pleased with him, he said: We went out with the Messenger of Allah, may Allah's prayers and peace be upon him, in the year of Hudaybiyah, and it rained one night. Then he turned to us and said, "Do you know what your Lord said?" We said, "Allah and His Messenger know best." He said, "Allah has become one of My worshippers who believes in Me and disbelieves in Me." So as for whoever says, "We have rained

with Allah’s mercy, with Allah’s provision, and with Allah’s grace,” then he is a believer in Me, and he is a disbeliever in the stars.

- حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ حَسَنٌ حَدَّثَنَا يَعْقُوبُ وَقَالَ عَبْدٌ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ أ

- Hassan bin Ali Al-Halawani and Abd bin Hamid told us, Hassan said, “Yaqub told us, and Abd told me, Yaqoub bin Ibrahim bin Saad told us, my father told us, on the authority of Salih, on the authority of Ibn Shihab, Ali bin Hussein told me

ع T عنوان | من شروط الرقية

T address | of the conditions of ruqyah

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي مُعَاوِيَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًا

Ahmad bin Salih told us, Ibn Wahb told us, Muawiyah told me, on the authority of Abd al-Rahman bin Jubair, on the authority of his father, on the authority of Awf bin Malik, he said, “We used to perform incantations during the Jahiliyyah, so we said, O Messenger of Allah, how do you see this?

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرُّقَى فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنْ الْعَقْرَبِ وَإِنَّكَ نَهَيْتَ عَنْ الرُّقَى قَالَ فَعَرَضُوهَا عَلَيْهِ فَقَالَ مَا أَرَى بَأْسًا مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ

Abu Kuraib told us, Abu Muawiya told us, Al-A’mash told us, on the authority of Abu Sufyan, on the authority of Jaber, he said, The Messenger of Allah, may Allah’s prayers and peace be upon him, forbade incantations, so the family of Amr bin Hazm came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and they said, “O Messenger of Allah, we had a spell we used to recite from the scorpion, and you forbade it.” Ruqyah, he said, so they offered it to him, and he said, “I do not see any harm in anyone among you who is able to benefit his brother, so let him do so.”

ع T عنوان | التداوي والعلاج بالرقى والتعاويذ مشروعية الرقية بالمعوذات وغيرها

T address | Medication and treatment with ruqyah and incantations The legitimacy of ruqyah with exorcists and others

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوِّذَاتِ فَلَمَّا ثَقُلَ كُنْتُ أَنْفِثُ عَلَيْهِ بِهِنَّ وَأَمْسَحُ بِيَدِ نَفْسِهِ لِبَرَكَتِهَا فَسَأَلْتُ الزُّهْرِيَّ كَيْفَ يَنْفِثُ قَالَ كَانَ يَنْفِثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ

Ibrahim bin Musa told me Hisham told us on the authority of Muammar on the authority of Al-Zuhri on the authority of Urwa on the authority of Aisha, may Allah be pleased with her, that the Prophet, may Allah’s prayers and peace be upon him, used to breathe on himself during the illness in which he died with the exorcists. on his hands and then wipe his face with them

حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ عَنْ الْجَرِيرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتْ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَنَسٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Hisham bin Yunus al-Kufi told us, al-Qasim bin Malik al-Muzni narrated to us, on the authority of al-Jariri, on the authority of Abu Nadhra, on the authority of Abu Saeed, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to seek refuge from the jinn and the human eye until the two exorcisms were revealed, and when they were revealed, he took them and left everything else. Hassan Gharib

ع T عنوان | الرقية بالفاتحة وأخذ الأجرة على ذلك

T address | Spell Al-Fatihah and take the fare for that

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَوْا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُوهُمْ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ لُدِغَ سَيِّدُ أُولَئِكَ فَقَالُوا هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ فَقَالُوا إِنَّكُمْ لَمْ تَقْرُونَا وَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعْلًا فَجَعَلُوا لَهُمْ قَطِيعًا مِنْ الشَّاءِ فَجَعَلَ يَقْرَأُ بِأُمِّ الْقُرْآنِ وَيَجْمَعُ بُزَاقَهُ وَيَتْفِلُ فَبَرَأَ فَأَتَوْا بِالشَّاءِ فَقَالُوا لَا نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ فَضَحِكَ وَقَالَ وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ خُذُوهَا وَاضْرِبُوا لِي بِسَهْمٍ

Muhammad bin Bashar told us, Ghandar told us, Shu’bah told us, on the authority of Abu Bishr, on the authority of Abu Al-Mutawakkil, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, that some of the companions of the Prophet, may Allah’s prayers and peace be upon him, came to one of the Arab neighborhoods, and they did not read them. Or Raqq, and they said, “You do not read us, and we do not do that, until you give us some cashews.” So they gave them a herd of sheep, so he started reciting the mother of the Qur’an, collecting his slugs, and spitting on dirt.

ع T عنوان | رقية المجنون بفاتحة الكتاب

T address | Ruqyah Al-Majnoun with the opening of the book

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنْ الشَّعْبِيِّ عَنْ خَارِجَةَ بْنِ الصَّلْتِ عَنْ عَمِّهِ أَنَّهُ مَرَّ بِقَوْمٍ فَأَتَوْهُ فَقَالُوا إِنَّكَ جِئْتَ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ فَارْقِ لَنَا هَذَا الرَّجُلَ فَأَتَوْهُ بِرَجُلٍ مَعْتُوهٍ فِي الْقُيُودِ فَرَقَاهُ بِأُمِّ الْقُرْآنِ ثَلَاثَةَ أَيَّامٍ غُدْوَةً وَعَشِيَّةً وَكُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ ثُمَّ تَفَلَ فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطَوْهُ شَيْئًا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَهُ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلْ فَلَعَمْرِي لَمَنْ أَكَلَ بِرُقْيَةٍ بَاطِلٍ لَقَدْ أَكَلْتَ بِرُقْيَةٍ حَقٍّ

Ubayd Allah bin Muadh told us, my father told us, Shu’bah told us, on the authority of Abdullah bin Abi Al-Safar, on the authority of Al-Sha’bi, on the authority of Kharijah bin Al-Salt, on the authority of his uncle, that he passed by a people who came to him and said, “You came from this man with something good. And in the evening, whenever he sealed it, he collected his slugs, then spit, and it was as if he was looser from a chain, so they gave him something. Then he came to the Prophet, may Allah’s prayers and peace be upon him, and mentioned it to him, and the Prophet, may Allah’s prayers and peace be upon him, said, “Eat.

ع T عنوان | رقية جبريل عليه السلام النبي صلى الله تعالى عليه وآله وسلم

T address | Ruqyah Jibril, peace be upon him, the Prophet, may Allah Almighty bless him and his family and grant them peace

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقَاهُ جِبْرِيلُ قَالَ بِاسْمِ اللَّهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِي عَيْنٍ

Muhammad bin Abi Umar al-Makki told us, Abd al-Aziz al-Darawardi told us, on the authority of Yazid, who is the son of Abdullah bin Usama bin al-Had, on the authority of Muhammad bin Ibrahim, on the authority of Abi Salamah bin Abd al-Rahman, on the authority of Aisha, the wife of the Prophet, may Allah’s prayers and peace be upon him, that she said that if the Messenger of Allah, may Allah’s prayers and peace be upon him, complained, he would pray for him Gabriel said, in the name of Allah, He blesses you, and from every disease He heals you, and from the evil of an envious person when he envies, and from the evil of every eye

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ الصَّوَّافُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ قَالَ نَعَمْ قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنِ حَاسِدٍ بِاسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ

Bishr bin Hilal Al-Basri Al-Sawwaf told us Abd Al-Warith bin Saeed told us on the authority of Abd Al-Aziz Bin Suhaib on the authority of Abu Nadhra on the authority of Abi Saeed that Gabriel came to the Prophet, may Allah’s prayers and peace be upon him, and said, “O Muhammad, I have complained.” He said yes. In the name of Allah, I promote you, and may Allah heal you

ع T عنوان | ما كان يرقي به النبي صلى الله تعالى وآله وسلم من الأذكار والأدعية

T address | What the Prophet, may Allah’s prayers and peace be upon him, used to promote from dhikr and supplications

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ دَخَلْتُ أَنَا وَثَابِتٌ الْبُنَانِيُّ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ فَقَالَ أَنَسٌ أَفَلَا أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى قَالَ اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا قَالَ وَفِي الْبَاب عَنْ أَنَسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَقُلْتُ لَهُ رِوَايَةُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَصَحُّ أَوْ حَدِيثُ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ كِلَاهُمَا صَحِيحٌ وَرَوَى عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ وَعَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ

Narrated to us Qutayba, narrated to us Abd al-Warith bin Saeed, on the authority of Abd al-Aziz bin Suhaib, he said, Thabet al-Banani and I entered upon Anas bin Malik, and Thabet said, O Abu Hamzah, I complained. He is a healer, but you are a cure that does not leave sickness behind. He said: And on the authority of Anas and Aisha. Abu Issa said: The hadith of Abu Saeed is a good and authentic hadith. And I asked Abu Zar`ah about this hadith. Abd al-Samad bin Abd al-Warith, on the authority of his father, on the authority of Abd al-Aziz bin Suhaib, on the authority of Abu Nadhra, on the authority of Abu Saeed, on the authority of Abd al-Aziz bin Suhaib, on the authority of Anas

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ مَرِيضًا قَالَ اللَّهُمَّ أَذْهِبْ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Sufyan bin Wakee told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Al-Harith, on the authority of Ali, may Allah be pleased with him, who said that the Prophet, may Allah’s prayers and peace be upon him, when he visited a sick person, said, “O Allah, go away, Lord of people, and heal, for you are the healer. This is a good hadith

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ رَبِّهِ يَعْنِي ابْنَ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِلْإِنْسَانِ إِذَا اشْتَكَى يَقُولُ بِرِيقِهِ ثُمَّ قَالَ بِهِ فِي التُّرَابِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

Zuhair bin Harb and Othman bin Abi Shaybah told us, they said, Sufyan bin Uyaynah told us, on the authority of Abd Rabbo, meaning Ibn Saeed, on the authority of Amra, on the authority of Aisha, she said that the Prophet, may Allah’s prayers and peace be upon him, used to say to a person when he complained, say his luster, then he said that in the soil of our land, the luster of some of us heals our sick, by the permission of our Lord

حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ بِاسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

Abu al-Tahir and Harmala bin Yahya told me, they said: Ibn Wahb told us, Yunus told me, on the authority of Ibn Shihab, Nafeh bin Jubair bin Mutim, on the authority of Uthman bin Abi al-Aas al-Thaqafi, that he complained to the Messenger of Allah, may Allah’s prayers and peace be upon him, about a pain he had found in his body since he converted to Islam. Put your hand on the part of your body that is hurting, and say in the name of Allah three times, and say seven times, I seek refuge in Allah and His power from the evil of what I find and fear

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَيَعْلَى عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ يَقُولُ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَقَ وَإِسْمَعِيلَ عَلَيْهِمْ السَّلَام حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Mahmoud bin Ghaylan told us, Abd al-Razzaq and Ya’la narrated to us, on the authority of Sufyan, on the authority of Mansur, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to seek refuge in Al-Hassan and Al-Hussein, saying, “I seek refuge in you with the perfect words of Allah from every devil and a beast, and from every eye of a nation.” And he said: Thus it was Ibrahim seeks refuge with Isaac and Ismael, peace be upon them. Al-Hassan bin Ali Al-Khalal told us. Yazid bin Harun and Abd Al-Razzaq told us, on the authority of Sufyan, on the authority of Mansour, similar to its meaning. Abu Issa said, This is a good and authentic hadith

ع T عنوان | الرقية من العين والنظرة وأن العين حق

T address | Ruqyah is from the eye and the look and that the eye is right

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ قَالَ حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنْ الْعَيْنِ

Muhammad ibn Katheer told us, Sufyan told us, he said, Ma’bad ibn Khalid told me, he said, I heard Abdullah ibn Shaddad on the authority of Aisha, may Allah be pleased with her, she said the Messenger of Allah, may Allah’s prayers and peace be upon him, commanded me to seek ruqyah from the eye.

حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ الدِّمَشْقِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ فَقَالَ اسْتَرْقُوا لَهَا فَإِنَّ بِهَا النَّظْرَةَ تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنْ الزُّبَيْدِيِّ وَقَالَ عُقَيْلٌ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muhammad ibn Khalid told us Muhammad ibn Wahb ibn Atiya al-Dimashqi told us Muhammad ibn Harb told us Muhammad ibn al-Walid al-Zubaidi told us al-Zuhri told us on the authority of Urwah ibn al-Zubayr on the authority of Zainab bint Abi Salamah on the authority of Umm Salamah, may Allah be pleased with her, that the Prophet, may Allah’s prayers and peace be upon him, saw in her house a slave girl with a burn on her face He said, "Pray for her, for in it is the look." Abdullah bin Salem followed him on the authority of Al-Zubaidi.

حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُا رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِآلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ وَقَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمْ الْحَاجَةُ قَالَتْ لَا وَلَكِنْ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ قَالَ ارْقِيهِمْ قَالَتْ فَعَرَضْتُ عَلَيْهِ فَقَالَ ارْقِيهِمْ

Uqbah bin Makram al-Ammi told us, Abu Asim told us, on the authority of Ibn Juraij, he said, and Abu al-Zubayr told me that he heard Jabir bin Abdullah saying that the Prophet, may Allah’s prayers and peace be upon him, granted the permission of Lal Hazm in the ruqyah of the serpent. Hurry up to them, he said to promote them, she said, so I offered him and he said to promote them

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ حَدَّثَنِي حَيَّةُ بْنُ حَابِسٍ التَّمِيمِيُّ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا شَيْءَ فِي الْهَامِ وَالْعَيْنُ حَقٌّ

Abu Hafs Amr bin Ali told us Yahya bin Katheer Abu Ghassan Al-Anbari told us Ali bin Al-Mubarak told us on the authority of Yahya bin Abi Katheer told me Hayya bin Habis Al-Tamimi told me that

my father heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: “There is nothing in inspiration and the eye is true.”

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَقَ الْحَضْرَمِيُّ حَدَّثَنَا وُهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَحَدِيثُ حَيَّةَ بْنِ حَابِسٍ حَدِيثٌ غَرِيبٌ وَرَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ حَيَّةَ بْنِ حَابِسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلِيُّ بْنُ الْمُبَارَكِ وَحَرْبُ بْنُ شَدَّادٍ لَا يَذْكُرَانِ فِيهِ عَنْ أَبِي هُرَيْرَةَ

Ahmad ibn al-Hassan ibn Kharash al-Baghdadi told us, Ahmad ibn Ishaq al-Hadrami told us, Wahib told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas. And this hadith is Hassan Sahih Gharib, and the hadith of Hayya bin Habis is a strange hadith. Shayban narrated on the authority of Yahya bin Abi Katheer on the authority of Hayya bin Habis on the authority of his father on the authority of Abu Huraira on the authority of the Prophet, may Allah’s prayers and peace be upon him, and Ali bin Al-Mubarak and Harb bin Shaddad are not mentioned in it on the authority of Abu Huraira

و حَدَّثَنِي مَالِك عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ قَالَ رَأَى عَامِرُ بْنُ رَبِيعَةَ سَهْلَ بْنَ حُنَيْفٍ يَغْتَسِلُ فَقَالَ مَا رَأَيْتُ كَالْيَوْمِ وَلَا جِلْدَ مُخْبَأَةٍ فَلُبِطَ سَهْلٌ فَأُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي سَهْلِ بْنِ حُنَيْفٍ وَاللَّهِ مَا يَرْفَعُ رَأْسَهُ فَقَالَ هَلْ تَتَّهِمُونَ لَهُ أَحَدًا قَالُوا نَتَّهِمُ عَامِرَ بْنَ رَبِيعَةَ قَالَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامِرًا فَتَغَيَّظَ عَلَيْهِ وَقَالَ عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ أَلَّا بَرَّكْتَ اغْتَسِلْ لَهُ فَغَسَلَ عَامِرٌ وَجْهَهُ وَيَدَيْهِ وَمِرْفَقَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافَ رِجْلَيْهِ وَدَاخِلَةَ إِزَارِهِ فِي قَدَحٍ ثُمَّ صُبَّ عَلَيْهِ فَرَاحَ سَهْلٌ مَعَ النَّاسِ لَيْسَ بِهِ بَأْسٌ

And Malik told me on the authority of Ibn Shihab on the authority of Abi Umamah bin Sahl bin Hanif that he said Aamir bin Rabi’ah saw Sahl bin Hanif taking a bath, and he said, “I have not seen like today, and there is no hidden skin.” So Sahl ducked. He did not raise his head, so he said: Do you accuse anyone of him? With people it's not okay

ع T عنوان | الرقية من ذوات السموم ومن النملة

T address | Ruqyah is from those with poisons and from the ant

و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ فِي الرُّقَى قَالَ رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ

And Yahya bin Yahya told us, Abu Khaithama informed us, on the authority of Asim Al-Ahwal, on the authority of Yusuf bin Abdullah, on the authority of Anas bin Malik, in incantation.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ قَالَ سَأَلْتُ عَائِشَةَ عَنْ الرُّقْيَةِ مِنْ الْحُمَةِ فَقَالَتْ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّقْيَةَ مِنْ كُلِّ ذِي حُمَةٍ

Musa bin Ismail told us, Abd al-Wahid told us, Sulaiman al-Shaibani told us, Abd al-Rahman bin al-Aswad told us, on the authority of his father.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمِصِّيصِيُّ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ عَنْ الشِّفَاءِ بِنْتِ عَبْدِ اللَّهِ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عِنْدَ حَفْصَةَ فَقَالَ لِي أَلَا تُعَلِّمِينَ هَذِهِ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةَ

Ibrahim bin Mahdi al-Masisi told us, Ali bin Mishar told us, on the authority of Abd al-Aziz bin Umar bin Abd al-Aziz, on the authority of Salih bin Kisan, on the authority of Abi Bakr bin Suleiman bin Abi Hathamah, on the authority of Al-Shifa bint Abdullah, she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon me while I was with Hafsa, and he said to me: Don’t you know This is the ruqyah of the ant as you taught it to write

ع T عنوان | الرقية لدفع الضر وجلب النفع فى المستقبل

T address | Ruqyah to pay harm and bring benefit in the future

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ حَدَّثَنَا سُلَيْمَانُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَّيْهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعَوِّذَتَيْنِ جَمِيعًا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ قَالَتْ عَائِشَةُ فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ قَالَ يُونُسُ كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ

Abd al-Aziz bin Abdullah al-Awaisi told us, Sulayman told us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Urwah bin al-Zubayr, on the authority of Aisha, may Allah be pleased with her, who said that when the Messenger of Allah, may Allah’s prayers and peace be upon him, went to his bed, he would blow into his hands the words “He is Allah, the One” and “Al-Mu’awwidhatayn” together, then he would wipe his face with them. His hands from his body, Aisha said, and when he complained, he used to order me to do that to him. Yunus said, “I used to see Ibn Shihab do that when he came to his bed.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْبٌ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ مَالِكٍ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ أَحَدَكُمْ إِذَا نَزَلَ مَنْزِلًا قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ فِي ذَلِكَ الْمَنْزِلِ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ

Abu Bakr bin Abi Shaybah told us, Affan told us, Wahb told us, he said Muhammad bin Ajlan told us, on the authority of Yaqoub bin Abdullah bin Al-Ashaj, on the authority of Saeed bin Al-Musayyib, on the authority of Saad bin Malik, on the authority of Khawla bint Hakim, that the Prophet, may Allah’s prayers and peace be upon him, said: If one of you, when he goes down to a house, he says I seek refuge in words Allah is perfect from the evil of what He has created, nothing will harm him in that abode until he departs from it

قَالَ يَعْقُوبُ وَقَالَ الْقَعْقَاعُ بْنُ حَكِيمٍ عَنْ ذَكْوَانَ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ قَالَ أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ و حَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرٍ عَنْ يَعْقُوبَ أَنَّهُ ذَكَرَ لَهُ أَنَّ أَبَا صَالِحٍ مَوْلَى غَطَفَانَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُا قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ لَدَغَتْنِي عَقْرَبٌ بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ

Ya`qub said, and Al-Qa`qa bin Hakim said, on the authority of Dhakwan Abi Salih, on the authority of Abi Huraira, that he said a man came to the Prophet, may Allah’s prayers and peace be upon him, and said, O Messenger of Allah, I did not find a scorpion that stung me yesterday. Issa bin Hammad al-Masri told me, al-Layth told me, on the authority of Yazid bin Abi Habib, on the authority of Jaafar, on the authority of Ya`qub that he mentioned to him that Abu Salih, the freed slave of Ghatfan, told him that he heard Abu Hurairah say: A man said, O Messenger of Allah, a scorpion stung me, similar to the hadith of Ibn Wahb.

ع T عنوان | تعليق التمائم

address | Suspension of amulets

إن الرقى والتمائم والتولة شرك

Ruqyah, amulets and tawla are shirk

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ ابْنِ أَخِي زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ قَالَتْ قُلْتُ لِمَ تَقُولُ هَذَا وَاللَّهِ لَقَدْ كَانَتْ عَيْنِي تَقْذِفُ وَكُنْتُ أَخْتَلِفُ إِلَى فُلَانٍ الْيَهُودِيِّ يَرْقِينِي فَإِذَا رَقَانِي سَكَنَتْ فَقَالَ عَبْدُ اللَّهِ إِنَّمَا ذَاكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهِ فَإِذَا رَقَاهَا كَفَّ عَنْهَا إِنَّمَا كَانَ يَكْفِيكِ أَنْ تَقُولِي كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَذْهِبْ الْبَأْسَ رَبَّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Muhammad bin Al-Ala told us, Abu Muawiyah told us, Al-A’mash told us, on the authority of Amr bin Murrah, on the authority of Yahya bin Al-Jazzar, on the authority of my nephew, Zainab, the wife of Abdullah, on the authority of Zainab, the wife of Abdullah, on the authority of Abdullah, he said: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that incantations, amulets and tawla are polytheism. This, by Allah, my eyes used to slander, and I used to differ to so-and-so, a Jew who was rectifying me, so when he recited me I calmed down. Abdullah said, “That is the work of Satan, he used to prick it with his hand, so when he recited it, he would stop it.” There is no cure but your recovery, a cure that leaves no disease

ع T عنوان | التمائم المباحة

T address | Permissible amulets

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنْ الْفَزَعِ كَلِمَاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُعَلِّمُهُنَّ مَنْ عَقَلَ مِنْ بَنِيهِ وَمَنْ لَمْ يَعْقِلْ كَتَبَهُ فَأَعْلَقَهُ عَلَيْهِ

Musa bin Ismael told us, Hammad told us, on the authority of Muhammad bin Ishaq, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to teach them words from fear, in the perfect words of Allah, from His anger and the evil of His worshippers, and from the insinuations of the devils and their presence, and Abdullah bin Omar was teaching them from The mind of its structure and who did not make sense of its books, so hang it on it

ع T عنوان | اللباس والزينة

T address | Dress and decorations

ع T عنوان | البس ما شئت ما أخطأك شرق أو مخيلة

address | Wear what you want, what makes you wrong, east or imagination

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ

Eat, drink, give alms, and wear what is not mixed with extravagance or imagination

كُلْ مَا شِئْتَ وَالْبَسْ مَا شِئْتَ مَا أَخْطَأَتْكَ خِلَّتَانِ سَرَفٌ أَوْ مَخِيلَةٌ

Whatever you want and wear, whatever you want, don't make mistakes, either extravagance or imagination

ع T ذم الإعجاب بالنفس وخطر مآل ذلك

T slander self-admiration and the danger of money that

بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ إِذْ خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلْجَلُ إِلَى يَوْمِ الْقِيَامَةِ

While a man was walking in a suit that pleased himself with a cauldron of his bridle, when Allah swallowed it, it will shiver until the Day of Resurrection.

ع T الحض على التظاهر بأثر نعم الله تعالي من العبد

T Encouragement to pretend the impact of Allah's blessings from the worshipper

أَلَكَ مَالٌ؟ مِنْ أَيِّ الْمَالِ؟ فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ أَثَرُ نِعْمَةِ اللَّهِ وَكَرَامَتِهِ

do you have money From what money? If Allah gives you money, let it show you the impact of Allah's grace and dignity

ع T فضل من ترك اللباس تواضعاً لله تعالى

The virtue of leaving the dress out of humility to Allah Almighty

مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ حُلَلِ الْإِيمَانِ يَعْنِي مَا يُعْطَى أَهْلُ الْإِيمَانِ مِنْ حُلَلِ الْجَنَّةِ

Whoever abandons clothing out of humility to Allah, and he is able to do so, Allah will call him on the Day of Resurrection over the heads of all creatures, so that he may choose which garments of faith he wishes to wear.

ع T ذم لباس الشهرة

T slander the dress of fame

مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيهِ نَارًا

Whoever wears a garment of fame in this world, Allah will clothe him with a garment of humiliation on the Day of Resurrection, then set him on fire

ع T أنواع الملابس التي جاءت بها السنة المحمدية

The types of clothing that the Muhammadan Sunnah brought

ع T القميص

T shirt

أثر عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصَ

It was reported on the authority of Umm Salamah, who said that the most beloved garment to the Messenger of Allah, may Allah bless him and grant him peace, was the shirt

أثر عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ كَانَتْ يَدُ كُمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الرُّسْغِ

It was reported on the authority of Asma bint Yazid, who said that the hand of the Messenger of Allah, may Allah bless him and grant him peace, was up to the wrist

أثر مُعَاوِيَةُ بْنُ قُرَّةَ حَدَّثَنِي أَبِي قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ مِنْ مُزَيْنَةَ فَبَايَعْنَاهُ وَإِنَّ قَمِيصَهُ لَمُطْلَقُ الْأَزْرَارِ قَالَ فَبَايَعْتُهُ ثُمَّ أَدْخَلْتُ يَدَيَّ فِي جَيْبِ قَمِيصِهِ فَمَسِسْتُ الْخَاتَمَ قَالَ عُرْوَةُ فَمَا رَأَيْتُ مُعَاوِيَةَ وَلَا ابْنَهُ قَطُّ إِلَّا مُطْلِقَيْ أَزْرَارِهِمَا فِي شِتَاءٍ وَلَا حَرٍّ وَلَا يُزَرِّرَانِ أَزْرَارَهُمَا أَبَدًا

Muawiyah bin Qurra told me, my father said, "I came to the Messenger of Allah, may Allah's prayers and peace be upon him, with a group of decorated men, so we pledged allegiance to him, and his shirt was unbuttoned." He said, "So I pledged allegiance to him." Never button them up

ع T الجبة

T jubbah

أثر عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِسَ جُبَّةً رُومِيَّةً ضَيِّقَةَ الْكُمَّيْنِ

It was reported on the authority of Al-Mughira bin Shu'bah that the Prophet, may Allah's prayers and peace be upon him, wore a Roman tunic with narrow sleeves

ع T الإزار وقدر موضعه ووعيد إسباله

T the loincloth, its placement, and the promise of its braids

يَا عَبْدَ اللهِ ارْفَعْ إِزَارَكَ، زِدْ، أَنْصَافِ السَّاقَيْنِ

Oh worshipper of Allah, raise your lower garments, increase your half-legs

إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ أَوْ لَا جُنَاحَ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ مَا كَانَ أَسْفَلَ مِنْ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ مَنْ جَرَّ إِزَارَهُ بَطَرًا لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ

The Muslim's loincloth is up to half of the calf, and there is no harm or harm in what is between it and the ankles. Whatever is lower than the ankles is in the Fire.

هَذَا مَوْضِعُ الْإِزَارِ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ

This is the position of the lower garment, so if you refuse, then lower it, and if you refuse, then lower it, and if you refuse, then the lower garment has no right to the ankles

مَا أَسْفَلَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

Below the ankles is in the fire

أثر عِكْرِمَةُ أَنَّهُ رَأَى ابْنَ عَبَّاسٍ يَأْتَزِرُ فَيَضَعُ حَاشِيَةَ إِزَارِهِ مِنْ مُقَدَّمِهِ عَلَى ظَهْرِ قَدَمَيْهِ وَيَرْفَعُ مِنْ مُؤَخَّرِهِ قُلْتُ لِمَ تَأْتَزِرُ هَذِهِ الْإِزْرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتَزِرُهَا

Ikrimah traced that he saw Ibn Abbas wearing a waistcoat, so he puts the edge of his lower garment from the front to the back of his feet and raises it from the backside.

مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَ أَبُو بَكْرٍ إِنَّ أَحَدَ جَانِبَيْ إِزَارِي يَسْتَرْخِي إِنِّي لَأَتَعَاهَدُ ذَلِكَ مِنْهُ قَالَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلَاءَ

Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection. Abu Bakr said, "One of the sides of my lower garment is loosening.

ع T الإسبال يكون فى كل الملابس

T spaals shall be in all garments

الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Isbals in the waistcoat, shirt, and turban, whoever drags any of them out of pride, Allah will not look at him on the Day of Resurrection

ع T الإذن فى إسبال ذيول النساء

T ear in the tails of women

تُرْخِيْ شِبْرًا، فَذِرَاعًا لَا تَزِيْدُ عَلَيْهِ

Relax an inch, an arm does not exceed it

مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ فَكَيْفَ يَصْنَعْنَ النِّسَاءُ بِذُيُولِهِنَّ قَالَ يُرْخِينَ شِبْرًا فَقَالَتْ إِذًا تَنْكَشِفُ أَقْدَامُهُنَّ قَالَ فَيُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ

Whoever drags his garment out of vanity, Allah will not look at him on the Day of Resurrection. Umm Salama said, "How do they treat women with their tails?" He said, "Leave them an span." She said, "When their feet are exposed." He said, "Let them let them be an arm's length without adding to it."

ع T السراويل

T pants

عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ فَجَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاوَمَنَا بِسَرَاوِيلَ وَعِنْدِي وَزَّانٌ يَزِنُ بِالْأَجْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْوَزَّانِ زِنْ وَأَرْجِحْ

On the authority of Suwayd bin Qais, he said, "Mukhrafa al-Abdi and I brought fine linen from Hajar, so the Prophet, may Allah's prayers and peace be upon him, came to us and bargained for trousers.

ع T القباء

T vaults

قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا فَقَالَ مَخْرَمَةُ يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْتُ مَعَهُ فَقَالَ ادْخُلْ فَادْعُهُ لِي قَالَ فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ خَبَأْنَا هَذَا لَكَ قَالَ فَنَظَرَ إِلَيْهِ فَقَالَ رَضِيَ مَخْرَمَةُ

The Messenger of Allah, may Allah's prayers and peace be upon him, divided cellars and did not give Mokhrama any of them. He said, "O my son, go with us to the Messenger of Allah, may Allah bless him and grant him peace.

ع T الحبرة

T papule

أثر عَنْ أَنَسٍ قَالَ قُلْتُ لَهُ أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَلْبَسَهَا قَالَ الْحِبَرَةُ

It was reported on the authority of Anas, he said: I told him which garment was most beloved to the Prophet, may Allah bless him and grant him peace, to wear

ع T الكساء الملبد

T sintered overlay

أثر عَنْ أَبِي بُرْدَةَ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ وَكِسَاءً مِنْ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ قَالَ فَأَقْسَمَتْ بِاللَّهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ

It was reported on the authority of Abu Burdah, he said: I entered upon Aisha, and she brought out to us a thick loincloth, which is made in Yemen, and a garment from what they call al-Mulabdah.

ع T اشتمال الصماء والاحتباء في الثوب الواحد

The inclusion of deafness and seclusion in one garment

أثر عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ اشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ

It was reported on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, that the Prophet, may Allah's prayers and peace be upon him, forbade Ishtamal al-Samma and for a man to wear a single garment that does not cover his private part.

أثر عَنْ جَابِرٍ يَعْنِي ابْنَ سُلَيْمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ بِشَمْلَةٍ وَقَدْ وَقَعَ هُدْبُهَا عَلَى قَدَمَيْهِ

It was reported on the authority of Jabir, meaning Ibn Sulaym, that he said: I came to the Prophet, may Allah bless him and grant him peace, while he was wearing a cloak, and its fringe fell at his feet.

ع T العمائم سدل العذبة بين الكتفين من العمامة السوداء

T turbans draped between the shoulders of a black turban

أثر عَنْ جَابِرٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ

It was reported on the authority of Jabir, who said that the Prophet, may Allah bless him and grant him peace, entered the day of the conquest, wearing a black turban

أثر عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ

On the authority of Amr bin Harith, on the authority of his father, he said: I saw the Prophet, may Allah’s prayers and peace be upon him, on the pulpit, and he was wearing a black turban, the end of which was relaxed between his shoulders.

أثر عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ قَالَ نَافِعٌ وَكَانَ ابْنُ عُمَرَ يَسْدِلُ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ قَالَ عُبَيْدُ اللَّهِ وَرَأَيْتُ الْقَاسِمَ وَسَالِمًا يَفْعَلَانِ ذَلِكَ

It was reported on the authority of Nafeh on the authority of Ibn Omar, he said, “When the Prophet, may Allah’s prayers and peace be upon him, used to lower his turban between his shoulders, he said, Nafi’, and Ibn Omar used to lower his turban between his shoulders, he said, Ubaidullah, and I saw Al-Qasim and Salim doing that

ع T ألوان الثياب الواردة فى السنة

The colors of the clothes mentioned in the year

ع T الأبيض

T white

اِلْبَسُوا مِنْ ثِيَابِكُمْ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

Wear your white clothes, for they are among your best clothes, and shroud your dead in them

ع T الأخضر

Green T

أثر عَنْ أَبِي رِمْثَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ

It was reported on the authority of Abu Ramtha, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, came out to us wearing two green robes

ع T الاصفر

Yellow T

أثر أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ لِحْيَتَهُ بِالصُّفْرَةِ حَتَّى تَمْتَلِئَ ثِيَابُهُ مِنْ الصُّفْرَةِ فَقِيلَ لَهُ لِمَ تَصْبُغُ بِالصُّفْرَةِ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْبُغُ بِهَا وَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا وَقَدْ كَانَ يَصْبُغُ ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ

It affected that Ibn Umar used to dye his beard with yellow until his clothes were filled with yellow, so it was said to him, “Why are you dyeing it with yellow?” He said, “I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, dye it, and there was nothing more beloved to him than that, and he used to dye all his clothes, even his turban.”

أثر عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ مِنْ أَصْحَابِكَ مَنْ يَصْنَعُهَا قَالَ مَا هُنَّ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لَا تَمَسُّ مِنْ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوْا الْهِلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمُ التَّرْوِيَةِ فَقَالَ عَبْدُ اللَّهِ أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ نَاقَتُهُ

It was reported on the authority of Ubaid bin Jurayj that he said to Abdullah bin Omar, O Abu Abd al-Rahman, I saw you do four things, and I did not see any of your companions doing them. When people see the crescent, you do not rejoice until it is the Day of Tarwiyah. Abdullah said, “As for the pillars, I did not see the Messenger of Allah, may Allah’s prayers and peace be upon him, touch except the Yemenis. Wear it, and as for the yellow color, I saw the Messenger of Allah, may Allah bless him and grant him peace, dye his hair with it, and I would love to dye it with it.

عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيدٍ قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَنَهْ سَنَهْ قَالَ عَبْدُ اللَّهِ وَهِيَ بِالْحَبَشِيَّةِ حَسَنَةٌ قَالَتْ فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ فَزَبَرَنِي أَبِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْهَا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْلِي وَأَخْلِقِي ثُمَّ أَبْلِي وَأَخْلِقِي ثُمَّ أَبْلِي وَأَخْلِقِي قَالَ عَبْدُ اللَّهِ فَبَقِيَتْ حَتَّى ذَكَرَ يَعْنِي مِنْ بَقَائِهَا

On the authority of Umm Khalid bint Khalid bin Saeed, she said: I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, with my father, and Ali had a yellow shirt. Then the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “wear out and create, then wear out and create, then wear out and create,” Abdullah said, “So I stayed until he mentioned, meaning from what remains.”

ع T الأحمر

Red T

أثر عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْبُوعًا وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ

It was reported on the authority of Al-Bara, may Allah be pleased with him, that he said: The Prophet, may Allah’s prayers and peace be upon him, was square and I saw him in a red suit. I have not seen anything better than him.

أثر عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَانٍ فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنْ الْقَمَرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَشْعَثِ

It has been reported on the authority of Jabir bin Samra that he said, “I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, on the night of the sacrifice, and I began to look at the Messenger of Allah, may Allah’s prayers and peace be upon him, and at the moon, wearing a red suit, and behold, in my opinion, it was better than the moon.” Abu Issa said, “This is a good, strange hadith.

أثر عَنْ هِلَالِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنًى يَخْطُبُ عَلَى بَغْلَةٍ وَعَلَيْهِ بُرْدٌ أَحْمَرُ وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ أَمَامَهُ يُعَبِّرُ عَنْهُ

It was reported on the authority of Hilal bin Aamer on the authority of his father, he said: I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, in Mina delivering a sermon on a mule, wearing a red cloak, and Ali, may Allah be pleased with him, in front of him, leading him

أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسْهَا

Abdullah bin Amr bin Al-Aas told him, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, saw two yellow garments on me, and he said that these are from the clothes of the infidels, so do not wear them.

أَأُمُّكَ أَمَرَتْكَ بِهَذَا قُلْتُ أَغْسِلُهُمَا قَالَ بَلْ أَحْرِقْهُمَا

Your mother ordered you to do this. I said, “Wash them.” He said, “Burn them.”

فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اذْهَبْ فَاطْرَحْهُمَا عَنْكَ قَالَ أَيْنَ يَا رَسُولَ اللَّهِ قَالَ فِي النَّارِ

The Prophet, may Allah’s prayers and peace be upon him, got angry and said, “Go and throw them away from you.” He said, “Where, O Messenger of Allah?” He said, “In Hell.”

هَبَطْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثَنِيَّةٍ فَالْتَفَتَ إِلَيَّ وَعَلَيَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ فَقَالَ مَا هَذِهِ الرَّيْطَةُ عَلَيْكَ فَعَرَفْتُ مَا كَرِهَ فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُّورًا لَهُمْ فَقَذَفْتُهَا فِيهِ ثُمَّ أَتَيْتُهُ مِنْ الْغَدِ فَقَالَ يَا عَبْدَ اللَّهِ مَا فَعَلَتْ الرَّيْطَةُ فَأَخْبَرْتُهُ فَقَالَ أَلَا كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لَا بَأْسَ بِهِ لِلنِّسَاءِ

We went down with the Messenger of Allah, may Allah’s prayers and peace be upon him, from a fold, and he turned to me with a ribbon strewn with safflower and said, “What is this ribbon on you?” I knew what he disliked, so I went to my family while they were lighting an oven for them. It's okay for women

أثر عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُفَدَّمِ قَالَ يَزِيدُ قُلْتُ لِلْحَسَنِ مَا الْمُفَدَّمُ قَالَ الْمُشْبَعُ بِالْعُصْفُرِ

It was narrated on the authority of Ibn Omar that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the mufadam. Yazid said, I said to al-Hasan, “What is the mufadam?”

ع T الأسود

Black T

أثر عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ صَنَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُرْدَةً سَوْدَاءَ فَلَبِسَهَا فَلَمَّا عَرِقَ فِيهَا وَجَدَ رِيحَ الصُّوفِ فَقَذَفَهَا قَالَ وَأَحْسِبُهُ قَالَ وَكَانَ تُعْجِبُهُ الرِّيحُ الطَّيِّبَةُ

It was narrated on the authority of Aisha, may Allah be pleased with her, that she said: I made a black robe for the Messenger of Allah, may Allah bless him and grant him peace, and he wore it, and when he sweated in it, he found the smell of wool, so he threw it away.

ع T الصوف والشعر

wool and hair

أثر عَنْ أَبِي بُرْدَةَ قَالَ قَالَ لِي أَبِي يَا بُنَيَّ لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَصَابَتْنَا السَّمَاءُ حَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ

It was reported on the authority of Abu Burdah, he said: My father said to me, “O my son, if you saw us while we were with our Prophet, may Allah’s prayers and peace be upon him, and the sky had hit us, you would have thought that our wind is the wind of sheep.”

أثر عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ و قَالَ حُسَيْنٌ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا

It was narrated on the authority of Aisha, may Allah be pleased with her, that she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, went out wearing a loose black hair scarf, and Hussein said that Yahya bin Zakariya told us

ع T النعال والانتعال

T slippers and slippers

اذا انتعل احدكم فليبدأ باليمني، واذا خلع فليبدأ بالشمال لا يمش أحدكم فى نعل واحدة لحيفهما جميعاً أو لينعلهما جميعاً ولتكن اليمنى اولهما تنعل،واخرهما تنزع وإذا انقطع شسع نعل احدكم فلا يمش فى الاخرى يصلحها

If one of you wears shoes, let him start with the right one, and if he takes off, then let him start with the left. None of you should walk in one shoe because they are all bare, or let him wear both shoes together, and let the right shoe be the first of the two shoes, and the last of them should be removed.

إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ فَلْتَكُنْ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ

If one of you wears a shoe, let him start with the right, and if he removes it, let him start with the left, and let the right be the first of the two shoes to wear and the last of them to take off.

لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلْهُمَا جَمِيعًا أَوْ لِيُحْفِهِمَا جَمِيعًا

None of you should walk in one shoe in order to wear both shoes, or to cover them all together

إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَهَا

If the shoe of one of you breaks, he should not walk in one shoe until he repairs it

إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ أَوْ مَنْ انْقَطَعَ شِسْعُ نَعْلِهِ فَلَا يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَ شِسْعَهُ وَلَا يَمْشِ فِي خُفٍّ وَاحِدٍ وَلَا يَأْكُلْ بِشِمَالِهِ وَلَا يَحْتَبِي بِالثَّوْبِ الْوَاحِدِ وَلَا يَلْتَحِفْ الصَّمَّاءَ

If the shoe of one of you breaks, or the shoe of his shoe is cut off, he should not walk in one shoe until his shoe is repaired, and he should not walk in one slipper, nor eat in his left hand, nor wear the same garment, nor cover the deaf.

أثر عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا

It was reported on the authority of Jabir that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade a man to wear shoes while standing

أَكْثِرُوا مِنْ النِّعَالِ فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ

Increase your shoes, for a man is still riding what he wears

أثر عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ

It was reported on the authority of Aisha, may Allah be pleased with her, that she said that the Prophet, may Allah's prayers and peace be upon him, used to love the right foot when purifying it, putting it on its feet, and wearing it.

إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَابْدَءُوا بِأَيَامِنِكُمْ

When you get dressed and when you perform ablution, begin with your oaths

ع T ما يقال عند لبس الثوب ونحوه

T What is said when wearing a garment and the like

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

O Allah, praise be to You, You clothed me with it, I ask You for its good and the good for which it was made

وَمَنْ لَبِسَ ثَوْبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ

And whoever wears a garment and says, "Praise be to Allah, who clothed me with this garment and provided me with it without any might or power on my part, he will be forgiven for his past and future sins."

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عُمَرَ قَمِيصًا أَبْيَضَ فَقَالَ ثَوْبُكَ هَذَا غَسِيلٌ أَمْ جَدِيدٌ قَالَ لَا بَلْ غَسِيلٌ قَالَ الْبَسْ جَدِيدًا وَعِشْ حَمِيدًا وَمُتْ شَهِيدًا

On the authority of Ibn Omar that the Messenger of Allah, may Allah's prayers and peace be upon him, saw a white shirt on Omar, and he said: Is this your garment a wash or a new one? He said: No, but a wash.

ع T الذهب والفضة والحرير

T gold, silver and silk

مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ

Whoever drinks from a vessel of gold or silver, then he is dragging into his stomach a fire from Hell

لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الْحَرِيرَ وَالدِّيبَاجَ فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ

Do not drink from vessels of gold and silver, and do not wear silk and brocade, for they are for them in this world and for you in the Hereafter.

ع T اباحة الحرير والذهب للنساء

T permissive silk and gold for women

حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لِإِنَاثِهِمْ

Wearing silk and gold is forbidden for the males of my nation and permissible for the females

ع T تحريم الحرير على الرجال إلا ما استثنى

The prohibition of silk for men, except for what is exempted

مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ

Whoever wears silk in this world will not wear it in the Hereafter

انما يلبس الحرير في الدنيا من لا خلاق له فى الآخرة

Only those who wear silk in this world will have no share in the Hereafter

إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحُلَلٍ سِيَرَاءَ فَبَعَثَ إِلَى عُمَرَ بِحُلَّةٍ وَبَعَثَ إِلَى أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ وَأَعْطَى عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً وَقَالَ شَقِّقْهَا خُمُرًا بَيْنَ نِسَائِكَ قَالَ فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا فَقَالَ يَا رَسُولَ اللَّهِ بَعَثْتَ إِلَيَّ بِهَذِهِ وَقَدْ قُلْتَ بِالْأَمْسِ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ فَقَالَ إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا وَأَمَّا أُسَامَةُ فَرَاحَ فِي حُلَّتِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرًا عَرَفَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْكَرَ مَا صَنَعَ فَقَالَ يَا رَسُولَ اللَّهِ مَا تَنْظُرُ إِلَيَّ فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا فَقَالَ إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ نِسَائِكَ

Silk is worn in this world by those who have no share in the Hereafter. When after that, the Messenger of Allah, may Allah’s prayers and peace be upon him, was brought a suit of Siraa’, so he sent a suit to Umar, and he sent a suit to Usamah bin Zaid, and he gave Ali bin Abi Talib a suit and said, “Take it as wine among your women.” Then Umar came with his suit carrying it. He said, O Messenger of Allah, you sent me this, and I said yesterday in the suit of Mercury what I said, so he said: I did not send it to you to wear it, but I sent it to you to be infected with it. He denied what he had done, and said, "O Messenger of Allah, what do you look at me for you sent it to me?" He said, "I did not send it to you to wear it, but I sent it to you to tear it as a veil between your women."

أُهْدِيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ

The Messenger of Allah, may Allah’s prayers and peace be upon him, was given a silk nightgown, so he put it on, then prayed in it, then went away and removed it severely, as if he hated it. Then he said, “This is not appropriate for the righteous.”

ع T ما يجوز لبسه من الحرير

T is permissible to wear silk

أثر عن عبد الله مولى أسماء رضي الله عنها أنها قالت: هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَتْ إِلَيَّ جُبَّةَ طَيَالِسَةٍ كِسْرَوَانِيَّةٍ لَهَا لِبْنَةُ دِيبَاجٍ وَفَرْجَيْهَا مَكْفُوفَيْنِ بِالدِّيبَاجِ فَقَالَتْ هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا

It was reported on the authority of Abdullah, the mawla of Asmaa, may Allah be pleased with her, that she said: This is the cloak of the Messenger of Allah, may Allah bless him and grant him peace. for patients being cured

أثر عَنْ أَبِي عُثْمَانَ قَالَ كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ يَا عُتْبَةُ بْنَ فَرْقَدٍ إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلَا مِنْ كَدِّ أَبِيكَ وَلَا مِنْ كَدِّ أُمِّكَ فَأَشْبِعْ الْمُسْلِمِينَ فِي رِحَالِهِمْ مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ وَإِيَّاكُمْ وَالتَّنَعُّمَ وَزِيَّ أَهْلِ الشِّرْكِ وَلَبُوسَ الْحَرِيرَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لَبُوسِ الْحَرِيرِ قَالَ إِلَّا هَكَذَا وَرَفَعَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِصْبَعَيْهِ الْوُسْطَى وَالسَّبَّابَةَ وَضَمَّهُمَا

It was narrated from Abu Uthman that he said, Umar wrote to us while we were in Azerbaijan, O Utbah bin Farqad, it is not from your toil, nor from the toil of your father, nor from the toil of your mother. On wearing silk, he said, “Except like this.” Then the Messenger of Allah, may Allah’s prayers and peace be upon him, raised his middle and forefinger fingers for us and brought them together

عَنْ سُوَيْدِ بْنِ غَفَلَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَهَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْحَرِيرِ إِلَّا مَوْضِعَ إِصْبَعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ

On the authority of Suwaid bin Ghafleh, that Umar bin Al-Khattab delivered a sermon at the Jabiya, and said that the Prophet of Allah, may Allah’s prayers and peace be upon him, forbade the wearing of silk except for the space of two, three, or four fingers.

ع T الرخصة فى الحرير لمن به حكة او قمل

The concession in silk is for those who have itching or lice

أثر ةُ أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ فِي السَّفَرِ مِنْ حِكَّةٍ كَانَتْ بِهِمَا أَوْ وَجَعٍ كَانَ بِهِمَا

Its impact is that Anas bin Malik informed them that the Messenger of Allah, may Allah’s prayers and peace be upon him, permitted Abd al-Rahman bin Awf and al-Zubayr bin al-Awwam to wear silk shirts when traveling, in case of itching or pain in them.

ع T الخاتم

T signet

أثر عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ فَاتَّخَذَهُ النَّاسُ فَرَمَى بِهِ وَاتَّخَذَ خَاتَمًا مِنْ وَرِقٍ أَوْ فِضَّةٍ

It was reported on the authority of Abdullah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, took a ring of gold and made his lobe from what was next to his palm, so the people took it and threw it away, and he took a ring of paper or silver

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ أَوْ فِضَّةٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ فَاتَّخَذَ النَّاسُ مِثْلَهُ فَلَمَّا رَآهُمْ قَدْ اتَّخَذُوهَا رَمَى بِهِ وَقَالَ لَا أَلْبَسُهُ أَبَدًا ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الْفِضَّةِ قَالَ ابْنُ عُمَرَ فَلَبِسَ الْخَاتَمَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بِئْرِ أَرِيسَ

On the authority of Ibn Omar, may Allah be pleased with them, that the Messenger of Allah, may Allah’s prayers and peace be upon him, took a ring of gold or silver, and made a lobe of it from what was next to his palm, and engraved on it Muhammad, the Messenger of Allah, so the people took a similar one, and when he saw that they had taken it, he threw it away and said, “Never wear it.” Then he took a ring of silver, so the people took rings Silver Ibn Umar said: Abu Bakr, then Umar, then Uthman wore the ring after the Prophet, may Allah bless him and grant him peace, until it fell from Uthman in Bir Aris.

أثر عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى بَعْضِ الْأَعَاجِمِ فَقِيلَ لَهُ إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا بِخَاتَمٍ فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ بِمَعْنَى حَدِيثِ عِيسَى بْنِ يُونُسَ زَادَ فَكَانَ فِي يَدِهِ حَتَّى قُبِضَ وَفِي يَدِ أَبِي بَكْرٍ حَتَّى قُبِضَ وَفِي يَدِ عُمَرَ حَتَّى قُبِضَ وَفِي يَدِ عُثْمَانَ فَبَيْنَمَا هُوَ عِنْدَ بِئْرٍ إِذْ سَقَطَ فِي الْبِئْرِ فَأَمَرَ بِهَا فَنُزِحَتْ فَلَمْ يَقْدِرْ عَلَيْهِ

It was reported on the authority of Anas bin Malik that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, wanted to write to some of the non-Arabs, so he was told that they do not read a book except with a ring, so he took a ring of silver and engraved on it Muhammad, the Messenger of Allah. Ibn Yunus Zad was in his hand until he was taken, and in the hand of Abu Bakr until he was caught, and in the hand of Umar until he was taken, and in the hand of Othman, so while he was at a well, he fell into the well, so he ordered it to be removed, but he did not have power over him.

أثر عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ اتَّخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ وَرِقٍ وَكَانَ فِي يَدِهِ ثُمَّ كَانَ بَعْدُ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ بَعْدُ فِي يَدِ عُمَرَ ثُمَّ كَانَ بَعْدُ فِي يَدِ عُثْمَانَ حَتَّى وَقَعَ بَعْدُ فِي بِئْرِ أَرِيسَ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Traced on the authority of Ibn Omar, may Allah be pleased with them both, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, took a ring made of paper and it was in his hand, then it was after in the hand of Abu Bakr, then it was after in the hand of Omar, then it was after in the hand of Uthman until it fell after in the well of Ares, inscribed by Muhammad, the Messenger of Allah

أثر عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ خَاتَمًا مِنْ وَرِقٍ فَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ قَالَ لَا تَنْقُشُوا عَلَيْهِ

It was reported on the authority of Anas bin Malik that the Prophet, may Allah’s prayers and peace be upon him, made a ring out of paper and engraved on it Muhammad, the Messenger of Allah, then he said, “Do not engrave on it.”

أثر عَنْ ابْنِ عُمَرَ قَالَ اتَّخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ ثُمَّ أَلْقَاهُ ثُمَّ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَقَالَ لَا يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هَذَا وَكَانَ إِذَا لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيبٍ فِي بِئْرِ أَرِيسٍ

It was reported on the authority of Ibn Omar that he said that the Prophet, may Allah’s prayers and peace be upon him, took a ring of gold, then cast it, then took a ring of paper and engraved on it Muhammad, the Messenger of Allah, and said that no one should engrave on this inscription of my ring. Ares

أثر عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ نَقْشُ خَاتَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ سَطْرٌ وَرَسُولُ سَطْرٌ وَاللَّهِ سَطْرٌ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

It was reported on the authority of Anas bin Malik, he said, “The engraving of the ring of the Prophet, may Allah’s prayers and peace be upon him, Muhammad is a line, and the Messenger is a line, and Allah is a line.” Abu Issa said the hadith of Anas.

أثر عَنْ أَنَسٍ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرِقٍ وَكَانَ فَصُّهُ حَبَشِيًّا

It was reported on the authority of Anas that he said that the ring of the Prophet, may Allah’s prayers and peace be upon him, was made of paper, and its lobe was Ethiopian

أثر عَنْ أَنَسٍ قَالَ كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ فَصُّهُ مِنْهُ

It was reported on the authority of Anas that he said that the ring of the Messenger of Allah, may Allah’s prayers and peace be upon him, was made of silver

أثر عَنْ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ قَالَ رَأَيْتُ ابْنَ عَبَّاسٍ يَتَخَتَّمُ فِي يَمِينِهِ وَلَا إِخَالُهُ إِلَّا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ

It was reported on the authority of Al-Salt bin Abdullah bin Nawfal, he said, “I saw Ibn Abbas wearing a seal on his right hand, and not only his uncle said, “I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, seal on his right hand.”

أثر عَنْ حَمَّادِ بْنِ سَلَمَةَ قَالَ رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَتَّمُ فِي يَمِينِهِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ

It was narrated on the authority of Hammad bin Salamah, he said, “I saw Ibn Abi Rafi’ wearing a seal on his right hand.

أثر عَنْ أَنَسٍ أَنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ وَيَجْعَلُ فَصَّهُ فِيْ بَاطِنِ كَفِّهِ

It was reported on the authority of Anas that the Prophet, may Allah’s prayers and peace be upon him, sealed his right hand and placed his lobe on the inside of his palm

أثر عَنْ أَنَسٍ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ وَأَشَارَ إِلَى الْخِنْصِرِ مِنْ يَدِهِ الْيُسْرَى

It was reported on the authority of Anas that he said that the ring of the Prophet, may Allah’s prayers and peace be upon him, was in this, and he pointed to the pinky of his left hand

أثر عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَدِهِ الْيُسْرَى

It was reported on the authority of Nafi that Ibn Omar used to wear his ring on his left hand

أثر عَنْ أَبِي بُرْدَةَ قَالَ قَالَ عَلِيٌّ نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَخَتَّمَ فِي إِصْبَعِي هَذِهِ أَوْ هَذِهِ قَالَ فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا

It was reported on the authority of Abu Burdah, he said: Ali forbade me, the Messenger of Allah, may Allah’s prayers and peace be upon him, to seal this or that finger on my finger.

أثر عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ

It was reported on the authority of Abu Hurairah that the Prophet, may Allah’s prayers and peace be upon him, forbade wearing a gold ring

أثر عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسلَّمَ عَنِ التَّخَتُّمِ بِالذَّهَبِ

It was reported on the authority of Ali, may Allah be pleased with him, that he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, forbade wearing gold rings

أثر عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ وَقَالَ يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتِمَكَ انْتَفِعْ بِهِ قَالَ لَا وَاللَّهِ لَا آخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was reported on the authority of Abdullah bin Abbas that the Messenger of Allah, may Allah’s prayers and peace be upon him, saw a ring of gold in the hand of a man, so he took it off and threw it away, and said, “One of you will take an ember of fire and put it in his hand. I will never take it, and the Messenger of Allah, may Allah bless him and grant him peace, put it

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَدِمَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِلْيَةٌ مِنْ عِنْدِ النَّجَاشِيِّ أَهْدَاهَا لَهُ فِيهَا خَاتَمٌ مِنْ ذَهَبٍ فِيهِ فَصٌّ حَبَشِيٌّ قَالَتْ فَأَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعُودٍ مُعْرِضًا عَنْهُ أَوْ بِبَعْضِ أَصَابِعِهِ ثُمَّ دَعَا أُمَامَةَ ابْنَةَ أَبِي الْعَاصِ ابْنَةَ ابْنَتِهِ زَيْنَبَ فَقَالَ تَحَلَّيْ بِهَذَا يَا بُنَيَّةُ

On the authority of Aisha, may Allah be pleased with her, she said that she presented the Prophet, may Allah’s prayers and peace be upon him, with an ornament from the Negus, which he gave him as a gift, containing a ring of gold with an Ethiopian stone on it. Have this, girl

ع T جواز التختم بالفضة وذم التختم بالحديد الصرف

The permissibility of sealing with silver and the disparagement of sealing with pure iron

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى بَعْضِ أَصْحَابِهِ خَاتَمًا مِنْ ذَهَبٍ فَأَعْرَضَ عَنْهُ فَأَلْقَاهُ وَاتَّخَذَ خَاتَمًا مِنْ حَدِيدٍ فَقَالَ هَذَا شَرٌّ هَذَا حِلْيَةُ أَهْلِ النَّارِ فَأَلْقَاهُ فَاتَّخَذَ خَاتَمًا مِنْ وَرِقٍ فَسَكَتَ عَنْهُ

On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that the Prophet, may Allah’s prayers and peace be upon him, saw a ring of gold on some of his companions, so he turned away from him, so he threw it away and took an iron ring, and he said, “This is evil.

مَنْ أَحَبَّ أَنْ يُحَلِّقَ حَبِيبَهُ حَلْقَةً مِنْ نَارٍ فَلْيُحَلِّقْهُ حَلْقَةً مِنْ ذَهَبٍ وَمَنْ أَحَبَّ أَنْ يُطَوِّقَ حَبِيبَهُ طَوْقًا مِنْ نَارٍ فَلْيُطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ وَمَنْ أَحَبَّ أَنْ يُسَوِّرَ حَبِيبَهُ سِوَارًا مِنْ نَارٍ فَلْيُسَوِّرْهُ سِوَارًا مِنْ ذَهَبٍ وَلَكِنْ عَلَيْكُمْ بِالْفِضَّةِ فَالْعَبُوا بِهَا

Whoever loves to put a ring of fire on his beloved, then let him put a ring of gold on him, and whoever wants to put a ring of fire on his beloved, then let him put a ring of gold on him, and whoever wants to put a bracelet of fire on his beloved, then let him wear a bracelet of gold, but you have to have silver, so play with it

أثر عَنْ جَدِّهِ مُعَيْقِيبٍ أَنَّهُ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيدًا مَلْوِيًّا عَلَيْهِ فِضَّةٌ قَالَ وَرُبَّمَا كَانَ فِي يَدِي فَكَانَ مُعَيْقِيبٌ عَلَى خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It was reported on the authority of his grandfather, Mu’aqib, that he said, “The ring of the Prophet, may Allah’s prayers and peace be upon him, was wrought iron with silver on it.” He said, “Maybe it was in my hand.

ع T اتخاذ الذهب للضرورة

T take gold of necessity

أثر عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ قَالَ أُصِيبَ أَنْفِي يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذْتُ أَنْفًا مِنْ وَرِقٍ فَأَنْتَنَ عَلَيَّ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ أَبِي الْأَشْهَبِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ طَرَفَةَ وَقَدْ رَوَى سَلْمُ بْنُ زَرِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرَفَةَ نَحْوَ حَدِيثِ أَبِي

الْأَشْهَبِ وَقَدْ رَوَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ شَدُّوا أَسْنَانَهُمْ بِالذَّهَبِ وَفِي الْحَدِيثِ حُجَّةٌ لَهُمْ و قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ سَلْمُ بْنُ زَرِينٍ وَهُوَ وَهْمٌ وَزَرِيرٌ أَصَحُّ وَأَبُو سَعْدٍ الصَّغَانِيُّ اسْمُهُ مُحَمَّدُ بْنُ مُيَسَّرٍ

It was reported on the authority of Arfajah bin Asaad, he said: My nose was injured on the day of dogs in the pre-Islamic era, so I took a nose of paper, and it stinked on me, so the Messenger of Allah, may Allah's prayers and peace be upon him, commanded me to take a nose of gold. Hadith Hasan Gharib, but we know it from the hadith of Abd al-Rahman bin Tarfa, and Salim bin Zareer narrated on the authority of Abd al-Rahman bin Tarfa similar to the hadith of Abi al-Ashhab, and more than one of the people of knowledge narrated that they clenched their teeth with gold, and in the hadith is an argument for them, and Abd al-Rahman bin Mahdi Salam bin Zarin said that he They are Wazir, the most authentic, and Abu Sa'd al-Saghani, whose name is Muhammad ibn Maysar

ع T خصال الفطرة

T qualities of instinct

الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالِاسْتِحْدَادُ وَنَتْفُ الْإِبْطِ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ

Fitrah is five circumcisions, pubic hair, armpit plucking, trimming the mustache, and trimming the nails

عَشْرٌ مِنْ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ

Ten parts of the fitrah: cutting the mustache, letting the beard grow, toothpicks, snuffing water, clipping the nails, washing the knuckles, plucking the armpits, shaving the pubes, and reducing water

ع T قص الشارب واعفاء اللحية

T cutting the mustache and letting go of the beard

ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَالِفُوا الْمُشْرِكِينَ وَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ وَكَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ

Ibn Omar on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "Be different from the polytheists, grow beards and trim the mustaches."

انْهَكُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى

They exhausted the mustaches and spared the beards

جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَى خَالِفُوا الْمَجُوسَ

They trimmed the mustaches and relaxed the beards. They violated the Magi

- ان اهل الشرك يغفون شواربهم ويخفون لحاهم،فخالفوهم فاعفوا اللحى وحفوا الشوارب

- The people of polytheism grow their mustaches and hide their beards, so they differed from them, so they let their beards grow and trim the mustaches.

ع T التوقيت فى الحلق والقص

T Timing in the throat and sternum

أثر عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ أَنَسٌ وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الْأَظْفَارِ وَنَتْفِ الْإِبِطِ وَحَلْقِ الْعَانَةِ أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً

It was reported on the authority of Anas bin Malik that he said Anas set a time for us to trim the moustache, trim the nails, pluck the armpit hair and shave the pubic hair, not to leave it for more than forty nights.

ع T سنية توفير شعر الرأس

T Sunni provision of head hair

أثر عن البراء كان شَعَرُهُ ﷺ إلى شَحْمَةَ أُذُنَيْهِ

trace of Al-Bara' was his hair, may Allah bless him and grant him peace, down to his earlobes

أثر عَنْ عَائِشَةَ قَالَتْ كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوْقَ الْوَفْرَةِ وَدُونَ الْجُمَّةِ

It was reported on the authority of Aisha, who said that the hair of the Messenger of Allah, may Allah bless him and grant him peace, was above abundance and below the bundle

ع T اكرام الشعر وترجيله وصفره

T Honoring poetry, deferring it, and whispering it

عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِي شَعْرٌ طَوِيلٌ فَلَمَّا رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذُبَابٌ ذُبَابٌ قَالَ فَرَجَعْتُ فَجَزَزْتُهُ ثُمَّ أَتَيْتُهُ مِنْ الْغَدِ فَقَالَ إِنِّي لَمْ أَعْنِكَ وَهَذَا أَحْسَنُ

On the authority of Wail bin Hajar, he said: I came to the Prophet, may Allah's prayers and peace be upon him, and I have long hair, and when he saw me, the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Flies flies." So I returned and rewarded him, then I came to him the next day.

مَنْ كَانَ لَهُ شَعَرٌ فَلْيُكْرِمْهُ

Whoever has poetry, let him honor him

أثر عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَهْلُ الْكِتَابِ يَعْنِي يَسْدِلُونَ أَشْعَارَهُمْ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ فَسَدَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ

It was reported on the authority of Ibn Abbas that he said, "The People of the Book used to let their hair down, and the idolaters used to part their heads.

أثر عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّرَجُّلِ إِلَّا غِبًّا

It was reported on the authority of Abdullah bin Mughaffal, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade dismounting except out of stupidity

أثر عَنْ أُمِّ هَانِئٍ قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَلَهُ أَرْبَعُ غَدَائِرَ وَلَهُ أَرْبَعُ ضَفَائِرَ

It was reported on the authority of Umm Hani that the Messenger of Allah, may Allah's prayers and peace be upon him, came to Mecca, and he had four glands and four braids

ع T جواز حلق شعر الرأس

It is permissible to shave the hair of the head

احْلِقُوهُ كُلَّهُ أَوْ اتْرُكُوهُ كُلَّهُ

Shave it all or leave it all

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ أَمْهَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آلَ جَعْفَرٍ ثَلَاثَةً أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ ادْعُوا إِلَيَّ بَنِي أَخِي فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ قَالَ ادْعُوا إِلَيَّ الْحَلَّاقَ فَأَمَرَ بِحَلْقِ رُءُوسِنَا

On the authority of Abdullah bin Jaafar, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, gave the family of Jaafar three permissions to come to them, then he came to them and said, "Do not cry for my brother after today.

ع T النهى عن القزع

The prohibition of qaza'

أثر عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْقَزَعِ قَالَ قُلْتُ لِنَافِعٍ وَمَا الْقَزَعُ قَالَ يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ ح و حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ وَجَعَلَ التَّفْسِيرَ فِي حَدِيثِ أَبِي أُسَامَةَ مِنْ قَوْلِ عُبَيْدِ اللَّهِ و حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ ح و حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ حَدَّثَنَا رَوْحٌ عَنْ عُمَرَ بْنِ نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللَّهِ مِثْلَهُ وَأَلْحَقَا التَّفْسِيرَ فِي الْحَدِيثِ و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ ح و حَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ كُلُّهُمْ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ

It was reported on the authority of Ibn Omar that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade al-Qaza'. He said: I said to Nafi': What is al-Qaza'? He said: Shave part of the boy's head and leave some of it. Abu Bakr bin Abi Shaybah told us. Abu Osama H told us. In the hadith of Abi Usama from the words of Ubayd Allah, and Muhammad bin Al-Muthanna told us, Othman bin Othman Al-Ghatfani narrated to us, Omar bin Nafi' H told us, and Umayyah bin Bastam told us, Yazid, meaning Ibn Zurai', narrated to us, Rawh narrated to us, on the authority of Omar bin Nafi', with the chain of transmission of Ubayd Allah, similar to it. Bin Rafi, Hajjaj Bin Al-Shaer, and Abd Bin Hamid, on the authority of Abd Al-Razzaq, on the authority of Muammar, on the authority of Ayoub H, and Abu Jaafar Al-Darimi told us, Abu Al-Nu'man told us, Hammad Bin Zaid told us on the authority of Abd Al-Rahman Al-Sarraj, all of them on the authority of Nafi' on the authority of Ibn Umar on the authority of the Prophet, may Allah's prayers and peace be upon him, with that

ع T خضاب الشعر

T hair pigment

إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ

The Jews and Christians do not dye, so they disagreed with them

غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ ولا بالنصارى

Change the gray hair and do not imitate the Jews or the Christians

ع T جواز الخضاب بالحناء ومنعه بالسواد الصرف

T Permissibility of dyeing with henna and preventing it with pure blackness

إِنَّ أَحْسَنَ مَا غُيِّرَ بِهِ الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ

The best thing that changed gray hair is henna and mute

من هذا لاتجن عليه

From this do not avoid it

أثر عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ

Tradition on the authority of Ibn Omar, he said that the Prophet, may Allah's prayers and peace be upon him, used to wear Sabbath sandals, and his beard would be dyed with roses and saffron, and Ibn Omar would do that.

غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ

Change this with something and avoid blackness

يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ
There will be a people who will be dyed black at the end of time, like the crops of pigeons, who will not smell the fragrance of Paradise

ع T استعمال الطيب

T The use of perfume

أثر عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطَيِّبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَطْيَبِ مَا يَجِدُ حَتَّى أَجِدَ وَبِيصَ الطِّيبِ فِي رَأْسِهِ وَلِحْيَتِهِ
It was narrated from Aisha that she said: I used to perfume the Prophet, may Allah's prayers and peace be upon him, with the best he could find until I found a glimmer of perfume on his head and beard.
طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ
Perfume for men does not reveal its smell but its color is hidden, and perfume for women does not show its color but its smell is hidden

ع T اتخاذ الفرش والزيادة على الحاجة

T Take brushes and more than needed

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَّخَذْتَ أَنْمَاطًا قُلْتُ وَأَنَّى لَنَا أَنْمَاطٌ قَالَ أَمَا إِنَّهَا سَتَكُونُ إِنَّهَا سَتَكُونُ
On the authority of Jabir bin Abdullah, he said: When I got married, the Messenger of Allah, may Allah's prayers and peace be upon him, said to me: I have taken patterns.
فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِامْرَأَتِهِ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ
A bed for the man, a bed for his wife, the third for the guest, and the fourth for the devil

ع T اتخاذ الستور

take the story

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فَوَجَدَ عَلَى بَابِهَا سِتْرًا فَلَمْ يَدْخُلْ قَالَ وَقَلَّمَا كَانَ يَدْخُلُ إِلَّا بَدَأَ بِهَا فَجَاءَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَرَآهَا مُهْتَمَّةً فَقَالَ مَا لَكِ قَالَتْ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ فَلَمْ يَدْخُلْ فَأَتَاهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ اشْتَدَّ عَلَيْهَا أَنَّكَ جِئْتَهَا فَلَمْ تَدْخُلْ عَلَيْهَا قَالَ وَمَا أَنَا وَالدُّنْيَا وَمَا أَنَا وَالرَّقْمَ فَذَهَبَ إِلَى فَاطِمَةَ فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ قُلْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَأْمُرُنِي بِهِ قَالَ قُلْ لَهَا فَلْتُرْسِلْ بِهِ إِلَى بَنِي فُلَانٍ وَكَانَ سِتْرًا مَوْشِيًّا
On the authority of Abdullah bin Omar that the Messenger of Allah, may Allah's prayers and peace be upon him, came to Fatima, may Allah be pleased with her, and found a curtain on her door, so he did not enter. Ali, may Allah be pleased with him, came to him and said, "O Messenger of Allah, Fatimah is very hard on her because you came to her and you did not enter upon her." He said, "And what am I and the world, and what am I and the number?" Let him be sent to the sons of so-and-so, and he was a cover-up

إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّينَ

Allah did not command us to clothe ourselves with stones and mud

ع T الصور والتصوير

T pictures and photography

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ قَالَتْ فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ
The most severely punished people on the Day of Resurrection are those who imitate Allah's creation. She said, "So we made him a pillow or two."
مَا بَالُ هَذِهِ النُّمْرُقَةِ إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لَا تَدْخُلُهُ الْمَلَائِكَةُ
What is the matter with this tiger that the owners of these pictures will be punished on the Day of Resurrection and will be told to bring to life what you have created. Angels do not enter a house in which there are pictures.

وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلْيَخْلُقُوا حَبَّةً وَلْيَخْلُقُوا ذَرَّةً

And who is more unjust than a gold creature, so let them create a grain, and let them create an atom
أَتَانِي جِبْرِيلُ فَقَالَ إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتَ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تِمْثَالُ الرِّجَالِ وَكَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرْ بِرَأْسِ التِّمْثَالِ الَّذِي بِالْبَابِ فَلْيُقْطَعْ فَلْيُصَيَّرْ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ وَيُجْعَلْ مِنْهُ وِسَادَتَيْنِ مُنْتَبَذَتَيْنِ يُوطَآنِ وَمُرْ بِالْكَلْبِ فَيُخْرَجْ
Jibril came to me and said: I used to come to you yesterday, so he did not prevent me from entering the house you were in, except that in the door of the house there was a statue of men, and in the house there was a curtain in which there were statues, and there was a dog in the house, so he passed by the head of the statue that was in the door, so he cut it and made it like the shape of a tree. Two introverted pillows, and passed the dog, and it came out
إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَام كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِي أَمَا وَاللَّهِ مَا أَخْلَفَنِي قَالَ فَظَلَّ يَوْمَهُ كَذَلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ نَضَدٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَام فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ

كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ قَالَ أَجَلْ وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ قَالَ فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ الْيَوْمِ فَأَمَرَ بِقَتْلِ الْكِلَابِ

Jibril, peace be upon him, had promised me that he would meet me tonight, but he did not meet me. As for Allah, he did not fail me. You promised me that you would meet me yesterday. He said: Yes, but we do not enter a house in which there is a dog or a picture. He said: So the Messenger of Allah, may Allah’s prayers and peace be upon him, became from that day, so he ordered the dogs to be killed.

أثر إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامِ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِي أَمَا وَاللَّهِ مَا أَخْلَفَنِي قَالَ فَظَلَّ يَوْمَهُ كَذَلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ نَضَدٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَام فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ قَالَ أَجَلْ وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ قَالَ فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ الْيَوْمِ فَأَمَرَ بِقَتْلِ الْكِلَابِ

After that Gabriel, peace be upon him, had promised me that he would meet me tonight, but he did not meet me, but by Allah, he did not fail me. Allah bless him and grant him peace, you promised me that you would meet me yesterday. He said yes, but we do not enter a house in which there is a dog or a picture.

مَنْ صَوَّرَ صُورَةً عَذَّبَهُ اللَّهُ حَتَّى يَنْفُخَ فِيهَا يَعْنِي الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا

Whoever forms an image, Allah will punish him until he blows into it, meaning the spirit, and he is not blown into it

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ إِلَّا رَقْمًا فِي ثَوْبٍ

Angels do not enter a house in which there is a picture except a number on a garment

أثر عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ فَأَمَرَ أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ فَقَالَ لَهُ سَهْلٌ لِمَ تَنْزِعُ قَالَ لِأَنَّ فِيهِ تَصَاوِيرُ وَقَدْ قَالَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ عَلِمْتَ قَالَ أَلَمْ يَقُلْ إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ قَالَ بَلَى وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي

It was reported on the authority of Ubayd Allah bin Abdullah that he entered upon Abu Talha Al-Ansari to visit him, and he found Sahl bin Hanif with him, so Abu Talha ordered a person to remove a pattern from under him. Except that it was a number on a garment. He said, "Yes, but it is better for myself."

ع T تتمة

T sequel

ع T النهي عن أزياء الكفار والتشبه بهم

The prohibition of dressing the disbelievers and imitating them

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Whoever imitates a people is one of them

ع T ملابس النساء وزينتهن

Women's clothing and adornment

أثر أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُوَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ } أَخَذْنَ أُزْرَهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا

After Aisha, may Allah be pleased with her, used to say, when this verse was revealed, let them draw their veils over their pockets:

- أثر عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا نَزَلَتْيُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ } خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى رُءُوسِهِنَّ الْغِرْبَانَ مِنْ الْأَكْسِيَةِ

- A narration on the authority of Umm Salamah, who said, “When you sent down two garments over them, the women of the Ansar came out with crows on their heads from the garments.”

أثر عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ

It was reported on the authority of Aisha, may Allah be pleased with her, that she said: If the Messenger of Allah, may Allah’s prayers and peace be upon him, was to pray the morning prayer, then the women would leave, wrapped in their clothes, they would not know of the act of immorality.

أُسَامَةَ قَالَ كَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُبْطِيَّةً كَثِيفَةً كَانَتْ مِمَّا أَهْدَاهَا دِحْيَةُ الْكَلْبِيُّ فَكَسَوْتُهَا امْرَأَتِي فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكَ لَمْ تَلْبَسْ الْقُبْطِيَّةَ قُلْتُ يَا رَسُولَ اللَّهِ كَسَوْتُهَا امْرَأَتِي فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْهَا فَلْتَجْعَلْ تَحْتَهَا غِلَالَةً إِنِّي أَخَافُ أَنْ تَصِفَ حَجْمَ عِظَامِهَا

Osama said: The Messenger of Allah, may Allah’s prayers and peace be upon him, clothed me with a thick tunic, which was one of the gifts that Dihyah al-Kalbi gave me. I'm afraid to describe the size of her bones

يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ

O Asmaa, when a woman reaches menstruation, she is not fit to see from her except this and this, and he pointed to his face and hands

أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ ثَابِتِ بْنِ عُمَارَةَ عَنْ غُنَيْمِ بْنِ قَيْسٍ عَنْ أَبِي مُوسَى أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ ثُمَّ خَرَجَتْ لِيُوجَدَ رِيحُهَا فَهِيَ زَانِيَةٌ وَكُلُّ عَيْنٍ زَانٍ وَقَالَ أَبُو عَاصِمٍ يَرْفَعُهُ بَعْضُ أَصْحَابِنَا

Abu Asim told us, on the authority of Thabit bin Ammara, on the authority of Ghoneim bin Qais, on the authority of Abu Musa, that if a woman puts on perfume and then goes out to discover her scent, then she is an adulterer, and every eye is an adulterer.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنَفِيِّ عَنْ غُنَيْمِ بْنِ قَيْسٍ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَيْنٍ زَانِيَةٌ وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا يَعْنِي زَانِيَةً وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad bin Bashar told us, Yahya bin Said al-Qattan told us, on the authority of Thabit bin Umarah al-Hanafi, on the authority of Ghoneim bin Qais, on the authority of Abu Musa, on the authority of the Prophet, may Allah's prayers and peace be upon him, who said, "Every eye is an adulterer, and if a woman perfumes herself and passes by the gathering, then she is such-and-such." Hadith Hassan Sahih

اذا خرجت احداكن الى المسجد فلا تقربن طيبا

If one of you goes out to the mosque, do not approach the good

أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ يَعْقُوبَ الْحِمْصِيُّ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طِيبًا

Ahmed bin Saeed bin Yaqoub Al-Homsi told me, he said: Othman bin Saeed told us, he said: Al-Layth told us, on the authority of Bakir bin Al-Ashaj, on the authority of Bisr bin Saeed, on the authority of Zainab Al-Thaqafiya, that the Prophet of Allah, may Allah's prayers and peace be upon him, said, "If you go out to the mosque, do not approach the good

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا ابْنُ كَثِيرٍ أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ عَطَاءٍ قَالَ أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ وَشَهِدَ ابْنُ عَبَّاسٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ خَرَجَ يَوْمَ فِطْرٍ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ قَالَ ابْنُ كَثِيرٍ أَكْبَرُ عِلْمِ شُعْبَةَ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ حَدَّثَنَا مُسَدَّدٌ وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَا حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ قَالَ فَظَنَّ أَنَّهُ لَمْ يُسْمِعْ النِّسَاءَ فَمَشَى إِلَيْهِنَّ وَبِلَالٌ مَعَهُ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَكَانَتْ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ فِي ثَوْبِ بِلَالٍ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ قَالَ فَجَعَلَتْ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلَالٌ يَجْعَلُهُ فِي كِسَائِهِ قَالَ فَقَسَمَهُ عَلَى فُقَرَاءِ الْمُسْلِمِينَ

Hafs bin Omar told us Shu'bah H told us Ibn Katheer told us Shu'bah on the authority of Ayyub on the authority of Ata', he said I bear witness to Ibn Abbas and Ibn Abbas testified to the Messenger of Allah, may Allah's prayers and peace be upon him, that he went out on the day of breaking his fast and prayed then he delivered a sermon then he came to the women and Bilal with him said Ibn Katheer is the greatest knowledge of Shu'bah So he commanded them to give alms, so they began to give alms. Musaddad and Abu Muammar Abdullah bin Amr told us, they said, Abd al-Warith narrated to us, on the authority of Ayyub, on the authority of Ata', on the authority of Ibn Abbas, with the same meaning. Hammad bin Zaid, on the authority of Ayyub, on the authority of Ata, on the authority of Ibn Abbas, in this hadith.

حَدَّثَنِي مُحَمَّدٌ أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ هَلَكَتْ قِلَادَةٌ لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَلَبِهَا رِجَالًا فَحَضَرَتْ الصَّلَاةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ فَأَنْزَلَ اللَّهُ يَعْنِي آيَةَ التَّيَمُّمِ

Muhammad told me, Abda told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may Allah be pleased with her.

ع T لعن المتشبهات بالرجال، والمتشبهين بالنساء

The curse of imitating men and imitating women

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنْ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنْ النِّسَاءِ بِالرِّجَالِ تَابَعَهُ عَمْرٌو أَخْبَرَنَا شُعْبَةُ

Muhammad bin Bashar told us, Ghandar told us, Shu'bah told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, may Allah be pleased with them both.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هِشَامٌ حَدَّثَنَا يَحْيَى عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنْ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنْ النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ وَأَخْرَجَ فُلَانًا وَأَخْرَجَ عُمَرُ فُلَانًا

Muslim bin Ibrahim told us Hisham told us Yahya told us on the authority of Ikrimah on the authority of Ibn Abbas, may Allah be pleased with them both, he said the Prophet, may Allah's prayers and peace be upon him, cursed effeminate men and immodest women and said, "Expel them from your homes, and so-and-so, and so-and-so, Omar."

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ وَبَعْضُهُ قِرَاءَةً عَلَيْهِ عَنْ سُفْيَانَ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ قِيلَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا إِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ فَقَالَتْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَةَ مِنْ النِّسَاءِ

We were told by Muhammad bin Suleiman Lewin, and some of it was read from him, on the authority of Sufyan, on the authority of Ibn Juraij, on the authority of Ibn Abi Malika, he said that it was said to

Aisha, may Allah be pleased with her, that a woman wears sandals, so she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, cursed the man from among the women

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ عَنْ مُفَضَّلِ بْنِ يُونُسَ عَنْ الْأَوْزَاعِيِّ عَنْ أَبِي يَسَارٍ الْقُرَشِيِّ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِمُخَنَّثٍ قَدْ خَضَّبَ يَدَيْهِ وَرِجْلَيْهِ بِالْحِنَّاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَالُ هَذَا فَقِيلَ يَا رَسُولَ اللَّهِ يَتَشَبَّهُ بِالنِّسَاءِ فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَا نَقْتُلُهُ فَقَالَ إِنِّي نُهِيتُ عَنْ قَتْلِ الْمُصَلِّينَ قَالَ أَبُو أُسَامَةَ وَالنَّقِيعُ نَاحِيَةٌ عَنْ الْمَدِينَةِ وَلَيْسَ بِالْبَقِيعِ

Harun bin Abdullah and Muhammad bin Al-Alaa told us that Abu Usama told them on the authority of Mufaddal bin Yunus on the authority of Al-Awza’i on the authority of Abi Yasar Al-Qurashi on the authority of Abi Hashim on the authority of Abi Huraira that the Prophet, may Allah’s prayers and peace be upon him, was brought with an effeminate man who had dyed his hands and feet with henna. It was said, O Messenger of Allah, imitating women, so he commanded that he be banished to Al-Naqee’, and they said, “O Messenger of Allah, shall we not kill him?” He said, “I forbade killing worshippers.”

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا أَبُو عَامِرٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ

Zuhair bin Harb told us, Abu Aamer told us, on the authority of Suleiman bin Bilal, on the authority of Suhayl, on the authority of his father, on the authority of Abu Huraira.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخَنَّثٌ فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الْإِرْبَةِ فَدَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً فَقَالَ إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَرَى هَذَا يَعْلَمُ مَا هَاهُنَا لَا يَدْخُلَنَّ عَلَيْكُنَّ هَذَا فَحَجَبُوهُ حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ بِمَعْنَاهُ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ زَادَ وَأَخْرَجَهُ فَكَانَ بِالْبَيْدَاءِ يَدْخُلُ كُلَّ جُمْعَةٍ يَسْتَطْعِمُ حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ حَدَّثَنَا عُمَرُ عَنْ الْأَوْزَاعِيِّ فِي هَذِهِ الْقِصَّةِ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّهُ إِذَنْ يَمُوتُ مِنْ الْجُوعِ فَأَذِنَ لَهُ أَنْ يَدْخُلَ فِي كُلِّ جُمْعَةٍ مَرَّتَيْنِ فَيَسْأَلُ ثُمَّ يَرْجِعُ

Muhammad bin Ubaid told us, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri, and Hisham bin Urwa, on the authority of Urwa, on the authority of Aisha, may Allah be pleased with her. His women, while describing a woman, said that if she comes, she will come with four, and if she leaves, she will manage with eight. The Prophet, may Allah’s prayers and peace be upon him, said, “Don’t I see that this one knows what is here? This one does not enter upon you, so they blocked him. Muhammad bin Dawood bin Sufyan told us. Abd Al-Razzaq told us. Ahmed bin Salih told us Ibn Wahb told me Yunus told me on the authority of Ibn Shihab on the authority of Urwah on the authority of Aisha with this hadith he increased and brought it out, so he was in Al-Baidaa entering every Friday to eat. Every Friday twice, he asks and then returns

ع T أنواع من التجميل توجب اللعنة

T types of beautification necessitate a damn

حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ وَقَالَ نَافِعٌ الْوَشْمُ فِي اللِّثَةِ

Muhammad ibn Muqatil told me, Abdullah told us, Ubayd Allah told us, on the authority of Nafi’, on the authority of Ibn Umar, may Allah be pleased with them both, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “May Allah curse the one who is plucked, the one who is plucked, and the one who has tattoos and the one who is tattooed.” Nafi’ said: “The tattoo in the gums.”

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمِ بْنِ يَنَّاقٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ جَارِيَةً مِنْ الْأَنْصَارِ تَزَوَّجَتْ وَأَنَّهَا مَرِضَتْ فَتَمَعَّطَ شَعَرُهَا فَأَرَادُوا أَنْ يَصِلُوهَا فَسَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ تَابَعَهُ ابْنُ إِسْحَاقَ عَنْ أَبَانَ بْنِ صَالِحٍ عَنْ الْحَسَنِ عَنْ صَفِيَّةَ عَنْ عَائِشَةَ

Adam told us, Shu’bah told us, on the authority of Amr bin Murrah, he said: I heard Al-Hassan bin Muslim bin Yanaq narrating on the authority of Safiya bint Shaybah, on the authority of Aisha, may Allah be pleased with her, that a maiden from the Ansar got married and she fell ill, so her hair was cut, so they wanted to pray for her, so they asked the Prophet, may Allah’s prayers and peace be upon him, and he said Allah curses the one who has the extensions and the one who is removed. Isaac, on the authority of Aban Bin Salih, on the authority of Al-Hassan, on the authority of Safia, on the authority of Aisha

- حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لِإِسْحَقَ أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ

Ishaq bin Ibrahim and Othman bin Abi Shaybah told us, and the pronunciation is for Ishaq. Jarir told us, on the authority of Mansour, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah.

ع T لعن العاريات والمتبرجات

T cursed the naked and the immodest

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

Zuhair bin Harb told me, Jarir told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: There are two types of people of Hell that I have not seen: people with whips like the tails of cows with which they beat people, and women who are clothed yet naked, with inclinations, with their heads tilting like the humps of camels. And that its wind is found from such-and-such march

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيُّ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ عِيسَى بْنَ هِلَالٍ الصَّدَفِيَّ وَأَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ يَقُولَانِ سَمِعْنَا عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَيَكُونُ فِي آخِرِ أُمَّتِي رِجَالٌ يَرْكَبُونَ عَلَى السُّرُوجِ كَأَشْبَاهِ الرِّجَالِ يَنْزِلُونَ عَلَى أَبْوَابِ الْمَسْجِدِ نِسَاؤُهُمْ كَاسِيَاتٌ عَارِيَاتٌ عَلَى رُءُوسِهِمْ كَأَسْنِمَةِ الْبُخْتِ الْعِجَافِ الْعَنُوهُنَّ فَإِنَّهُنَّ مَلْعُونَاتٌ لَوْ كَانَتْ وَرَاءَكُمْ أُمَّةٌ مِنْ الْأُمَمِ لَخَدَمْنَ نِسَاؤُكُمْ نِسَاءَهُمْ كَمَا يَخْدِمْنَكُمْ نِسَاءُ الْأُمَمِ قَبْلَكُمْ

Abdullah bin Yazid told us Abdullah bin Ayash bin Abbas Al-Qatbani said: I heard my father say: I heard Isa bin Hilal Al-Sadafi and Aba Abd Al-Rahman Al-Hubbali say: We heard Abdullah bin Amr say: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: There will be in the last of my nation men who ride on saddles like his The men descend at the gates of the mosque, they make them dressed, naked on their heads like the humps of camels, cursing them, for they are cursed.

ع T منوعات جلود السباع

T Miscellaneous skins of lions

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ وَمُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ إِسْمَعِيلَ بْنِ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُودِ السِّبَاعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ أَنَّهُ كَرِهَ جُلُودَ السِّبَاعِ قَالَ أَبُو عِيسَى وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ غَيْرَ سَعِيدِ بْنِ أَبِي عَرُوبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرِّشْكِ عَنْ أَبِي الْمَلِيحِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ جُلُودِ السِّبَاعِ وَهَذَا أَصَحُّ

Abu Kuraib told us, Ibn al-Mubarak, Muhammad bin Bishr and Abdullah bin Ismael bin Abi Khalid told us on the authority of Saeed bin Abi Urubah on the authority of Qatada on the authority of Abi al-Malih on the authority of his father that the Prophet, may Allah’s prayers and peace be upon him, forbade the skins of beasts of prey to spread out, Muhammad bin Bashar told us Yahya bin Saeed told us Saeed told us On the authority of Qatada, on the authority of Abi Al-Malih, on the authority of his father, that the Prophet, may Allah’s prayers and peace be upon him, forbade the skins of lions, Muhammad bin Bashar told us, Moaz bin Hisham told us, my father told me, on the authority of Qatada, on the authority of Abi Al-Malih, that he hated the skins of lions. Ibn Abi Orouba told us Muhammad Ibn Bashar told us Muhammad Ibn Jaafar told us Shu’bah told us on the authority of Yazid al-Rishk on the authority of Abi al-Malih on the authority of the Prophet, may Allah’s prayers and peace be upon him, that he forbade the skins of beasts of prey, and this is more correct

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ عَنْ غَيْلَانَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيَّ هَؤُلَاءِ الثَّلَاثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِينَةَ أَوْ الْبَحْرَيْنِ أَوْ قِنَّسْرِينَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى تَفَرَّدَ بِهِ أَبُو عَمَّارٍ

Al-Hussein bin Harith told us, Al-Fadl bin Musa told us, on the authority of Isa bin Ubaid, on the authority of Ghaylan bin Abdullah Al-Amiri, on the authority of Abi Zara’a bin Amr bin Jarir, on the authority of Jarir bin Abdullah, on the authority of the Prophet, may Allah bless him and grant him peace. Bahrain or Qinnasrin. Abu Issa said: This is a strange hadith that we do not know except from the hadith of Al-Fadl bin Musa, which was unique to Abu Ammar

ع T جلود النمار

T tiger skins

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جِلْدُ نَمِرٍ

Muhammad bin Bashar told us, Abu Dawud told us, Imran told us, on the authority of Qatada, on the authority of Zurara, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ أَبِي الْمُعْتَمِرِ عَنْ ابْنِ سِيرِينَ عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرْكَبُوا الْخَزَّ وَلَا النِّمَارَ قَالَ وَكَانَ مُعَاوِيَةُ لَا يُتَّهَمُ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا أَبُو سَعِيدٍ قَالَ لَنَا أَبُو دَاوُدَ أَبُو الْمُعْتَمِرِ اسْمُهُ يَزِيدُ بْنُ طَهْمَانَ كَانَ يَنْزِلُ الْحِيرَةَ

Hanad bin Al-Sari told us on the authority of Wakee' on the authority of Abi Al-Mu'tamar on the authority of Ibn Sirin on the authority of Mu'awiya who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do not ride the horse or the tiger." The pilgrims named Yazid bin Tahman used to visit Al-Hirah

ع T المياثر الحمر وغيرها

T Al-Maathir Al-Hamr and others

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ حَدَّثَنَا أَبُو إِسْحَقَ الشَّيْبَانِيُّ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رُكُوبِ الْمَيَاثِرِ قَالَ وَفِي الْحَدِيثِ قِصَّةٌ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَمُعَاوِيَةَ وَحَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ نَحْوَهُ وَفِي الْحَدِيثِ قِصَّةٌ

Ali bin Hajar told us Ali bin Mishar told us Abu Ishaq al-Shaibani told us on the authority of Ash'ath bin Abi al-Shatha'a on the authority of Muawiyah bin Suwayd bin Muqrin on the authority of Al-Bara bin Azib said that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade us from riding water pipes. A good and authentic hadith. Shu'bah narrated a similar hadith on the authority of Ash'ath bin Abi Al-Sha'tha. In the hadith there is a story

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ الشَّيْبَانِيِّ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَنَصْرِ الضَّعِيفِ وَعَوْنِ الْمَظْلُومِ وَإِفْشَاءِ السَّلَامِ وَإِبْرَارِ الْمُقْسِمِ وَنَهَى عَنْ الشُّرْبِ فِي الْفِضَّةِ وَنَهَانَا عَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ رُكُوبِ الْمَيَاثِرِ وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالْقَسِّيِّ وَالْإِسْتَبْرَقِ

Qutayba told us, Jarir told us, on the authority of Al-Shaibani, on the authority of Ashath bin Abi Al-Shatha'a, on the authority of Muawiya bin Suwayd bin Muqrin, on the authority of Al-Bara bin Azib, may Allah be pleased with them both, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, commanded us to do seven things: visiting the sick, attending funerals, showing mercy to the sneeze, helping the weak, aiding the oppressed, spreading peace, righteousness of the divided, and forbidding drinking in silver, and he forbade us to wear gold stamps, to ride miters, and to wear silk, brocade, bows, and brocade

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ نَهَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ سَبْعٍ نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ قَالَ حَلْقَةِ الذَّهَبِ وَعَنْ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالدِّيبَاجِ وَالْمِيثَرَةِ الْحَمْرَاءِ وَالْقَسِّيِّ وَآنِيَةِ الْفِضَّةِ وَأَمَرَنَا بِسَبْعٍ بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَرَدِّ السَّلَامِ وَإِجَابَةِ الدَّاعِي وَإِبْرَارِ الْمُقْسِمِ وَنَصْرِ الْمَظْلُومِ

Adam told us, Shu'bah told us, Ash'ath bin Sulaym told us, he said: I heard Muawiyah bin Suwayd bin Muqrin, he said: I heard Al-Bara bin Azib, may Allah be pleased with them both, saying that the Prophet, may Allah's prayers and peace be upon him, forbade us from seven things he forbade us about the gold ring or he said the gold ring and about silk, brocade, brocade, red mithra, bows and silver utensils, and he commanded us Seven are visiting the sick, attending funerals, rejoicing the sneeze, returning greetings, answering the supplicant, uprighting the one who divides, and helping the oppressed.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ طِيبِ الرَّجُلِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَخَيْرَ طِيبِ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ وَنَهَى عَنْ مِيثَرَةِ الْأُرْجُوَانِ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Muhammad bin Bashar told us, Abu Bakr al-Hanafi told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Imran bin Husayn, he said: The Prophet, may Allah's prayers and peace be upon him, said to me: The best perfume for men is that which shows its scent and its color is hidden, and the best perfume for women is that whose color is revealed and its smell is hidden. Strange from this face

حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ حَدَّثَنَا رَوْحٌ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَرْكَبُ الْأُرْجُوَانَ وَلَا أَلْبَسُ الْمُعَصْفَرَ وَلَا أَلْبَسُ الْقَمِيصَ الْمُكَفَّفَ بِالْحَرِيرِ قَالَ وَأَوْمَأَ الْحَسَنُ إِلَى جَيْبِ قَمِيصِهِ قَالَ وَقَالَ أَلَا وَطِيبُ الرِّجَالِ رِيحٌ لَا لَوْنَ لَهُ أَلَا وَطِيبُ النِّسَاءِ لَوْنٌ لَا رِيحَ لَهُ قَالَ سَعِيدٌ أُرَاهُ قَالَ إِنَّمَا حَمَلُوا قَوْلَهُ فِي طِيبِ النِّسَاءِ عَلَى أَنَّهَا إِذَا خَرَجَتْ فَأَمَّا إِذَا كَانَتْ عِنْدَ زَوْجِهَا فَلْتَتَطَيَّبْ بِمَا شَاءَتْ

Mukhallad bin Khalid told us, Ruh told us, Saeed bin Abi Orouba told us, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Imran bin Husayn, that the Prophet of Allah, may

Allah’s prayers and peace be upon him, said, “I do not ride purple, nor wear yellow, nor wear a shirt cuffed with silk.” He said, and Al-Hassan nodded to the pocket of his shirt. It has no color but women's perfume is a color that has no smell. Said Arrah said, "They only interpreted his saying about women's perfume that if she goes out, then if she is with her husband, she should perfume whatever she wants."

ع T الرؤيا وتعبيرها

T riya and its expression

ع T الرؤيا الصالحة جزء من النبوة

The good narration is part of the prophecy

بَاب حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ ح و حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ أَخْبَرَنَا أَبُو صَالِحٍ سَلْمَوَيْهِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ أَوَّلَ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ قَالَ وَالتَّحَنُّثُ التَّعَبُّدُ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِهَا حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَاقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ الْآيَاتِ إِلَى قَوْلِهِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ } فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ زَمِّلُونِي زَمِّلُونِي فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ قَالَ لِخَدِيجَةَ أَيْ خَدِيجَةُ مَا لِي لَقَدْ خَشِيتُ عَلَى نَفْسِي فَأَخْبَرَهَا الْخَبَرَ قَالَتْ خَدِيجَةُ كَلَّا أَبْشِرْ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنْ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ قَالَ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى فَقَالَ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى لَيْتَنِي فِيهَا جَذَعًا لَيْتَنِي أَكُونُ حَيًّا ذَكَرَ حَرْفًا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَمُخْرِجِيَّ هُمْ قَالَ وَرَقَةُ نَعَمْ لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتَ بِهِ إِلَّا أُوذِيَ وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيًّا أَنْصُرْكَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ فَتْرَةً حَتَّى حَزِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدُ بْنُ شِهَابٍ فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ قَالَ فِي حَدِيثِهِ بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنْ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَفَرِقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثَّرُوهُ فَأَنْزَلَ اللَّهُ تَعَالَىيَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرِّجْزَ فَاهْجُرْ } قَالَ أَبُو سَلَمَةَ وَهِيَ الْأَوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْبُدُونَ قَالَ ثُمَّ تَتَابَعَ الْوَحْيُ

Chapter: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqil, on the authority of Ibn Shihab H, and Saeed bin Marwan told us, Muhammad bin Abdul Aziz bin Abi Razmah told us, Abu Salih Salmawayh told us, he said Abdullah told me on the authority of Yunus bin Yazid, he said Ibn Shihab told me that Urwah bin Al-Zubayr told him that Aisha is a husband The Prophet, may Allah’s prayers and peace be upon him, said: “The first thing that the Messenger of Allah, may Allah’s prayers and peace be upon him, began to do was a sincere narration in sleep, and he did not see a narration except that it came like the dawn break, then he loved the solitude, so he would join the cave of Hira and swear in it.” Then he returns to Khadija and supplies the same until the truth comes to him while he is in the cave of Hira, so the king came to him and said, “Read.” Then the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I am not sufficient.” Effort from me, then he sent me, and he said, "Read." And he shivered his signs until he entered p I told Khadija, and he said, “Zamloni, Zamloni,” so Zamlouni, until the horror went away from him. Until Waraqah ibn Nawfal brought him, and he was the cousin of Khadija, her father's brother, and he was a Christian in the pre-Islamic era, and he used to write Arabic books and write from the Bible in Arabic, Allah willing, to write. You see, so the Prophet, may Allah’s prayers and peace be upon him, told him what he saw, and he said Waraqah: This is the law that was revealed to Moses. He gave you a brief victory, then Waraqah did not erupt if he died, and the revelation took place for a while until the Messenger of Allah, may Allah’s prayers and peace be upon him, grieved. Muhammad bin Shihab said: Then Abu Salamah bin Abd al-Rahman told me that Jabir bin Abdullah al-Ansari, may Allah be pleased with them both, said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said while he was speaking on the authority of Revelation period he said in his talk between As I was walking, I heard a voice from the sky, so I raised my eyes, and behold, the angel who came to me in Hira’ was sitting on a chair between the sky and the earth. They worship said then follow the revelation

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرُّؤْيَا الْحَسَنَةُ مِنْ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنْ النُّبُوَّةِ

Abdullah bin Maslama told us on the authority of Malik on the authority of Ishaq bin Abdullah bin Abi Talhah on the authority of Anas bin Malik that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Good narration from a righteous man is one of the forty-sixth part of prophecy

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنْ النُّبُوَّةِ

Muhammad bin Bashar told us, Ghandar told us, Shu'bah told us, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Ubadah bin Al-Samit, on the authority of the Prophet, may Allah's prayers and peace be upon him.

ع T أنواع الرؤيا

T types of ruya

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ حَدَّثَنَا مُعْتَمِرٌ سَمِعْتُ عَوْفًا حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنْ النُّبُوَّةِ وَمَا كَانَ مِنْ النُّبُوَّةِ فَإِنَّهُ لَا يَكْذِبُ قَالَ مُحَمَّدٌ وَأَنَا أَقُولُ هَذِهِ قَالَ وَكَانَ يُقَالُ الرُّؤْيَا ثَلَاثٌ حَدِيثُ النَّفْسِ وَتَخْوِيفُ الشَّيْطَانِ وَبُشْرَى مِنْ اللَّهِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقُصَّهُ عَلَى أَحَدٍ وَلْيَقُمْ فَلْيُصَلِّ قَالَ وَكَانَ يُكْرَهُ الْغُلُّ فِي النَّوْمِ وَكَانَ يُعْجِبُهُمْ الْقَيْدُ وَيُقَالُ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَرَوَى قَتَادَةُ وَيُونُسُ وَهِشَامٌ وَأَبُو هِلَالٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَدْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الْحَدِيثِ وَحَدِيثُ عَوْفٍ أَبْيَنُ وَقَالَ يُونُسُ لَا أَحْسِبُهُ إِلَّا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَيْدِ قَالَ أَبُو عَبْد اللَّهِ لَا تَكُونُ الْأَغْلَالُ إِلَّا فِي الْأَعْنَاقِ

Abdullah bin Sabah told us, Muammar told us, I heard Awfa, Muhammad bin Sirin told us that he heard Abu Hurairah say that the Messenger of Allah, may Allah's prayers and peace be upon him, said: When the time draws near, you can hardly deny the narration of the believer, and the narration of the believer is part of the forty-six parts of the prophecy, and whatever was from the prophecy, he does not lie. Muhammad and I say this, he said, and it used to be said that there are three narrations: self-talk, intimidation of Satan, and glad tidings from Allah. Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, and some of them included it all in the hadith, and the hadith of Awf Abyan, and Yunus said, "I do not count it except on the authority of the Prophet, may Allah's prayers and peace be upon him, in the shackles." Abu Abdullah said, "The shackles are only around the necks."

و حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الرُّؤْيَا الصَّالِحَةُ مِنْ اللَّهِ وَالرُّؤْيَا السَّوْءُ مِنْ الشَّيْطَانِ فَمَنْ رَأَى رُؤْيَا فَكَرِهَ مِنْهَا شَيْئًا فَلْيَنْفُثْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ الشَّيْطَانِ لَا تَضُرُّهُ وَلَا يُخْبِرْ بِهَا أَحَدًا فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلْيُبْشِرْ وَلَا يُخْبِرْ إِلَّا مَنْ يُحِبُّ

And Abu Al-Taher told me, Abdullah bin Wahb told us, Amr bin Al-Harith told me, on the authority of Abd Rabbo bin Saeed, on the authority of Abu Salama bin Abd al-Rahman, on the authority of Abu Qatada, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said good narrations are from Allah and bad narrations are from Satan. So let him spit to his left and seek refuge in Allah from Satan, so that it will not harm him, and he should not tell anyone about it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنْ اللَّهِ فَلْيَحْمَدْ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنْ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ وَفِي الْبَاب عَنْ أَبِي قَتَادَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ الْمَدِينِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ مَالِكٌ وَالنَّاسُ

We were told by Qutayba bin Saeed, told us by Bakr bin Mudar, on the authority of Ibn Al-Had, on the authority of Abdullah bin Khabab, on the authority of Abu Saeed Al-Khudri, that he heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: If one of you sees a narration that he likes, then it is from Allah, then he should praise Allah for it and tell what he saw. It is from Satan, so he should seek refuge in Allah from its evil and not mention it to anyone, for it will not harm him. On the authority of Abu Qatada, Abu Issa said, This is a good, gharib, saheeh hadeeth from this chain. And people

ع T وعيد من يكذب فى رؤياه

T and the feast of one who lies in his narration

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكُ يَوْمَ الْقِيَامَةِ وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ قَالَ سُفْيَانُ وَصَلَهُ لَنَا أَيُّوبُ وَقَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَوْلَهُ مَنْ كَذَبَ فِي رُؤْيَاهُ وَقَالَ شُعْبَةُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ سَمِعْتُ عِكْرِمَةَ قَالَ أَبُو هُرَيْرَةَ قَوْلَهُ مَنْ صَوَّرَ صُورَةً وَمَنْ تَحَلَّمَ وَمَنْ اسْتَمَعَ حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ مَنْ اسْتَمَعَ وَمَنْ تَحَلَّمَ وَمَنْ صَوَّرَ نَحْوَهُ تَابَعَهُ هِشَامٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلَهُ

Ali bin Abdullah told us, Sufyan told us, on the authority of Ayyub, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah bless him and grant him peace. And whoever depicts an image is tortured and assigned to blow on it, and he is not a blower. Sufyan said, "Ayyub reached us." Qutayba told us, "Abu Awana narrated to us, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Abu Hurairah, who said that he lied in his narration." Shu'bah

said, on the authority of Abu Hashim al-Rumani, I heard Ikrimah. Listen, Ishaq told us, Khalid told us, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ أُرَاهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَذَبَ فِي حُلْمِهِ كُلِّفَ يَوْمَ الْقِيَامَةِ عَقْدَ شَعِيرَةٍ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي شُرَيْحٍ وَوَاثِلَةَ قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ الْحَدِيثِ الْأَوَّلِ

Mahmoud bin Ghaylan told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of Abd al-A'la, on the authority of Abi Abd al-Rahman al-Salami, on the authority of Ali, he said, "I see it on the authority of the Prophet, may Allah bless him and grant him peace. Al-Sulami, on the authority of Ali, on the authority of the Prophet, may Allah’s prayers and peace be upon him, similarly. He said, “This is a good hadith.” On the authority of Ibn Abbas, Abu Hurairah, Abu Shuraih, and Wathila. Abu Issa said, “This is more correct than the first hadith.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ مَوْلَى ابْنِ عُمَرَ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَفْرَى الْفِرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ تَرَ

Ali bin Muslim told us, Abd al-Samad told us, Abd al-Rahman bin Abdullah bin Dinar, the mawla of Ibn Umar, on the authority of his father, on the authority of Ibn Umar, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the one who spreads falsehood is to see what his eyes have not seen

ع T ذهبت النبوة وبقيت المبشرات

The prophecy is gone and the missionaries remain

و حَدَّثَنِي عَنْ مَالِك عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنْ يَبْقَى بَعْدِي مِنْ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ فَقَالُوا وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ قَالَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ الصَّالِحُ أَوْ تُرَى لَهُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنْ النُّبُوَّةِ

And he related to me on the authority of Malik, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “There will not remain after me from prophecy except the glad tidings.” They said, “And what are the glad tidings, O Messenger of Allah?” He said.

حَدَّثَنَا إِسْحَقُ بْنُ إِسْمَعِيلَ الْأَيْلِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السِّتَارَةَ فِي مَرَضِهِ وَالصُّفُوفُ خَلْفَ أَبِي بَكْرٍ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ

Ishaq bin Ismail al-Aili told us, Sufyan bin Uyaynah told us, on the authority of Sulayman bin Suhaim, on the authority of Ibrahim bin Abdullah bin Ma’bad bin Abbas, on the authority of his father, on the authority of Ibn Abbas, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, revealed the curtain during his illness and the ranks behind Abu Bakr. Prophethood, except for a good vision that a Muslim sees or sees for him

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ قَالَ فَشَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ لَكِنْ الْمُبَشِّرَاتُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْمُبَشِّرَاتُ قَالَ رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَابْنِ عَبَّاسٍ وَأُمِّ كُرْزٍ وَأَبِي أَسِيدٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْمُخْتَارِ بْنِ فُلْفُلٍ

Al-Hassan bin Muhammad Al-Zafarani told us Affan bin Muslim told us Abd Al-Wahed, meaning Ibn Ziyad told us Al-Mukhtar bin Filfel narrated to us Anas bin Malik said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the message and prophecy have been cut off, so there is no messenger after me, nor a prophet. O Messenger of Allah, what are the glad tidings? He said: The Muslim’s narrations, which are part of the parts of prophecy, and in the chapter on the authority of Abu Hurairah, Hudhayfah bin Asid, Ibn Abbas, Umm Karaz, and Abu Usayd.

- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ قَوْلِ اللَّهِ تَعَالَىلَهُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا } فَق

- Ibn Abi Omar told us, Sufyan told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Ata bin Yasar, on the authority of a man from the people of Egypt.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ عَنْ وَكِيعِ بْنِ عُدُسٍ عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ فَإِذَا عُبِّرَتْ وَقَعَتْ قَالَ وَلَا تَقُصَّهَا إِلَّا عَلَى وَادٍّ أَوْ ذِي رَأْيٍ

Ahmad bin Hanbal told us, Hashim told us, Ya’la bin Ata told us, on the authority of Wakee bin Adass, on the authority of his uncle Abi Razin, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: The narrator is on a flying man unless it crosses, so if it crosses, it falls.

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فِي الْيَقَظَةِ فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلَى صُورَتِي

Ali bin Muhammad told us, Wakee told us, on the authority of Sufyan, on the authority of Abi Ishaq, on the authority of Abi Al-Ahwas, on the authority of Abdullah, on the authority of the Prophet, may Allah bless him and grant him peace.

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي قَالَ أَبُو عَبْد اللَّهِ قَالَ ابْنُ سِيرِينَ إِذَا رَآهُ فِي صُورَتِهِ

Abdan told us, Abdullah told us, on the authority of Yunus, on the authority of Al-Zuhri, Abu Salamah told me that Abu Hurairah said: I heard the Prophet, may Allah's prayers and peace be upon him, say: Whoever sees me in a dream will see me while awake, and Satan will not imitate me. Abu Abdullah said: Ibn Sirin said: If he sees him in his form

ع T رؤيا النبي صلي الله تعالي عليه وآله وسلم ربه فى المنام

T Narrated by the Prophet, may Allah Almighty bless him and his family and grant peace to his Lord in a dream

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ قَالَ أَحْسَبُهُ قَالَ فِي الْمَنَامِ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ لَا قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ نَعَمْ قَالَ فِي الْكَفَّارَاتِ وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ قَالَ وَالدَّرَجَاتُ إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ أَبُو عِيسَى وَقَدْ ذَكَرُوا بَيْنَ أَبِي قِلَابَةَ وَبَيْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ عَنْ خَالِدِ بْنِ اللَّجْلَاجِ عَنْ ابْنِ عَبَّاسٍ

Salama bin Shabib and Abd bin Hamid told us, they said Abd al-Razzaq told us on the authority of Muammar on the authority of Ayyub on the authority of Abi Qilabah on the authority of Ibn Abbas, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, came to me tonight, my Lord, Blessed and Exalted is He, in the best form, he said, "I reckon it." The Most High said, "No." He said, "He placed his hand between my shoulder blades until I felt its coolness between my breasts." Or he said, "In my neck, then I knew what was in the heavens and what was in the earth." He said, "O Muhammad, do you know about what the supreme council is contending with?" I said yes. He said, "O Muhammad, when you pray, say, 'O Allah, I ask You to do good deeds, to leave evil things, and to love the poor. Abu Issa said: They mentioned a man between Abu Qilabah and Ibn Abbas in this hadith, and Qatadah narrated it on the authority of Abi Qilabah on the authority of Khalid bin Al-Lajlaj on the authority of Ibn Abbas

ع T تعبير الرؤيا

T is the expression of the roya

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ ابْنُ يَحْيَى كَتَبْتُهُ مِنْ كِتَابِهِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَرَى اللَّيْلَةَ فَذَكَرَ رُؤْيَا فَعَبَّرَهَا أَبُو بَكْرٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا فَقَالَ أَقْسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْسِمْ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ لَمْ يَذْكُرْ الْقَسَمَ زَادَ فِيهِ وَلَمْ يُخْبِرْهُ

Muhammad bin Yahya bin Faris told us, Abd al-Razzaq told us, Ibn Yahya said, "I wrote it from his book, Muammar told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah, on the authority of Ibn Abbas, he said Abu Hurairah used to narrate that a man came to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said I see tonight, so he mentioned a story, so Abu Bakr passed it on, and the Prophet said Peace and blessings of Allah be upon him, I was right in some parts and I made mistakes in others, so he said I swear on you, O Messenger of Allah, my door, you are to tell me what I made a mistake. Abbas on the authority of the Prophet, may Allah bless him and grant him peace, with this hadith, he did not mention the oath, he added to it, and he did not inform him

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي ابْنُ الْمُسَيَّبِ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ عَلَيْهَا دَلْوٌ فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ضَعْفَهُ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرَ عَبْقَرِيًّا مِنْ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ

Abdan told us, Abdullah told us, on the authority of Yunus, on the authority of Al-Zuhri, he said: Ibn Al-Musayyib told me, he heard Abu Hurairah, may Allah be pleased with him, he said: I heard the Prophet, may Allah's prayers and peace be upon him, say, "While I was sleeping, you saw me on a well with a bucket on it. And in his removal there is weakness, and Allah forgives his weakness, then it turned into a west, so Ibn Al-Khattab took it, and I did not see a genius among the people stripping Omar until he hit the people with putrefaction

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قُمُصٌ فَمِنْهَا مَا يَبْلُغُ الثُّدْيَ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ اجْتَرَّهُ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ الدِّينَ

Yahya bin Bakir told us, Al-Layth narrated to us, on the authority of Aqil, on the authority of Ibn Shihab, he said, Abu Umamah bin Sahl bin Hanif told me, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, he said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, saying, “While I was sleeping, I saw people offering me shirts, some of which reached the breast, and some of them He reaches less than that, and Omar was presented with a shirt that he had pulled over. They said, “What did you give it to him, O Messenger of Allah?” He said, “Religion.”

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرِّيَّ يَخْرُجُ مِنْ أَظْفَارِي ثُمَّ أَعْطَيْتُ فَضْلِي يَعْنِي عُمَرَ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمَ

Abdan told us Abdullah told us Yunus told us on the authority of al-Zuhri Hamza bin Abdullah told me that Ibn Omar said I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say, “While I was sleeping, I brought a cup of milk and I drank from it until I could see the water coming out of my fingernails, then I gave what was left of me, meaning Umar.” The Messenger of Allah said knowledge

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ أُمِّ الْعَلَاءِ وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ بَايَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فِي السُّكْنَى حِينَ اقْتَرَعَتْ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ فَاشْتَكَى فَمَرَّضْنَاهُ حَتَّى تُوُفِّيَ ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ قَالَ وَمَا يُدْرِيكِ قُلْتُ لَا أَدْرِي وَاللَّهِ قَالَ أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ إِنِّي لَأَرْجُو لَهُ الْخَيْرَ مِنْ اللَّهِ وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ قَالَتْ أُمُّ الْعَلَاءِ فَوَاللَّهِ لَا أُزَكِّي أَحَدًا بَعْدَهُ قَالَتْ وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ ذَاكِ عَمَلُهُ يَجْرِي لَهُ

Abdan told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Alaa, a woman of their wives who pledged allegiance to the Messenger of Allah, may Allah’s prayers and peace be upon him. So the Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon us, and I said, “May Allah’s mercy be upon you, Aba al-Sayib. So my testimony is upon you. Allah has honored you.” He said, “How do you know?” Umm Al-Ala said: By Allah, I do not praise anyone after him.

حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ أَبُو عَبْدِ اللَّهِ الْجَرْمِيُّ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ قَالَ قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رُؤْيَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي ذَكَرَ فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُمَا وَكَرِهْتُهُمَا فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ فَقَالَ عُبَيْدُ اللَّهِ أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزٌ بِالْيَمَنِ وَالْآخَرُ مُسَيْلِمَةُ

Saeed bin Muhammad Abu Abdullah Al-Jarmi told us Yaqoub bin Ibrahim told us my father told us on the authority of Salih on the authority of Ibn Ubaidah bin Nashit he said Ubaidullah bin Abdullah said I asked Abdullah bin Abbas, may Allah be pleased with them both, about the narrations of the Messenger of Allah, may Allah bless him and grant him peace, that he mentioned, and he said Ibn Abbas mentioned To me that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “While I was sleeping, I saw that he put two bracelets of gold in my hands, so I feared them and hated them.

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَتَقَارَبَا فِي اللَّفْظِ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ جَدِّهِ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهْلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ وَرَأَيْتُ فِي رُؤْيَايَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنْ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنْ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا وَاللَّهُ خَيْرٌ فَإِذَا هُمْ النَّفَرُ مِنْ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنْ الْخَيْرِ بَعْدُ وَثَوَابُ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ

Abu Aamer Abdullah bin Brad Al-Ash’ari and Abu Kurayb Muhammad bin Al-Alaa narrated to us, and they were close in pronunciation. They said Abu Osama told us, on the authority of Barid, on the authority of Abu Burdah, his grandfather, on the authority of Abu Musa, on the authority of the Prophet, may Allah’s prayers and peace be upon him. It is Al-Yamamah or Hajar, so if it is the city of Yathrib, and I saw in this narration that I shook a sword and its chest was cut off, then it was what was afflicted among the believers on the day of Uhud, then I shook it another time, and it returned to the best of what it was. The march of the believers on the day of Uhud, and when the good is what Allah has brought of goodness after that, and the reward of honesty that Allah bestowed on us after the day of Badr

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ حَدَّثَنَا مُوسَى حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنْ الْمَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةَ فَتَأَوَّلْتُهَا أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ

Muhammad ibn Abi Bakr al-Muqaddami told us, Fudayl ibn Sulayman told us, Musa told us, Salim ibn Abdullah told me on the authority of Abdullah ibn Umar, may Allah be pleased with them both, in the narrations of the Prophet, may Allah bless him and grant him peace. To the majesty, which is Al-Jahfah

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ حَدَّثَنَا نَافِعٌ أَنَّ ابْنَ عُمَرَ قَالَ إِنَّ رِجَالًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُصُّونَهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ وَأَنَا غُلَامٌ حَدِيثُ السِّنِّ وَبَيْتِي الْمَسْجِدُ قَبْلَ أَنْ أَنْكِحَ فَقُلْتُ فِي نَفْسِي لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هَؤُلَاءِ فَلَمَّا اضْطَجَعْتُ ذَاتَ لَيْلَةٍ قُلْتُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْرًا فَأَرِنِي رُؤْيَا فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ جَاءَنِي مَلَكَانِ فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مِقْمَعَةٌ مِنْ حَدِيدٍ يُقْبِلَانِ بِي إِلَى جَهَنَّمَ وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهَنَّمَ ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقَالَ لَنْ تُرَاعَ نِعْمَ الرَّجُلُ أَنْتَ لَوْ كُنْتَ تُكْثِرُ الصَّلَاةَ فَانْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ لَهُ قُرُونٌ كَقَرْنِ الْبِئْرِ بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ وَأَرَى فِيهَا رِجَالًا مُعَلَّقِينَ بِالسَّلَاسِلِ رُءُوسُهُمْ أَسْفَلَهُمْ عَرَفْتُ فِيهَا رِجَالًا مِنْ قُرَيْشٍ فَانْصَرَفُوا بِي عَنْ ذَاتِ الْيَمِينِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُصَلِّي مِنْ اللَّيْلِ فَقَالَ نَافِعٌ فَلَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ

Ubaidullah bin Saeed told us Affan bin Muslim told us Sakhr bin Juwayriyah told us Nafeh told us that Ibn Omar said that some of the companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, used to see stories about the era of the Messenger of Allah, may Allah’s prayers and peace be upon him, and they would tell them to the Messenger of Allah, may Allah’s prayers and peace be upon him. The Messenger of Allah, may Allah’s prayers and peace be upon him, Allah willing, and I am a young boy of recent age, and my house is the mosque before I got married, so I said to myself, “If there was good in you, I would have seen what these people see.” Then when I lay down one night, I said, “O Allah, if you know good in me, show me a dream.” While I am like that, two angels came to me in my head. The hand of each one of them is an iron suppressor, they take me to Hell, and I am between them praying to Allah, O Allah, I seek refuge in You from Hell, then he showed me. An angel met me with an iron suppressor in his hand, and he said, “You will not consider the man’s grace if you pray a lot.” Folded like the fold of a well, it has horns, like the horn of a well, between every two horns, an angel in his hand holds an iron cradle, and I see in it men hanging with chains, their heads below them. Peace be upon him that Abdullah is a good man if he was j He prayed from the night, and Nafeh said, and after that he continued to pray a lot

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا فِي يَدِي قِطْعَةُ إِسْتَبْرَقٍ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعٍ مِنْ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخَاكِ رَجُلٌ صَالِحٌ أَوْ إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ahmad bin Manea told us, Ismail bin Ibrahim told us, on the authority of Ayyub, on the authority of Nafeh, on the authority of Ibn Omar, he said I saw in a dream as if I had a piece of brocade in my hand, and I did not point it to a place in Paradise but it flew me to it, so I told it to Hafsa, so Hafsa told it to the Prophet, may Allah bless him and grant him peace, and he said that your brother is a man Saleh or that Abdullah is a righteous man. Abu Issa said this is a good and true hadith

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ فَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ

Narrated to us Abdullah bin Maslama bin Qaanab, Hammad bin Salamah told us, on the authority of Thabit Al-Banani, on the authority of Anas bin Malik, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I saw one night while he was sleeping. In the afterlife and that our religion has been good

ع T من الرؤى الباطلة التي لا تحتاج إلى تعبير

T from false narratives that do not need expression

و حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحْرَجَ فَاشْتَدَدْتُ عَلَى أَثَرِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَعْرَابِيِّ لَا تُحَدِّثْ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ وَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدُ يَخْطُبُ فَقَالَ لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ

And Othman bin Abi Shaybah told us, Jarir told us, on the authority of Al-A’mash, on the authority of Abu Sufyan, on the authority of Jaber, he said, “A bedouin came to the Prophet, may Allah’s prayers and peace be upon him, and he said, O Messenger of Allah, I saw in a dream that my head was beaten and it rolled, so I became strong after it. The devil is with you in your dreams and he said: I heard the

Prophet, may Allah’s prayers and peace be upon him, after a sermon, and he said, “Do not tell anyone of you that Satan plays with him in his sleep.”

ع T جملة من رؤى النبي صلي الله تعالي عليه وآله وسلم

T A sentence from the narration of the Prophet, may Allah Almighty bless him and his family and grant them peace

ع T رؤياه إتيانه بمفاتح خزائن الأرض

T Narrated by bringing the keys to the treasuries of the earth

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ حَدَّثَنَا مُعْتَمِرٌ قَالَ سَمِعْتُ مَعْمَرًا عَنْ الزُّهْرِيِّ قَالَ قُلْتُ عَنْ سَعِيدٍ قَالَ نَعَمْ عَنْ أَبِي هُرَيْرَةَ ح وَأَنْبَأَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِأَحْمَدَ قَالَا حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَنْتَثِلُونَهَا أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ عَنْ خَالِدِ بْنِ نِزَارٍ قَالَ أَخْبَرَنِي الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Muhammad ibn Abd al-A'la informed us, he said Mu'tamar told us, he said I heard Ma'mar on the authority of al-Zuhri, he said I said on the authority of Saeed, he said yes, on the authority of Abu Hurairah, and we told us Ahmad ibn Amr ibn al-Sarah and al-Harith ibn Miskeen a reading from him and I listen and the pronunciation is for Ahmad. On the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: I was sent with comprehensive speech and I was victorious with terror, and while I was sleeping, I came with the keys to the treasuries of the earth, and they were placed in my hand. Mabrour, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said: I heard the Messenger of Allah, may Allah bless him and grant him peace, similarly.

ع T رؤياه التسوك

T narrated by Altsuk

و حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَخْبَرَنِي أَبِي حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ فَجَذَبَنِي رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنْ الْآخَرِ فَنَاوَلْتُ السِّوَاكَ الْأَصْغَرَ مِنْهُمَا فَقِيلَ لِي كَبِّرْ فَدَفَعْتُهُ إِلَى الْأَكْبَرِ

Nasr bin Ali Al-Jahdami told me, my father told us, Sakhr bin Juwayriyah told us, on the authority of Nafeh, that Abdullah bin Omar told him that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “He saw me in a dream wearing a toothpick with a toothpick.

ع T رؤياه عائشة قبل تزوجه بها

T Narrated by Aisha before his marriage to her

حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا أَبُو مُعَاوِيَةَ أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيتُكِ قَبْلَ أَنْ أَتَزَوَّجَكِ مَرَّتَيْنِ رَأَيْتُ الْمَلَكَ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ لَهُ اكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ثُمَّ أُرِيتُكِ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ اكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ

Muhammad told us, Abu Muawiyah told us, Hisham told us, on the authority of his father, on the authority of Aisha, she said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I showed you twice before I married you. Theft from silk, so I said reveal it, then reveal it, so it is you, so I said that this is from Allah that He will destroy it

ع T رؤياه دخول الجنة وقصر عمر وما فيه

Narrated by entering Paradise and the shortening of life and what is in it

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ قُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا قَالَ أَبُو هُرَيْرَةَ فَبَكَى عُمَرُ بْنُ الْخَطَّابِ ثُمَّ قَالَ أَعَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ

Saeed bin Afeer told us, Al-Laith told me, Aqil told me on the authority of Ibn Shihab, he said Saeed bin Al-Musayyib told me that Abu Huraira said, “While we were sitting with the Messenger of Allah, may Allah’s prayers and peace be upon him, he said, “While I was sleeping, you saw me in Paradise, so if a woman was performing ablution next to a palace, I said: Whose palace is this?” They said to Umar bin Al-Khattab, so I mentioned his jealousy, so I turned away. Abu Hurairah said: Then Umar bin Al-Khattab wept, then he said: May my father and my mother be upon you, O Messenger of Allah, I am jealous.

ع T رؤيا نبي الله عيسى، ثم الدجال

T Roya Prophet of Allah Jesus, then the Antichrist

و حَدَّثَنِي عَنْ مَالِك عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ اللِّمَمِ قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً مُتَّكِئًا عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالْكَعْبَةِ فَسَأَلْتُ مَنْ هَذَا قِيلَ هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ لِي هَذَا الْمَسِيحُ الدَّجَّالُ

And he related to me on the authority of Malik on the authority of Nafeh on the authority of Abdullah bin Omar that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: He showed me tonight at the Kaaba, and I saw a man of blood as the best of what you see of men’s blood. On the shoulders of two men circumambulating the Ka’bah, so I asked, “Who is this?” It was said, “This is the Messiah, the son of Mary.” Then, I see a man with curly hair, feline, one-eyed in the right eye, as if it were a floating grape.

ع T رؤياه الغزاة من أمته كالملوك على الأسرة

T Narrated by the invaders of his nation as kings on the family

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ ابْنِ حَبَّانَ هُوَ مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَرِيبًا مِنِّي ثُمَّ اسْتَيْقَظَ يَبْتَسِمُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ قَالَ نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ يَرْكَبُونَ ظَهْرَ هَذَا الْبَحْرِ كَالْمُلُوكِ عَلَى الْأَسِرَّةِ قَالَتْ فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ فَدَعَا لَهَا ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ مِثْلَهَا ثُمَّ قَالَتْ مِثْلَ قَوْلِهَا فَأَجَابَهَا مِثْلَ جَوَابِهِ الْأَوَّلِ قَالَتْ فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ أَنْتِ مِنْ الْأَوَّلِينَ قَالَ فَخَرَجَتْ مَعَ زَوْجِهَا عُبَادَةَ بْنِ الصَّامِتِ غَازِيَةً أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَلَمَّا انْصَرَفُوا مِنْ غَزَاتِهِمْ قَافِلِينَ فَنَزَلُوا الشَّامَ فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَ فَصَرَعَتْهَا فَمَاتَتْ

Muhammad bin Rumh told us, Al-Layth told us, on the authority of Yahya bin Said, on the authority of Ibn Hibban, who is Muhammad bin Yahya bin Hibban, on the authority of Anas bin Malik, on the authority of his aunt, Umm Haram bint Milhan, that she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, slept one day near me, then he woke up smiling, so I said, O Messenger of Allah, what makes you laugh? He said, “People from my nation were offered to me to ride the back of this sea like kings on the family.” She said, “Pray to Allah to make me one of them.” He said, so he supplicated for her, then he slept for the second, so he did the same, then she said the same as she said, and he answered her like his first answer. She said, “Then pray to Allah to make me one of them.” Ibn al-Samit was a raider, the first time the Muslims embarked on the sea with Muawiyah bin Abi Sufyan, so when they departed from their convoy raids, they went down to the Levant, so a beast approached her to ride, and she threw it down and she died

ع T أكبر وأعظم رؤيا رآها صلي الله تعالى عليه وآله وسلم

T is the biggest and greatest narration that Allah Almighty, may Allah’s prayers and peace be upon him, saw

بَاب حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ حَدَّثَنَا أَبُو رَجَاءٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ مَنْ رَأَى مِنْكُمْ اللَّيْلَةَ رُؤْيَا قَالَ فَإِنْ رَأَى أَحَدٌ قَصَّهَا فَيَقُولُ مَا شَاءَ اللَّهُ فَسَأَلَنَا يَوْمًا فَقَالَ هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا قُلْنَا لَا قَالَ لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي فَأَخْرَجَانِي إِلَى الْأَرْضِ الْمُقَدَّسَةِ فَإِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ قَائِمٌ بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى إِنَّهُ يُدْخِلُ ذَلِكَ الْكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرِ مِثْلَ ذَلِكَ وَيَلْتَئِمُ شِدْقُهُ هَذَا فَيَعُودُ فَيَصْنَعُ مِثْلَهُ قُلْتُ مَا هَذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ أَوْ صَخْرَةٍ فَيَشْدَخُ بِهِ رَأْسَهُ فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ فَلَا يَرْجِعُ إِلَى هَذَا حَتَّى يَلْتَئِمَ رَأْسُهُ وَعَادَ رَأْسُهُ كَمَا هُوَ فَعَادَ إِلَيْهِ فَضَرَبَهُ قُلْتُ مَنْ هَذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ يَتَوَقَّدُ تَحْتَهُ نَارًا فَإِذَا اقْتَرَبَ ارْتَفَعُوا حَتَّى كَادَ أَنْ يَخْرُجُوا فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ فَقُلْتُ مَنْ هَذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ عَلَى وَسَطِ النَّهَرِ قَالَ يَزِيدُ وَوَهْبُ بْنُ جَرِيرٍ عَنْ جَرِيرِ بْنِ حَازِمٍ وَعَلَى شَطِّ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ فَيَرْجِعُ كَمَا كَانَ فَقُلْتُ مَا هَذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ فِيهَا شَجَرَةٌ عَظِيمَةٌ وَفِي أَصْلِهَا شَيْخٌ وَصِبْيَانٌ وَإِذَا رَجُلٌ قَرِيبٌ مِنْ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا فَصَعِدَا بِي فِي الشَّجَرَةِ وَأَدْخَلَانِي دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ ثُمَّ أَخْرَجَانِي مِنْهَا فَصَعِدَا بِي الشَّجَرَةَ فَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ فِيهَا شُيُوخٌ وَشَبَابٌ قُلْتُ طَوَّفْتُمَانِي اللَّيْلَةَ فَأَخْبِرَانِي عَمَّا رَأَيْتُ قَالَا نَعَمْ أَمَّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بِالْكَذْبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَنَامَ عَنْهُ بِاللَّيْلِ وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمْ الزُّنَاةُ وَالَّذِي رَأَيْتَهُ فِي النَّهَرِ آكِلُوا الرِّبَا وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَام وَالصِّبْيَانُ حَوْلَهُ فَأَوْلَادُ النَّاسِ وَالَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ وَالدَّارُ الْأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ وَأَنَا جِبْرِيلُ وَهَذَا مِيكَائِيلُ فَارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا فَوْقِي مِثْلُ السَّحَابِ قَالَا ذَاكَ مَنْزِلُكَ قُلْتُ دَعَانِي أَدْخُلْ مَنْزِلِي قَالَا إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ فَلَوْ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ

Chapter: Musa bin Ismail told us, Jarir bin Hazem told us, Abu Raja told us on the authority of Samura bin Jundub, he said: When the Prophet, may Allah’s prayers and peace be upon him, prayed, he turned his face towards us and said: Who among you has seen a narrator tonight? One of you is a narrator, we said, no, he said, but I saw tonight two men who came to me and took my hand and took me out to the Holy Land, and behold, a man was sitting and a man was standing with an iron hook in his hand. Like him I said what is this they said go So we went until we came to a man lying on his back and a man standing on his head with a hammer or a rock and he smashed his head with it so if he hits him the stone rocks him so he goes to him to take him and he does not return to this one until he orphaned his head and returned his head as it is so he returned to him and hit him I said who is this they said go So we proceeded to a hole like an oven, narrow at the top and wide at the bottom, with a fire lit under it.

When it approached, they rose until they almost came out. When it subsided, they returned to it, and there were naked men and women in it. On the authority of Jarir bin Hazem W On the bank of the river, a man had stones in his hands, so the man who was in the river approached, and when he wanted to go out, the man threw a stone in his mouth and returned him to where he was, so he made every time he came to go out, he threw a stone in his mouth, and he came back as it was, so I said what is this? Its root is an old man and two boys, and if a man is close to the tree in his hands a fire is lighting it, so they ascend me in the tree and enter me into a house that I have never seen better than it in it, old men and youths, women and boys, then they took me out of it, so they climbed the tree with me, so they entered me in a house that is better and better in it are old men and youths. Yes, as for the one whom you saw slitting his mouth, he is a liar who tells a lie, so it is carried away from him until it reaches the horizons, and he is dealt with until the Day of Resurrection. Usury and the sheikh at the root of the tree is Abraham, peace be upon him, and the boys around him are the children of the people, and the one who kindles the fire is the owner of the keeper of the fire, and the first house that I entered is the house of the common believers, and as for this house, it is the house of martyrs. Like the clouds. They said that is your house. I said he invited me to enter my house. They said that you have a life left that you have not completed.

ع T خاتمة تتعلق بالتعبير والرؤيا

T Conclusion related to expression and narration

ع T النكاح وتوابعه

T Marriage and its accessories

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ بِمِنًى فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ لِي إِلَيْكَ حَاجَةً فَخَلَوَا فَقَالَ عُثْمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ نُزَوِّجَكَ بِكْرًا تُذَكِّرُكَ مَا كُنْتَ تَعْهَدُ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَيَّ فَقَالَ يَا عَلْقَمَةُ فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ أَمَا لَئِنْ قُلْتَ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

Omar bin Hafs told us, my father told us, Al-A’mash told us, he said, Ibrahim told me on the authority of Alqama, he said, “I was with Abdullah, and Uthman met him in Mina, and he said, “O Abu Abd Al-Rahman, I have a need for you.” By Allah, he has no need for this, he pointed to me and said, “Oh Alqama.” So I ended up with him, and he said, “As for Lynn, I said that.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Hamid bin Abi Hamid al-Taweel told us that he heard Anas bin Malik, may Allah be pleased with him, say three groups came to the houses of the wives of the Prophet, may Allah’s prayers and peace be upon him, asking about the worship of the Prophet, may Allah’s prayers and peace be upon him. From the Prophet, may Allah’s prayers and peace be upon him, his past and future sins were forgiven. One of them said, “As for me, I will pray all night forever.” Another said, “I will fast all the time and never break the fast.” Another said, “I will abstain from women and never marry.” Then the Messenger of Allah, may Allah’s prayers and peace be upon him, came to them and said, “You are the ones who said.” Such and such, but by Allah, I am the most Allah-fearing and Allah-fearing of you, but I fast and break my fast, pray and sleep, and marry women, so whoever turns away from my Sunnah is not of me

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ أَخْبَرَنَا ابْنُ شِهَابٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ وَلَوْ أَذِنَ لَهُ لَاخْتَصَيْنَا حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ لَقَدْ رَدَّ ذَلِكَ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ وَلَوْ أَجَازَ لَهُ التَّبَتُّلَ لَاخْتَصَيْنَا

Ahmad bin Yunus told us, Ibrahim bin Saad told us, Ibn Shihab heard Saeed bin Al Musayyib say, I heard Saad bin Abi Waqqas say, the Messenger of Allah, may Allah’s prayers and peace be upon him, responded to Uthman bin Maz’un’s celibacy, and if he had given him permission, he would have singled us out. He heard Saad bin Abi Waqqas saying that, meaning the Prophet, may Allah’s prayers and peace be upon him, responded to Uthman bin Maz’un, and if he had permitted him to be celibate, he would have singled us out.

ـ أثر حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ وَزَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ قَالُوا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَ

- We were told by Abu Hisham Al-Rifa'i, Zaid bin Akhzam Al-Taye and Ishaq bin Ibrahim Al-Basri, they said: Moaz bin Hisham told us on the authority of his father, on the authority of Qatadah, on the authority of Al-Hassan, on the authority of Samurah, that the Prophet, may Allah bless him and grant him peace

أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَابٌّ قَدْ خَشِيتُ عَلَى نَفْسِيَ الْعَنَتَ وَلَا أَجِدُ طَوْلًا أَتَزَوَّجُ النِّسَاءَ أَفَأَخْتَصِي فَأَعْرَضَ عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَالَ ثَلَاثًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ فَاخْتَصِ عَلَى ذَلِكَ أَوْ دَعْ قَالَ أَبُو عَبْد الرَّحْمَنِ الْأَوْزَاعِيُّ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ الزُّهْرِيِّ وَهَذَا حَدِيثٌ صَحِيحٌ قَدْ رَوَاهُ يُونُسُ عَنْ الزُّهْرِيِّ

Yahya bin Musa told us, he said Anas bin Ayadh told us, he said Al-Awza'i told us on the authority of Ibn Shihab on the authority of Abi Salamah that Abu Hurayrah said I said, O Messenger of Allah, I am a young man and I fear hardship for myself and I do not find longevity to marry women, should I be singled out? So the Prophet, may Allah's prayers and peace be upon him, turned away from him until he said three The Prophet, may Allah's prayers and peace be upon him, said, "O Abu Huraira, the pen has dried up with what you are worthy of, so choose it alone or let it go." Abu Abd al-Rahman al-Awza'i said: He did not hear this hadith from al-Zuhri, and this is an authentic hadith that Yunus narrated on the authority of al-Zuhri.

ع T التحذير من فتنة النساء وإن فتنتهن أضر شيء على الرجال

T Warning against the temptation of women and that their temptation is harmful to men

حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ

Imran bin Musa al-Laithi told us, Hammad bin Zaid told us, Ali bin Zaid bin Jadaan told us, on the authority of Abu Nadhra, on the authority of Abu Saeed that the Messenger of Allah, may Allah's prayers and peace be upon him, stood up to deliver a sermon, and what he said was that the world is green and sweet, and that Allah has delegated you in it, so he looks at how you work.

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنْ النِّسَاءِ

Adam told us, Shu'bah told us, on the authority of Sulayman al-Taymi, he said: I heard Abu Uthman al-Nahdi on the authority of Osama bin Zaid, may Allah be pleased with them both, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: I have not left after me a fitnah more harmful to men than women

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الِاسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ جَزْلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ قَالَ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ قَالَ أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا نُقْصَانُ الْعَقْلِ وَتَمْكُثُ اللَّيَالِي مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ فَهَذَا نُقْصَانُ الدِّينِ و حَدَّثَنِيهِ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرَ عَنْ ابْنِ الْهَادِ بِهَذَا الْإِسْنَادِ مِثْلَهُ و حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَقَ قَالَا حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح و حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muhammad ibn Rumah ibn al-Muhajir al-Misri told us, al-Layth told us on the authority of Ibn al-Had on the authority of Abdullah ibn Dinar on the authority of Abdullah ibn Umar on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said: O group of women, give alms and ask forgiveness a lot, for I saw you most of the people of Hell. Allah is the majority of the people of Hell. He said, "You curse a lot, and you are ungrateful to your family, and what I have seen of those who are deficient in reason and religion is most of those among you who have intellect." She said, "Oh Messenger of Allah, what is the deficiency of reason and religion?" He said, "As for the deficiency of reason, the testimony of two women is equal to the testimony of a man, and this is the deficiency of reason. Abu al-Taher told me, Ibn Wahb told us, on the authority of Bakr bin Mudar, on the authority of Ibn al-Had, with this chain of narrators like it, and al-Hasan bin Ali al-Halwani and Abu Bakr bin Ishaq told me, they said, Ibn Abi Maryam told us, Muhammad bin Ja'far told us, he said, Zaid bin Aslam told me on the authority of Iyad bin Abdullah, on the authority of Abi Saeed al-Khudri, on the authority of The Prophet, may Allah's prayers and peace be upon him, narrated to us Yahya bin Ayyub, Qutaybah and Ibn Hajar, they said: Ishmael, who is Ibn Ja'far, narrated to us, on the authority of Amr bin Abi Amr, on the authority of al-Maqbari, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him, with the same meaning as the hadith of Ibn Umar on the authority of the Prophet, may Allah bless him and grant him peace

ع T من رأى امرأة فأعجبته فليأت أهله

T Whoever sees a woman and she likes him, let him go to his family

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيئَةً لَهَا فَقَضَى حَاجَتَهُ ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَذَكَرَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيئَةً وَلَمْ يَذْكُرْ تُدْبِرُ فِي صُورَةِ شَيْطَانٍ

Amr bin Ali told us Abd al-Ala told us Hisham bin Abi Abdullah told us on the authority of Abu al-Zubayr on the authority of Jaber that the Messenger of Allah, may Allah’s prayers and peace be upon him, saw a woman, so he went to his wife Zainab while she was semen for her. Satan, if one of you sees a woman, let him go to his family, for that will repel what is in his soul. Zuhair bin Harb told us. Abd al-Samad bin Abd al-Warith told us. Harb bin Abi al-Aaliyah told us. His wife, Zainab, was licking semen, and he did not mention contemplation in the form of a demon

ع T اختيار المرأة ذات الدين

T choose women with religion

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

Zuhair bin Harb, Muhammad bin Al-Muthanna and Ubaid Allah bin Saeed told us, they said Yahya bin Saeed told us on the authority of Ubaid Allah Saeed bin Abi Saeed told me on the authority of his father on the authority of Abu Hurairah on the authority of the Prophet, may Allah’s prayers and peace be upon him.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا حَيْوَةُ أَخْبَرَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

Muhammad bin Abdullah bin Numayr al-Hammadani told us Abdullah bin Yazid told us Haywa told us Sharhabeel bin Shrek told me that he heard Aba Abd al-Rahman al-Hubbali narrate on the authority of Abdullah bin Amr that the Messenger of Allah, may Allah’s prayers and peace be upon him, said the world is a pleasure and the best thing in this world is a righteous woman

ع T اختيار الزوجة الودود الولود

T choose a wife who is friendly and fertile

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُسْتَلِمُ بْنُ سَعِيدٍ ابْنَ أُخْتِ مَنْصُورِ بْنِ زَاذَانَ عَنْ مَنْصُورٍ يَعْنِي ابْنَ زَاذَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ

Ahmed bin Ibrahim told us, Yazid bin Harun told us, Mustallam bin Said, the son of Mansour bin Zazan’s sister, told us, on the authority of Mansur, meaning Ibn Zazan, on the authority of Muawiya bin Qurrah, on the authority of Ma’qil bin Yasar, he said a man came to the Prophet, may Allah’s prayers and peace be upon him, and he said: I have found a woman of lineage and beauty, and she does not give birth, so I marry her He said: No. Then he came to him for the second time, but he forbade him, then he came to him for the third time, and he said: Marry the one who is loving and fertile, for I am multiplied by you among the nations.

ع T أنواع أنكحة الجاهلية

Types of pre-Islamic marriage

قَالَ يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ ح و حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنْبَسَةُ حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أَوْ ابْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا وَنِكَاحٌ آخَرُ كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا أَرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ وَيَعْتَزِلُهَا زَوْجُهَا وَلَا يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الِاسْتِبْضَاعِ وَنِكَاحٌ آخَرُ يَجْتَمِعُ الرَّهْطُ مَا دُونَ الْعَشَرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ عَلَيْهَا لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا تَقُولُ لَهُمْ قَدْ عَرَفْتُمْ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلَانُ تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا لَا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ وَنِكَاحُ الرَّابِعِ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهُنَّ الْبَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا فَمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمْ الْقَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَ بِهِ وَدُعِيَ ابْنَهُ لَا يَمْتَنِعُ مِنْ ذَلِكَ فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ الْيَوْمَ

Yahya bin Suleiman said, Ibn Wahb told us, on the authority of Yunus H, and Ahmad bin Salih told us, Anbasa told us, Yunus told us, on the authority of Ibn Shihab, he said, Urwah bin Al-Zubayr told me that Aisha, the wife of the Prophet, may Allah’s prayers and peace be upon him, told him that marriage in the pre-Islamic era was in four ways, so the marriage of which people are engaged today A man to a man is his ward or his daughter, and he gives her dowry, then he marries her, and another marriage.

The man used to say to his wife, “If she becomes pure from her menstruation, send to so-and-so, and he will give you a ward, and her husband will separate from her and not touch her at all until it becomes clear that she is pregnant from that man from whom she is being harassed. Then if it becomes clear that she is pregnant, her husband will afflict her if he loves, and he only does that out of desire.” Child infertility, and this marriage was the marriage of procreation, and another marriage where the group of less than ten people gather, and they enter upon the woman, all of them infect her, so if she becomes pregnant and gives birth, and nights pass by after she gives birth, she sends to them, and a man from them cannot refrain until they meet, then she says to them, “You have known what was of your command, and she gave birth.” He is your son, O so-and-so. You name the one she loves by his name, and her son joins him, and the man cannot refuse him. And the fourth marriage, many people gather, and they enter upon the woman, and she does not refuse from the one who came to her. He was fat and gave birth to her pregnancy, they gathered for her and called for them to live, then they attached her son to whomever they see, so he was bound to him and called his son not to refuse that, so when Muhammad, may Allah’s prayers and peace be upon him, was sent with the truth, he demolished all the pre-Islamic marriage except the marriage of people today

ع T طلب الكفاءة فى الدين

T request competence in religion

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنْبَسَةُ حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمِّ سَلَمَةَ أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ كَانَ تَبَنَّى سَالِمًا وَأَنْكَحَهُ ابْنَةَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلًى لِامْرَأَةٍ مِنْ الْأَنْصَارِ كَمَا تَبَنَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا وَكَانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوُرِّثَ مِيرَاثَهُ حَتَّى أَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى فِي ذَلِكَادْعُوهُمْ لِآبَائِهِمْ إِلَى قَوْلِهِ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ } فَرُدُّوا إِلَى آبَائِهِمْ فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخًا فِي الدِّينِ فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرٍو الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ وَهِيَ امْرَأَةُ أَبِي حُذَيْفَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا وَكَانَ يَأْوِي مَعِي وَمَعَ أَبِي حُذَيْفَةَ فِي بَيْتٍ وَاحِدٍ وَيَرَانِي فُضْلًا وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ مَا قَدْ عَلِمْتَ فَكَيْفَ تَرَى فِيهِ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضِعِيهِ فَأَرْضَعَتْهُ خَمْسَ رَضَعَاتٍ فَكَانَ بِمَنْزِلَةِ وَلَدِهَا مِنْ الرَّضَاعَةِ فَبِذَلِكَ كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَأْمُرُ بَنَاتِ أَخَوَاتِهَا وَبَنَاتِ إِخْوَتِهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا وَإِنْ كَانَ كَبِيرًا خَمْسَ رَضَعَاتٍ ثُمَّ يَدْخُلُ عَلَيْهَا وَأَبَتْ أُمُّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُدْخِلْنَ عَلَيْهِنَّ بِتِلْكَ الرَّضَاعَةِ أَحَدًا مِنْ النَّاسِ حَتَّى يَرْضَعَ فِي الْمَهْدِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نَدْرِي لَعَلَّهَا كَانَتْ رُخْصَةً مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَالِمٍ دُونَ النَّاسِ

Ahmad ibn Salih told us Anbasa told me Yunus told me on the authority of Ibn Shihab that Urwah ibn al-Zubayr told me on the authority of Aisha, the wife of the Prophet, may Allah bless him and grant him peace, and the mother of Salama, that Abu Hudhayfah ibn Utbah ibn Rabi`ah ibn Abd Shams had adopted Salim and married him to his nephew Hind bint al-Walid ibn Utbah ibn Rabi`ah, who was a mawla To a woman from the Ansar, just as the Messenger of Allah, may Allah’s prayers and peace be upon him, adopted Zayd. Then Sahla bint Suhayl bin Amr al-Qurashi, then al-Amiri, who is the wife of Abu Hudhayfah, came and said, “O Messenger of Allah, we used to see a healthy son and he used to live with me and Abu Hudhayfah in one house and he saw me as excellent. May Allah bless him and grant him peace, breastfed him, so she breastfed him five times, so he was like her son through breastfeeding. With that, Aisha, may Allah be pleased with her, used to order her nieces and nieces to breastfeed whoever Aisha wanted to see her and enter upon her, even if he was an adult, five feedings, then enter upon her. to enter They have to breastfeed someone from the people until he is breastfed in the cradle, and they said to Aisha, by Allah, we do not know.

ع T الحض على نكاح الأبكار

T Encouragement to marry virgins

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجْتَ يَا جَابِرُ فَقُلْتُ نَعَمْ فَقَالَ بِكْرًا أَمْ ثَيِّبًا قُلْتُ بَلْ ثَيِّبًا قَالَ فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ قَالَ فَقُلْتُ لَهُ إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ فَقَالَ بَارَكَ اللَّهُ لَكَ أَوْ قَالَ خَيْرًا

Musaddad told us, Hammad bin Zaid told us, on the authority of Amr, on the authority of Jabir bin Abdullah, may Allah be pleased with them, he said: My father perished and left behind seven daughters or nine daughters, so I married a previously unmarried woman. A maid you manipulate and manipulate and make you laugh and make you laugh. He said: So I told him that Abdullah perished and left daughters, and that I hated to come to them like them, so I married a woman who takes care of them and fixes them.

ع T مشروعية النظر إلى الخطيبة قبل خطبتها

The legality of looking at the fiancee before her engagement

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ حَدَّثَنِي عَاصِمُ بْنُ سُلَيْمَانَ هُوَ الْأَحْوَلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ خَطَبَ امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا وَفِي الْبَاب عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ وَجَابِرٍ وَأَبِي حُمَيْدٍ

وَأَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا لَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا مَا لَمْ يَرَ مِنْهَا مُحَرَّمًا وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَمَعْنَى قَوْلِهِ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا قَالَ أَحْرَى أَنْ تَدُومَ الْمَوَدَّةُ بَيْنَكُمَا

Ahmad bin Manea told us, Ibn Abi Zaida told us, he said, Asim bin Suleiman, who is al-Ahwal, narrated to me, on the authority of Bakr bin Abdullah Al-Muzani, on the authority of Al-Mughirah bin Shu'bah, that he proposed marriage to a woman, and the Prophet, may Allah's prayers and peace be upon him, said, "Look at her, for it is more likely that there is love between you two." At the door, on the authority of Muhammad bin Maslama, Jabir, and Abu Hamid And Anas and Abu Hurairah said Abu Issa, this is a good hadith, and some of the people of knowledge went to this hadith and said there is nothing wrong with looking at it as long as it is not seen as forbidden, and this is the saying of Ahmad and Isaac, and the meaning of his saying is that it is more appropriate for the love between you to last.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَقَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ عَنْ وَاقِدِ بْنِ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ سَعْدِ بْنِ مُعَاذٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ قَالَ فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَخَبَّأُ لَهَا حَتَّى رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا وَتَزَوُّجِهَا فَتَزَوَّجْتُهَا

Musaddad told us, Abd al-Wahid ibn Ziyad told us, Muhammad ibn Ishaq told us, on the authority of Dawud ibn Husayn, on the authority of Waqid ibn Abd al-Rahman, meaning Ibn Saad ibn Muadh, on the authority of Jabir ibn Abdullah, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: If one of you proposes to a woman, if he is able to look at what invites him to Marriage to her, let him do it." He said, "So I got engaged to a girl, and I used to hide her until I saw what prompted me to marry her and marry her, so I married her."

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنْ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَظَرْتَ إِلَيْهَا قَالَ لَا قَالَ فَاذْهَبْ فَانْظُرْ إِلَيْهَا فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا

Ibn Abi Omar told us, Sufyan told us, on the authority of Yazid bin Kaisan, on the authority of Abu Hazim, on the authority of Abu Huraira. The eyes of the Ansar shia

ع T من لا تباح خطبتها

T from her engagement is not permitted

أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ سَمِعْتُ نَافِعًا يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ الرَّجُلِ حَتَّى يَتْرُكَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ

Ibrahim ibn al-Hassan told me, he said al-Hajjaj ibn Muhammad told us, he said Ibn Jurayj said I heard Nafi' narrate that Abdullah ibn Umar used to say that the Messenger of Allah, may Allah's prayers and peace be upon him, forbade selling some of you for the sale of another, and does not propose to a man to propose to a man until he leaves the suitor before him or the suitor gives him permission

ع T جواز عرض الرجل بنته على الرجل الصالح

It is permissible for a man to offer his daughter to a righteous man

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَهِدَ بَدْرًا تُوُفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ قَالَ سَأَنْظُرُ فِي أَمْرِي فَلَبِثْتُ لَيَالِيَ فَقَالَ قَدْ بَدَا لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَحْتُهَا إِيَّاهُ فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ تَرَكَهَا لَقَبِلْتُهَا

Abu al-Yaman told us, Shuaib told us on the authority of al-Zuhri, he said Salim bin Abdullah told me that he heard Abdullah bin Umar, may Allah be pleased with them both, narrate that Umar bin al-Khattab, when Hafsa bint Umar was orphaned by Khunays bin Hudhafa al-Sahmi, who was one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, was present at Badr, died In Madinah, Umar said, "So I met Uthman bin Affan, so I proposed to him Hafsa, and I said, "If I wish, I will marry you to Hafsa, the daughter of Umar." He said, "I will look into my affairs." So I waited for a few nights. So I was more presentable to him than me to Othman, so I stayed for nights, then the Messenger of Allah, may Allah's prayers and peace be upon him, got engaged to her, and I married her to him. Allah, may Allah's prayers and peace be upon him, had mentioned it, so I would not have divulged the secret of the Messenger of Allah, may Allah's prayers and peace be upon him, and if he had left it, I would have kissed it.

ع T جواز عرض المرأة نفسها على الرجل الصالح

The permissibility of a woman presenting herself to a righteous man

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ بْنِ مِهْرَانَ قَالَ سَمِعْتُ ثَابِتًا الْبُنَانِيَّ قَالَ كُنْتُ عِنْدَ أَنَسٍ وَعِنْدَهُ ابْنَةٌ لَهُ قَالَ أَنَسٌ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْرِضُ عَلَيْهِ نَفْسَهَا قَالَتْ يَا رَسُولَ اللَّهِ أَلَكَ بِي حَاجَةٌ فَقَالَتْ بِنْتُ أَنَسٍ مَا أَقَلَّ حَيَاءَهَا وَا سَوْأَتَاهْ وَا سَوْأَتَاهْ قَالَ هِيَ خَيْرٌ مِنْكِ رَغِبَتْ فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا

Ali bin Abdullah told us, the late bin Abdul Aziz bin Mahran told us, he said I heard Thabit Al-Banani, he said: I was with Anas and he had a daughter of his. Wa Swatah wa Swatah He said she is better than you She desired the Prophet, may Allah bless him and grant him peace, so she offered herself to him

ع T المحرمات من النساء

T taboo women

عن ابنِ عباسٍ قال: حرُم من النسبِ سبعٌ، ومن الصِّهرِ سبعٌ، ثم قرأ:

On the authority of Ibn Abbas, he said: Seven were forbidden from lineage, and seven from marriage. Then he read:

حُرِّمَتۡ عَلَيۡكُمۡ أُمَّهَٰتُكُمۡ وَبَنَاتُكُمۡ وَأَخَوَٰتُكُمۡ وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ وَبَنَاتُ ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلۡتُم بِهِنَّ فَإِن لَّمۡ تَكُونُواْ دَخَلۡتُم بِهِنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ وَأَن تَجۡمَعُواْ بَيۡنَ ٱلۡأُخۡتَيۡنِ إِلَّا مَا قَدۡ سَلَفَۗ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا

Prohibited to you are your mother, your daughters, your brothers, your paternal aunts, your paternal aunts, your brother's daughters, your sister's daughters, your mother who breast-fed you, your foster-brothers, your female-mother and step-daughter who are under your custody from among the women whom you have entered into. Allah is Forgiving, Merciful

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ جَاءَ عَمِّي مِنْ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ قَالَتْ عَائِشَةُ وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الْحِجَابُ قَالَتْ عَائِشَةُ يَحْرُمُ مِنْ الرَّضَاعَةِ مَا يَحْرُمُ مِنْ الْوِلَادَةِ

Abdullah bin Yusuf told us, Malik told us on the authority of Hisham bin Urwa on the authority of his father on the authority of Aisha, may Allah be pleased with her, that she said that my uncle came through breastfeeding and asked permission for Ali, but I refused to give him permission until I asked the Messenger of Allah, may Allah’s prayers and peace be upon him. Your uncle, so give me permission to him, she said, so I said, O Messenger of Allah, the woman breastfed me and the man did not breastfeed me

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ قَالَ فَأَفْعَلُ مَاذَا قُلْتُ تَنْكِحُ قَالَ أَتُحِبِّينَ قُلْتُ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي قَالَ إِنَّهَا لَا تَحِلُّ لِي قُلْتُ بَلَغَنِي أَنَّكَ تَخْطُبُ قَالَ ابْنَةَ أُمِّ سَلَمَةَ قُلْتُ نَعَمْ قَالَ لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ وَقَالَ اللَّيْثُ حَدَّثَنَا هِشَامٌ دُرَّةُ بِنْتُ أَبِي سَلَمَةَ

Al-Humaidi told us, Sufyan told us, Hisham told us, on the authority of his father, on the authority of Zainab, on the authority of Umm Habiba, she said: I said, O Messenger of Allah, do you have a daughter in Abu Sufyan? Umm Salama's daughter, I said yes. He said, "If she were not my step-daughter, she would not have been lawful for me."

حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي وَهْبٍ الْجَيْشَانِيِّ عَنْ الضَّحَّاكِ بْنِ فَيْرُوزَ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ قَالَ طَلِّقْ أَيَّتَهُمَا شِئْتَ

Yahya bin Maeen told us, Wahb bin Jarir told us, on the authority of his father, he said: I heard Yahya bin Ayyub narrate on the authority of Yazid bin Abi Habib, on the authority of Abi Wahb al-Jishani, on the authority of Ad-Dahhak bin Fayrouz, on the authority of his father, he said I said, O Messenger of Allah, I have converted to Islam and I have two sisters.

حَدَّثَنَا إِسْمَعِيلُ بْنُ مُوسَى حَدَّثَنَا هُشَيْمٌ ح و حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ جَمِيعًا عَنْ أَشْعَثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ مَرَّ بِي خَالِي سَمَّاهُ هُشَيْمٌ فِي حَدِيثِهِ الْحَارِثَ بْنَ عَمْرٍو وَقَدْ عَقَدَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِوَاءً فَقُلْتُ لَهُ أَيْنَ تُرِيدُ فَقَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ

Ismael bin Musa told us, Hashim H told us, Sahl bin Abi Sahl told us, Hafs bin Ghiyath told us all, on the authority of Ash’ath, on the authority of Uday bin Thabit, on the authority of Al-Bara bin Azib, he said: My uncle passed by me, and his name was Hashim in his hadith, Al-Harith bin Amr, and the Prophet, may Allah’s prayers and peace be upon him, held a banner for him, so I said to him Where do you want? He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent me to a man who married his father’s wife after him, so he commanded me to strike his head.

- و حَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي سَعِيدٍ قَالَ أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسَ لَهُنَّ أَزْوَاجٌ فَتَخَوَّفُوا فَأُنْزِلَتْ هَذِهِ

Yahya bin Habib al-Harith told me, Khalid bin al-Harith told us, Shu’bah told us, on the authority of Qatada, on the authority of Abi Al-Khalil, on the authority of Abi Saeed.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ حَدَّثَنَا عَامِرٌ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ الْعَمَّةُ عَلَى ابْنَةِ أَخِيهَا أَوْ الْمَرْأَةُ عَلَى خَالَتِهَا أَوْ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا وَلَا تُنْكَحُ الصُّغْرَى عَلَى الْكُبْرَى وَلَا الْكُبْرَى عَلَى الصُّغْرَى قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا أَنَّهُ لَا يَحِلُّ لِلرَّجُلِ أَنْ يَجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فَإِنْ نَكَحَ امْرَأَةً عَلَى عَمَّتِهَا أَوْ خَالَتِهَا أَوْ الْعَمَّةَ عَلَى بِنْتِ أَخِيهَا فَنِكَاحُ الْأُخْرَى مِنْهُمَا مَفْسُوخٌ وَبِهِ يَقُولُ عَامَّةُ أَهْلِ الْعِلْمِ قَالَ أَبُو عِيسَى أَدْرَكَ الشَّعْبِيُّ أَبَا هُرَيْرَةَ وَرَوَى عَنْهُ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ صَحِيحٌ قَالَ أَبُو عِيسَى وَرَوَى الشَّعْبِيُّ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ

Al-Hassan bin Ali Al-Khalal told us, Yazid bin Harun told us, Dawood bin Abi Hind informed us, Aamer told us on the authority of Abu Hurairah that the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade a woman to marry her aunt, or the aunt to her brother’s daughter, or the woman to her maternal aunt, or the maternal aunt to the daughter of her sister, and the younger one should not be married to The eldest or the eldest over the younger Abu Issa said the hadith of Ibn Abbas and Abu Hurairah is a good and saheeh hadith. This is acted upon by most of the people of knowledge. We do not know of any difference between them that it is not permissible for a man to combine a woman with her paternal aunt or maternal aunt. So the marriage of the other of them is annulled, and with it the majority of scholars say.

ع T ما يحل من النساء

What is lawful for women

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ فَأَسْلَمْنَ مَعَهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَخَيَّرَ أَرْبَعًا مِنْهُنَّ قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ و سَمِعْت مُحَمَّدَ بْنَ إِسْمَعِيلَ يَقُولُ هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَالصَّحِيحُ مَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَغَيْرُهُ عَنْ الزُّهْرِيِّ قَالَ حُدِّثْتُ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الثَّقَفِيِّ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ أَسْلَمَ وَعِنْدَهُ عَشْرُ نِسْوَةٍ قَالَ مُحَمَّدٌ وَإِنَّمَا حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ ثَقِيفٍ طَلَّقَ نِسَاءَهُ فَقَالَ لَهُ عُمَرُ لَتُرَاجِعَنَّ نِسَاءَكَ أَوْ لَأَرْجُمَنَّ قَبْرَكَ كَمَا رُجِمَ قَبْرُ أَبِي رِغَالٍ قَالَ أَبُو عِيسَى وَالْعَمَلُ عَلَى حَدِيثِ غَيْلَانَ بْنِ سَلَمَةَ عِنْدَ أَصْحَابِنَا مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ

Hanad told us, Abdah told us, on the authority of Saeed bin Abi Orouba, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Salem bin Abdullah, on the authority of Ibn Omar, that Ghaylan bin Salama Al-Thaqafi embraced Islam, and he had ten wives in the pre-Islamic period, so they became Muslim with him, so the Prophet, may Allah’s prayers and peace be upon him, ordered him to choose four of them. On the authority of Al-Zuhri, on the authority of Salem, on the authority of his father, he said: I heard Muhammad bin Ismael say, “This hadith is not preserved, and the correct one is what Shuaib bin Abi Hamzah and others narrated on the authority of Al-Zuhri. His father, a man from Thaqif divorced his wives, and Umar said to him, “Let you take your wives back, or I will stone your grave as they stoned the grave of Abu Raghal.” Abu Issa said, “Working on the hadith of Ghaylan bin Salamah is among our companions, including Al-Shafi’i, Ahmad, and Ishaq.”

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا هُشَيْمٌ ح و حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ أَخْبَرَنَا هُشَيْمٌ عَنْ ابْنِ أَبِي لَيْلَى عَنْ حُمَيْضَةَ بْنِ الشَّمَرْدَلِ عَنْ الْحَارِثِ بْنِ قَيْسٍ قَالَ مُسَدَّدٌ ابْنِ عُمَيْرَةَ وَقَالَ وَهْبٌ الْأَسَدِيِّ قَالَ أَسْلَمْتُ وَعِنْدِي ثَمَانُ نِسْوَةٍ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْ مِنْهُنَّ أَرْبَعًا قَالَ أَبُو دَاوُد و حَدَّثَنَا بِهِ أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هُشَيْمٌ بِهَذَا الْحَدِيثِ فَقَالَ قَيْسُ بْنُ الْحَارِثِ مَكَانَ الْحَارِثِ بْنِ قَيْسٍ قَالَ أَحْمَدُ بْنُ إِبْرَاهِيمَ هَذَا هُوَ الصَّوَابُ يَعْنِي قَيْسَ بْنَ الْحَارِثِ حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ قَاضِي الْكُوفَةِ عَنْ عِيسَى بْنِ الْمُخْتَارِ عَنْ ابْنِ أَبِي لَيْلَى عَنْ حُمَيْضَةَ بْنِ الشَّمَرْدَلِ عَنْ قَيْسِ بْنِ الْحَارِثِ بِمَعْنَاهُ

Musaddad told us, Hashim H narrated to us, and Wahb bin Baqiyyah told us, Hashim told us, on the authority of Ibn Abi Layla, on the authority of Humaida bin Al-Shamardal, on the authority of Al-Harith bin Qais, he said, Musaddad Ibn Amirah, and Wahb Al-Asadi said, “I converted to Islam, and I have eight wives, so I mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and the Prophet, may Allah bless him and grant him peace, said, Choose There are four of them. Abu Dawud said: Ahmad bin Ibrahim told us. Hashim told us this hadith. Qais bin Al-Harith said in the place of Al-Harith bin Qais. Ahmed bin Ibrahim said: This is the correct one, meaning Qais bin Al-Harith. Ibn Abi Layla, on the authority of Humaida bin Al-Shamardal, on the authority of Qais bin Al-Harith, with its meaning

ع T تزويج من جاءنا ممن نرضي دينه

T Marriage of those who come to us with those whose religion we accept

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقُ الْبَلْخِيُّ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ هُرْمُزَ عَنْ مُحَمَّدٍ وَسَعِيدٍ ابْنَيْ عُبَيْدٍ عَنْ أَبِي حَاتِمٍ الْمُزَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ ثَلَاثَ مَرَّاتٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو حَاتِمٍ الْمُزَنِيُّ لَهُ صُحْبَةٌ وَلَا نَعْرِفُ لَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ

Muhammad bin Amr al-Sawaq al-Balkhi told us, Hatim bin Ismael told us, on the authority of Abdullah bin Muslim bin Hurmuz, on the authority of Muhammad and Saeed Ibni Ubaid, on the authority of Abu Hatim Al-Muzani, he said: The Messenger of Allah, may Allah’s prayers and peace

be upon him, said: If someone whose religion and character you are pleased with comes to you, then marry him. The Messenger of Allah, even if he is in it, he said: If someone whose religion and character you are pleased with comes to you, then marry him three times.

ع T لا تنكح المرأة إلا برضاها

A woman is not married without her consent

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ وَقَدْ احْتَجَّ بَعْضُ النَّاسِ فِي إِجَازَةِ النِّكَاحِ بِغَيْرِ وَلِيٍّ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي هَذَا الْحَدِيثِ مَا احْتَجُّوا بِهِ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ وَهَكَذَا أَفْتَى بِهِ ابْنُ عَبَّاسٍ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ وَإِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّ الْوَلِيَّ لَا يُزَوِّجُهَا إِلَّا بِرِضَاهَا وَأَمْرِهَا فَإِنْ زَوَّجَهَا فَالنِّكَاحُ مَفْسُوخٌ عَلَى حَدِيثِ خَنْسَاءَ بِنْتِ خِدَامٍ حَيْثُ زَوَّجَهَا أَبُوهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِكَاحَهُ

We were told by Qutayba bin Saeed, Malik bin Anas told us, on the authority of Abdullah bin Al-Fadl, on the authority of Nafi bin Jubair bin Mutim, on the authority of Ibn Abbas that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "The immoral woman has more right over herself than her guardian, and the virgin asks permission for herself and her permission is her silence." This is a good and authentic hadith narrated by Shu'bah and Al-Thawri on the authority of Malik Ibn Anas, and some people used this hadith to permit marriage without a guardian, and there is nothing in this hadith that they used as a proof, because it was narrated from more than one way on the authority of Ibn Abbas on the authority of the Prophet, may Allah's prayers and peace be upon him. He said, "There is no marriage without a guardian." Rather, the meaning of the words of the Prophet, may Allah's prayers and peace be upon him, is more worthy of herself than her guardian, according to most of the people of knowledge, that the guardian does not marry her except with her consent and her command, for her marriage is annulled according to the hadith of Khansaa bint Khaddam, where her father married her while she was a slave, so she hated that, so the Prophet, may Allah's prayers and peace be upon him, refused And he delivered his marriage

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ ح و حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ وَاللَّفْظُ لِابْنِ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ سَمِعْتُ عَائِشَةَ تَقُولُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا أَتُسْتَأْمَرُ أَمْ لَا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ تُسْتَأْمَرُ فَقَالَتْ عَائِشَةُ فَقُلْتُ لَهُ فَإِنَّهَا تَسْتَحْيِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ

Abu Bakr bin Abi Shaybah told us, Abdullah bin Idris told us, on the authority of Ibn Juraij, and Ishaq bin Ibrahim and Muhammad bin Rafi' narrated to us, all of them, on the authority of Abd Al-Razzaq, and the pronunciation is from Ibn Rafi'. The Messenger of Allah, may Allah's prayers and peace be upon him, on the authority of a slave-girl whose family will marry her, will she conspire or not? The Messenger of Allah, may Allah's prayers and peace be upon him, said to her, "Yes, she conspires." Aisha said, so I told him that she is ashamed.

حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ وَإِذْنُهَا الصُّمُوتُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَالْعُرْسِ بْنِ عَمِيرَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الثَّيِّبَ لَا تُزَوَّجُ حَتَّى تُسْتَأْمَرَ وَإِنْ زَوَّجَهَا الْأَبُ مِنْ غَيْرِ أَنْ يَسْتَأْمِرَهَا فَكَرِهَتْ ذَلِكَ فَالنِّكَاحُ مَفْسُوخٌ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْأَبْكَارِ إِذَا زَوَّجَهُنَّ الْآبَاءُ فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ الْأَبَ إِذَا زَوَّجَ الْبِكْرَ وَهِيَ بَالِغَةٌ بِغَيْرِ أَمْرِهَا فَلَمْ تَرْضَ بِتَزْوِيجِ الْأَبِ فَالنِّكَاحُ مَفْسُوخٌ و قَالَ بَعْضُ أَهْلِ الْمَدِينَةِ تَزْوِيجُ الْأَبِ عَلَى الْبِكْرِ جَائِزٌ وَإِنْ كَرِهَتْ ذَلِكَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Ishaq ibn Mansur told us Muhammad ibn Yusuf told us Al-Awza'i told us on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah on the authority of Abu Huraira who said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do not marry a non-virgin until you consult her, and do not marry a virgin until she asks permission and her permission is silent." He said, "In the door are Umar, Ibn Abbas, Aisha, and the wedding." Ibn Omaira said Abu Issa hadith of Abu Hurayrah is a good and saheeh hadeeth and this is acted upon according to the people of knowledge that the non-marriageable woman does not marry until she conspires, and that the father marries her without him conferring with her, so she hates that, so the marriage is annulled according to most of the people of knowledge, and the people of knowledge differed in marrying the virgins if the fathers married them, so most of the people of knowledge saw The knowledge from the people of Kufa and others is that if the father marries the virgin while she is an adult without her order, and she does not agree to the father's marriage, then the marriage is annulled.

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ ابْنِ جَارِيَةَ أَنَّ خَنْسَاءَ بِنْتَ خِذَامٍ زَوَّجَهَا أَبُوهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهَا

Khalid bin Mukhalled told us, Malik told us, on the authority of Abd al-Rahman bin al-Qasim, on the authority of his father, on the authority of Abd al-Rahman, and the compilation of my son Yazid Ibn a slave-girl, that Khansa bint Khaddam married her father while she was a slave, and she hated that, so she went to the Messenger of Allah, may Allah's prayers and peace be upon him, and he canceled her marriage

ع T حكم تزويج البنت الصغيرة

T Ruling on marrying off a young girl

و حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَلُعَبُهَا مَعَهَا وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ

And Abd bin Hamid told us, Abd al-Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Urwa, on the authority of Aisha, that the Prophet, may Allah's prayers and peace be upon him, married her when she was seven years old, and she wed him when she was nine years old, and he played with her and died about her when she was eighteen years old

ع T تزويج اليتيمة

marrying an orphan

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا فَإِنْ صَمَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا يَعْنِي إِذَا أَدْرَكَتْ فَرَدَّتْ قَالَ وَفِي الْبَاب عَنْ أَبِي مُوسَى وَابْنِ عُمَرَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْيَتِيمَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ الْيَتِيمَةَ إِذَا زُوِّجَتْ فَالنِّكَاحُ مَوْقُوفٌ حَتَّى تَبْلُغَ فَإِذَا بَلَغَتْ فَلَهَا الْخِيَارُ فِي إِجَازَةِ النِّكَاحِ أَوْ فَسْخِهِ وَهُوَ قَوْلُ بَعْضِ التَّابِعِينَ وَغَيْرِهِمْ و قَالَ بَعْضُهُمْ لَا يَجُوزُ نِكَاحُ الْيَتِيمَةِ حَتَّى تَبْلُغَ وَلَا يَجُوزُ الْخِيَارُ فِي النِّكَاحِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ و قَالَ أَحْمَدُ وَإِسْحَقُ إِذَا بَلَغَتْ الْيَتِيمَةُ تِسْعَ سَنِينَ فَزُوِّجَتْ فَرَضِيَتْ فَالنِّكَاحُ جَائِزٌ وَلَا خِيَارَ لَهَا إِذَا أَدْرَكَتْ وَاحْتَجَّا بِحَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَقَدْ قَالَتْ عَائِشَةُ إِذَا بَلَغَتْ الْجَارِيَةُ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ

We were told by Qutayba, we were told by Abd al-Aziz bin Muhammad, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said, "The orphan girl continues with herself. And Aisha said Abu Issa, the hadith of Abu Hurairah is a good hadith, and the people of knowledge differed regarding the marriage of an orphan, so some of the people of knowledge thought that if an orphan is married, then the marriage is suspended until she reaches puberty, so if she reaches puberty, she has the choice to permit the marriage or annul it, which is the saying of some followers and others, and some of them said that it is not permissible to marry an orphan until she reaches puberty It is not permissible to choose in marriage, which is the saying of Sufyan Ath-Thawri, Al-Shafi'i and other scholars. Ahmed and Ishaq said that if the orphan reached nine years of age and she got married and she accepted, then marriage is permissible and she has no choice if she realizes and he used as evidence the hadith of Aisha that the Prophet, may Allah's prayers and peace be upon him, consummated the marriage with her when she was a girl of nine years, and Aisha said If the maid reaches nine years of age, then she is a woman

- عن عبدالله بن عمر: أنَّه تَزَوَّجَ بِنتَ خالِه عُثمانَ بنِ مَظْعونٍ، قال: فذَهَبَتْ أُمُّها إلى رسولِ اللهِ ﷺ، فقالتْ: إنَّ ابنَتي تَكرَهُ ذلك، فأمَرَه النَّبيُّ ﷺ أنْ يُفارِقَها؛ ففارَقَها، وقال: لا تنكحوا اليتامى حتى تستأمِروهنَّ فإن سكتنَّ فهو إذنهنَّ

On the authority of Abdullah bin Omar: He married the daughter of his maternal uncle, Othman bin Maz'un. He said: So her mother went to the Messenger of Allah, may Allah bless him and grant him peace, and said: My daughter hates that. So he separated from her, and said: Do not marry orphans until you consult them, and if they remain silent, then he is their permission

ع T شروط عقد الزوجية الولاية

T terms of the state marital contract

أَخْبَرَنَا مَالِكُ بْنُ إِسْمَعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ

Malik bin Ismael told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: There is no marriage without a guardian

حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ نُكِحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَإِنْ اشْتَجَرُوا قَالَ أَبُو عَاصِمٍ وَقَالَ مَرَّةً فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ فَإِنْ أَصَابَهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا قَالَ أَبُو عَاصِمٍ أَمْلَاهُ عَلَيَّ سَنَةَ سِتٍّ وَأَرْبَعِينَ وَمِائَةٍ

Abu Asim narrated to us on the authority of Ibn Juraij on the authority of Sulayman ibn Musa on the authority of Al-Zuhri on the authority of Urwa on the authority of Aisha on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: If a woman marries without the permission of her guardian, then her marriage is invalid, then her marriage is invalid, then her marriage

is invalid. If it befalls her, then she has the dowry according to what he deems permissible from her chastity

ع T إشهاد عدلين

T Attestation of two justices

عن عائشة أم المؤمنين أيُّما امرَأةٍ نَكحَت بِغَيرِ إذنِ وليّها وشاهِدَي عَدلٍ فنِكاحُها باطِلٌ

On the authority of Aisha, Mother of the Believers, if a woman marries without the permission of her guardian and two witnesses of justice, then her marriage is invalid.

حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا اللَّاتِي يُنْكِحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ قَالَ يُوسُفُ بْنُ حَمَّادٍ رَفَعَ عَبْدُ الْأَعْلَى هَذَا الْحَدِيثَ فِي التَّفْسِيرِ وَأَوْقَفَهُ فِي كِتَابِ الطَّلَاقِ وَلَمْ يَرْفَعْهُ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ لَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ مَرْفُوعًا وَرُوِي عَنْ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ هَذَا الْحَدِيثُ مَوْقُوفًا وَالصَّحِيحُ مَا رُوِيَ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ هَكَذَا رَوَى أَصْحَابُ قَتَادَةَ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَ هَذَا مَوْقُوفًا وَفِي هَذَا الْبَاب عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ بَعْدَهُمْ مِنْ التَّابِعِينَ وَغَيْرِهِمْ قَالُوا لَا نِكَاحَ إِلَّا بِشُهُودٍ لَمْ يَخْتَلِفُوا فِي ذَلِكَ مَنْ مَضَى مِنْهُمْ إِلَّا قَوْمًا مِنْ الْمُتَأَخِّرِينَ مِنْ أَهْلِ الْعِلْمِ وَإِنَّمَا اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا إِذَا شَهِدَ وَاحِدٌ بَعْدَ وَاحِدٍ فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ لَا يَجُوزُ النِّكَاحُ حَتَّى يَشْهَدَ الشَّاهِدَانِ مَعًا عِنْدَ عُقْدَةِ النِّكَاحِ وَقَدْ رَأَى بَعْضُ أَهْلِ الْمَدِينَةِ إِذَا أُشْهِدَ وَاحِدٌ بَعْدَ وَاحِدٍ فَإِنَّهُ جَائِزٌ إِذَا أَعْلَنُوا ذَلِكَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَغَيْرِهِ هَكَذَا قَالَ إِسْحَقُ فِيمَا حَكَى عَنْ أَهْلِ الْمَدِينَةِ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ يَجُوزُ شَهَادَةُ رَجُلٍ وَامْرَأَتَيْنِ فِي النِّكَاحِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ

Yusuf bin Hammad Al-Basri told us Abd al-Ala narrated to us on the authority of Saeed on the authority of Qatadah on the authority of Jabir bin Zaid on the authority of Ibn Abbas that the Prophet, may Allah’s prayers and peace be upon him, said, “Prostitutes who marry themselves without evidence.” Yusuf bin Hammad said that Abd al-Ala raised this hadith in the interpretation and stopped it in the book of divorce, and he did not raise it. Qutayba narrated to us Ghandar Muhammad bin Jaafar on the authority of Saeed bin Abi Orouba towards him, and he did not transmit it, and this is more correct. On the authority of Ibn Abbas, his saying, “There is no marriage without evidence.” This is how the companions of Qatada narrated on the authority of Qatada, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas. According to the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and those after them of the followers and others, they said that there is no marriage except with witnesses, and those who passed did not differ in this except a people from the later people of knowledge. The people of Kufa and others are not allowed to marry until the two witnesses testify Together at the marriage knot, and some of the people of Madinah saw that if one after one testifies, it is permissible if they announce that, and it is the saying of Malik bin Anas and others. This is what Isaac said, while he was told about the people of Madinah, and some of the people of knowledge said that it is permissible for a man and two women to testify in marriage, and this is the saying of Ahmed and Ishaq

ع T إعلان النكاح

The announcement of the marriage

أعلِنوا النِّكاحَ

They announced the marriage

أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَلْجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الدُّفُّ وَالصَّوْتُ فِي النِّكَاحِ

Mujahid bin Musa informed us, he said: Hushaym told us, on the authority of Abu Balaj, on the authority of Muhammad bin Hatib, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Separate between what is permissible and what is forbidden.

ع T الصداق

T friendship

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ ح و حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ وَاللَّفْظُ لَهُ حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا قَالَتْ أَتَدْرِي مَا النَّشُّ قَالَ قُلْتُ لَا قَالَتْ نِصْفُ أُوقِيَّةٍ فَتِلْكَ خَمْسُ مِائَةِ دِرْهَمٍ فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ

Ishaq bin Ibrahim told us, Abd al-Aziz bin Muhammad told us, Yazid bin Abdullah bin Osama bin al-Had told me, and Muhammad bin Abi Umar al-Makki narrated to me, and the wording is for him, Abd al-Aziz narrated to us, on the authority of Yazid, on the authority of Muhammad bin Ibrahim, on the authority of Abi Salama bin Abd al-Rahman that he said, I asked Aisha, the wife of the Prophet, may Allah bless him and grant him peace Allah bless him and grant him peace, how much was the dowry of the Messenger of Allah, may Allah bless him and grant him peace.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ أَلَا لَا تُغَالُوا صَدُقَةَ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ لَكَانَ أَوْلَاكُمْ بِهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًا مِنْ نِسَائِهِ وَلَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ عَلَى أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو الْعَجْفَاءِ السُّلَمِيُّ اسْمُهُ هَرِمٌ وَالْأُوقِيَّةُ عِنْدَ أَهْلِ الْعِلْمِ أَرْبَعُونَ دِرْهَمًا وَثِنْتَا عَشْرَةَ أُوقِيَّةً أَرْبَعُ مِائَةٍ وَثَمَانُونَ دِرْهَمًا

Ibn Abi Umar told us, Sufyan bin Uyaynah told us, on the authority of Ayyub, on the authority of Ibn Sirin, on the authority of Abi Al-Ajfaa Al-Salami, he said Umar bin Al-Khattab said, “Do not exaggerate the charity of women, for if it was an honor in this world or piety with Allah, then the Prophet of Allah, may Allah’s prayers and peace be upon him, would have given it to you. Peace and blessings of Allah be upon him, he married any of his wives, and he did not marry any of his daughters for more than twelve uqiyahs. Abu Issa said, “This is a good and authentic hadith.”

- ، عن أم حبيبة أم المؤمنين: أنَّ رسولَ اللَّهِ تزوَّجَها، وَهيَ بأرضِ الحبشةِ زوَّجَها النَّجاشيُّ، وأمهرَها أربعةَ آلافٍ وجَهَّزَها من عندِهِ وبعثَ بِها معَ شُرَحْبيلِ بنِ حسنةَ

- On the authority of Umm Habiba, the Mother of the Believers: The Messenger of Allah married her while she was in Abyssinia, her Negus married her, gave her a dowry of four thousand, prepared her from him and sent her with Sharhabeel bin Hasna

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ تَزَوَّجْتُ امْرَأَةً مِنْ الْأَنْصَارِ قَالَ كَمْ أَصْدَقْتَهَا قَالَ زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ

Ishaq bin Ibrahim told us, he said: Al-Nadr bin Shumail told us, he said: Shuba told us, he said: Abd Al-Aziz bin Suhaib told us, he said: I heard a human say: Abd Al-Rahman bin Awf saw me the Messenger of Allah, may Allah’s prayers and peace be upon him, and Ali at the wedding feast, so I said I married a woman from the Ansar.

أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا مَعْنٌ قَالَ حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ فَقَامَتْ قِيَامًا طَوِيلًا فَقَامَ رَجُلٌ فَقَالَ زَوِّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ عِنْدَكَ شَيْءٌ قَالَ مَا أَجِدُ شَيْئًا قَالَ الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكَ مِنْ الْقُرْآنِ شَيْءٌ قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ سَمَّاهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنْ الْقُرْآنِ

Harun bin Abdullah told us, he said Maan told us, he said Malik told us on the authority of Abu Hazim on the authority of Sahl bin Saad that the Messenger of Allah, may Allah bless him and grant him peace, came to him a woman and said, O Messenger of Allah, I have given myself to you. The Messenger of Allah, may Allah’s prayers and peace be upon him, do you have anything? Peace be upon you, I married her on what you have from the Quran

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالُوا حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَال سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً مِنْ بَنِي فَزَارَةَ تَزَوَّجَتْ عَلَى نَعْلَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَضِيتِ مِنْ نَفْسِكِ وَمَالِكِ بِنَعْلَيْنِ قَالَتْ نَعَمْ قَالَ فَأَجَازَهُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ وَأَبِي سَعِيدٍ وَأَنَسٍ وَعَائِشَةَ وَجَابِرٍ وَأَبِي حَدْرَدٍ الْأَسْلَمِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَهْرِ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ الْمَهْرُ عَلَى مَا تَرَاضَوْا عَلَيْهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ و قَالَ مَالِكُ بْنُ أَنَسٍ لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ رُبْعِ دِينَارٍ و قَالَ بَعْضُ أَهْلِ الْكُوفَةِ لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ عَشَرَةِ دَرَاهِمَ

Muhammad bin Bashar told us, Yahya bin Saeed, Abd al-Rahman bin Mahdi and Muhammad bin Jaafar told us, they said Shu’bah told us on the authority of Asim bin Ubaid Allah, he said I heard Abdullah bin Aamer bin Rabia on the authority of his father that a woman from Bani Fazara got married on two shoes, so the Messenger of Allah, may Allah bless him and grant him peace, said Yourself and your money in shoes She said yes He said he permitted it He said And in the door on the authority of Umar, Abu Hurairah, Sahl bin Saad, Abu Saeed, Anas, Aisha, Jaber, and Abu Hadrad Al-Aslami Abu Issa said The hadith of Aamer bin Rabi’ah is a good and authentic hadith And the people of knowledge differed about the dowry, so some of the people of knowledge said the dowry is according to what they agreed on, and it is The sayings of Sufyan Ath-Thawri, Al-Shafi’i, Ahmad and Ishaq, and Malik bin Anas said that the dowry should not be less than a quarter of a dinar, and some of the people of Kufa said that the dowry should not be less than ten dirhams.

ع T خطبة النكاح

T engagement sermon

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا عَبْثَرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ فِي الصَّلَاةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ فَأَمَّا التَّشَهُّدُ فِي الصَّلَاةِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَى آخِرِ التَّشَهُّدِ أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ آدَمَ قَالَ سَمِعْتُ سُفْيَانَ يَتَشَهَّدُ بِهَذَا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ وَيَقُولُ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا مَنْصُورٌ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qutayba told us, he said Abtar told us on the authority of Al-A’mash on the authority of Abi Ishaq on the authority of Abi Al-Ahwas on the authority of Abdullah who said the Messenger of Allah, may Allah’s prayers and peace be upon him, taught us the tashahhud in prayer and the tashahhud in need. The righteous, I bear witness that there is no god but Allah, and I bear witness that Muhammad is His worshipper and Messenger until the end of the tashahhud. Mansour and Hammad told us on the authority of Abi Wail, on the authority of Abdullah, on the authority of the Prophet, may Allah bless him and grant him peace

حَدَّثَنَا مُسَدَّدٌ وَمُوسَى بْنُ إِسْمَعِيلَ قَالَا حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ

Musaddad and Musa bin Ismael told us, they said, they said, Abd al-Wahid bin Ziyad told us, Asim bin Kulaib told us, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah bless him and grant him peace.

ع T الوفاء بشرط النكاح

T to fulfill the condition of marriage

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ إِذَا تَزَوَّجَ رَجُلٌ امْرَأَةً وَشَرَطَ لَهَا أَنْ لَا يُخْرِجَهَا مِنْ مِصْرِهَا فَلَيْسَ لَهُ أَنْ يُخْرِجَهَا وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَرُوِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ شَرْطُ اللَّهِ قَبْلَ شَرْطِهَا كَأَنَّهُ رَأَى لِلزَّوْجِ أَنْ يُخْرِجَهَا وَإِنْ كَانَتْ اشْتَرَطَتْ عَلَى زَوْجِهَا أَنْ لَا يُخْرِجَهَا وَذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ

Yusuf bin Issa told us, Wakee told us, Abd al-Hamid bin Jaafar narrated to us, on the authority of Yazid bin Abi Habib, on the authority of Murthad bin Abdullah al-Yazni Abi al-Khair, on the authority of Uqba bin Amer al-Juhani, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said that the most deserving of the conditions is that what you have made permissible in private is fulfilled. Muhammad bin Al-Muthanna told us Yahya bin Saeed on the authority of Abd Al-Hamid bin Jaafar similarly. Abu Issa said: This is a good and authentic hadith, and this is acted upon according to some of the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, including Umar bin Al-Khattab. So he does not have the right to take her out, and this is the saying of some of the people of knowledge, and it was said by Al-Shafi’i, Ahmad and Ishaq, and it was narrated on the authority of Ali bin Abi Talib that he said Allah’s condition before her condition, as if he saw the husband to take her out, even if she stipulated that her husband not take her out. Some people of knowledge went to this, and it is the saying of Sufyan Al-Thawri and some The people of Kufa

ع T من الشروط الباطلة فى النكاح

T is one of the invalid conditions in marriage

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْأَلْ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْفِئَ مَا فِي إِنَائِهَا قَالَ وَفِي الْبَاب عَنْ أُمِّ سَلَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Qutayba told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyib, on the authority of Abu Hurairah, which the Prophet, may Allah’s prayers and peace be upon him, was informed of.

ع T الوليان يزوجان المرأة

The guardians marry the woman

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَوْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ لَهَا فَهِيَ لِلْأَوَّلِ مِنْهُمَا وَأَيُّمَا رَجُلٍ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلْأَوَّلِ مِنْهُمَا حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا قَتَادَةُ عَنْ الْحَسَنِ عَنْ سَمُرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

Yazid bin Harun told us, Said told us, on the authority of Qatada, on the authority of Al-Hassan, on the authority of Uqbah bin Aamer or Samurah bin Jundub, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “If a woman whose husband is her guardian, then it is for the first of them, and if a man sells a sale from two men, then it is for the first of them.” Affan told us, Hammad bin Salamah told us. Qatada, on the authority of Al-Hassan, on the authority of Samra, on the authority of the Messenger of Allah, may Allah bless him and grant him peace, according to him

ع T التوكيل فى التزويج ومن لم يفرض لها صداق

T Power of attorney in marriage and who did not impose a dowry for her

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُمَرُ بْنُ الْخَطَّابِ قَالَ مُحَمَّدٌ حَدَّثَنَا أَبُو الْأَصْبَغِ الْجَزَرِيُّ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ خَالِدِ بْنِ أَبِي يَزِيدَ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ عَنْ

عُقْبَةَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ أَتَرْضَى أَنْ أُزَوِّجَكَ فُلَانَةَ قَالَ نَعَمْ وَقَالَ لِلْمَرْأَةِ أَتَرْضَيْنَ أَنْ أُزَوِّجَكِ فُلَانًا قَالَتْ نَعَمْ فَزَوَّجَ أَحَدَهُمَا صَاحِبَهُ فَدَخَلَ بِهَا الرَّجُلُ وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يُعْطِهَا شَيْئًا وَكَانَ مِمَّنْ شَهِدَ الْحُدَيْبِيَةَ وَكَانَ مَنْ شَهِدَ الْحُدَيْبِيَةَ لَهُ سَهْمٌ بِخَيْبَرَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوَّجَنِي فُلَانَةَ وَلَمْ أَفْرِضْ لَهَا صَدَاقًا وَلَمْ أُعْطِهَا شَيْئًا وَإِنِّي أُشْهِدُكُمْ أَنِّي أَعْطَيْتُهَا مِنْ صَدَاقِهَا سَهْمِي بِخَيْبَرَ فَأَخَذَتْ سَهْمًا فَبَاعَتْهُ بِمِائَةِ أَلْفٍ قَالَ أَبُو دَاوُد وَزَادَ عُمَرُ بْنُ الْخَطَّابِ وَحَدِيثُهُ أَتَمُّ فِي أَوَّلِ الْحَدِيثِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ النِّكَاحِ أَيْسَرُهُ وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلرَّجُلِ ثُمَّ سَاقَ مَعْنَاهُ قَالَ أَبُو دَاوُد يُخَافُ أَنْ يَكُونَ هَذَا الْحَدِيثُ مُلْزَقًا لِأَنَّ الْأَمْرَ عَلَى غَيْرِ هَذَا

Muhammad ibn Yahya ibn Faris al-Dhuhli, Muhammad ibn al-Muthanna and Umar ibn al-Khattab told us, Muhammad said, Abu al-Asbagh al-Jazari Abd al-Aziz ibn Yahya told us Muhammad ibn Salamah on the authority of Abi Abd al-Rahim Khalid ibn Abi Yazid on the authority of Zaid ibn Abi Anisa on the authority of Yazid ibn Abi Habib on the authority of Murthad ibn Abdullah On the authority of Uqbah bin Amir that the Prophet, may Allah’s prayers and peace be upon him, said to a man, “Would you be satisfied that I would marry you to so-and-so?” He said, “Yes.” And he said to the woman, “Would you be satisfied that I would marry you to so-and-so?” She said, “Yes.” When death approached him, he said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, married me to so-and-so, and I did not impose a dowry for her, nor did I give her anything. The Prophet, may Allah’s prayers and peace be upon him, said, “The best marriage is the easiest.” He said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, said to the man.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ فِرَاسٍ عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا قَالَ فَقَالَ عَبْدُ اللَّهِ لَهَا الصَّدَاقُ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ فَقَالَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي بِرْوَعَ بِنْتِ وَاشِقٍ بِمِثْلِ ذَلِكَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ

Abu Bakr bin Abi Shaybah told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of Firas, on the authority of Al-Sha’bi, on the authority of Masruq, on the authority of Abdullah, that it was asked about a man who married a woman, then he died on her behalf, and he did not consummate the marriage with her, nor was he imposed on her. Al-Ashja’i witnessed the Messenger of Allah, may Allah’s prayers and peace be upon him, judge in the case of Brou’a bint and Ashiq in the same way. Abu Bakr bin Abi Shaybah told us. Abd al-Rahman bin Mahdi told us on the authority of Sufyan on the authority of Mansur on the authority of Ibrahim on the authority of Alqamah on the authority of Abdullah the same

ع T ما يقال لمن تزوج

What is said to someone who is married

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَّأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي الْخَيْرِ قَالَ وَفِي الْبَاب عَنْ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

Qutayba told us, Abd al-Aziz bin Muhammad told us, on the authority of Suhail bin Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Prophet, may Allah’s prayers and peace be upon him, when a person was pleased when he got married, he said, “May Allah bless you and bless you, and bring you together in good.” The hadith of Abu Hurairah is a good and authentic hadith

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ فَقَالَ بَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَجَابِرٍ وَزُهَيْرِ بْنِ عُثْمَانَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ و قَالَ أَحْمَدُ بْنُ حَنْبَلٍ وَزْنُ نَوَاةٍ مِنْ ذَهَبٍ وَزْنُ ثَلَاثَةِ دَرَاهِمَ وَثُلُثٍ و قَالَ إِسْحَقُ هُوَ وَزْنُ خَمْسَةِ دَرَاهِمَ وَثُلُثٍ

Qutayba told us, Hammad bin Zaid told us, on the authority of Thabit, on the authority of Anas, that the Messenger of Allah, may Allah’s prayers and peace be upon him, saw a trace of yellowness on Abd al-Rahman bin Awf, and he said, “What is this?” He said, “I married a woman for the weight of a nucleus of gold.” He said, “May Allah bless you. And Aisha, Jabir, and Zuhair bin Othman. Abu Issa said the hadith of Anas is a good and authentic hadith, and Ahmed bin Hanbal said the weight of a nucleus of gold is the weight of three and a third dirhams, and Ishaq said it is the weight of five dirhams and a third.

ع T متي يستحب الدخول بالزوجة

T When is it desirable to consummate the wife?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ ح و حَدَّثَنَا أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ جَمِيعًا عَنْ سُفْيَانَ عَنْ إِسْمَعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَوَّالٍ وَبَنَى بِي فِي شَوَّالٍ فَأَيُّ نِسَائِهِ كَانَ أَحْظَى عِنْدَهُ مِنِّي وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ

Abu Bakr bin Abi Shaybah told us, Wakee bin Al-Jarrah told us, and Abu Bishr Bakr bin Khalaf told us, Yahya bin Saeed told us all, on the authority of Sufyan, on the authority of Ismael bin Umayyah, on the authority of Abdullah bin Urwa, on the authority of Urwa, on the authority of Aisha, she said, The Prophet, may Allah bless him and grant him peace, married me in Shawwal and consummated me in Shawwal, which women did he have with me more than me, and Aisha wanted her wives to enter in Shawwal

ع T زفاف النساء العروس إلى بيت الزوج

T wedding women bride to the husband's home

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنْ الْأَنْصَارِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ مَا كَانَ مَعَكُمْ لَهْوٌ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمْ اللَّهْوُ

Al-Fadl bin Yaqoub told us Muhammad bin Sabeq told us Israel told us on the authority of Hisham bin Urwa on the authority of his father on the authority of Aisha that she married a woman to a man from the Ansar.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي حَتَّى وَفَى لَهُ جُمَيْمَةٌ فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ وَمَعِي صَوَاحِبَاتٌ لِي فَصَرَخَتْ بِي فَأَتَيْتُهَا وَمَا أَدْرِي مَا تُرِيدُ فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى بَابِ الدَّارِ وَإِنِّي لَأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفَسِي ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ عَلَى وَجْهِي وَرَأْسِي ثُمَّ أَدْخَلَتْنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنْ الْأَنْصَارِ فِي بَيْتٍ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ وَعَلَى خَيْرِ طَائِرٍ فَأَسْلَمَتْنِي إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضُحًى فَأَسْلَمَتْنِي إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ

Suwayd bin Saeed told us Ali bin Mushar told us Hisham bin Urwah told us on the authority of his father on the authority of Aisha, she said the Messenger of Allah, may Allah’s prayers and peace be upon him, married me when I was a girl of six years, so we came to Medina, so we stayed with Banu Al-Harith bin Al-Khazraj, and I fell ill, so my hair was thinned until he paid a large sum. I had female companions with me, so she screamed at me, so I came to her, and I did not know what she wanted, so she took me by the hand and stopped me at the door of the house, and I was walking until some of my soul calmed down, then I took some water and wiped it on my face and head, then she entered me into the house, so if women from the Ansar were in a house, they said to goodness and blessing and to the best of birds, so she handed me over to them He made amends for my affairs, and only the Messenger of Allah, may Allah bless him and grant him peace, took care of me. He sacrificed and handed me over to him when I was nine years old.

ع T كيف يأتى الرجل زوجته

T How does a man come to his wife

و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ أَبِي حَازِمٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ يَهُودَ كَانَتْ تَقُولُ إِذَا أُتِيَتْ الْمَرْأَةُ مِنْ دُبُرِهَا فِي قُبُلِهَا ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ قَالَ فَأُنْزِلَتْنِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ } و حَدَّثَنَاه قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح و حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَيُّوبَ ح و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ ح و حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنْ الزُّهْرِيِّ ح و حَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ كُلُّ هَؤُلَاءِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ بِهَذَا الْحَدِيثِ وَزَادَ فِي حَدِيثِ النُّعْمَانِ عَنْ الزُّهْرِيِّ إِنْ شَاءَ مُجَبِّيَةً وَإِنْ شَاءَ غَيْرَ مُجَبِّيَةٍ غَيْرَ أَنَّ ذَلِكَ فِي صِمَامٍ وَاحِدٍ

And Muhammad bin Rumh told us, Al-Layth told us, on the authority of Ibn Al-Had, on the authority of Abi Hazim, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, that the Jews used to say that if a woman had intercourse in her anus in her vagina, then she became pregnant, her child would be cross-eyed. Ibn Saeed narrated to us Abu Awana h and narrated to us Abd al-Warith ibn Abd al-Samad told us my father told us on the authority of my grandfather on the authority of Ayoub h and told us Muhammad ibn al-Muthanna told me Wahb ibn Jarir told us Shu’bah h told us and Muhammad ibn al-Muthanna told us Abd al-Rahman told us Sufyan h told us Ubayd Allah ibn Sa’id and Harun told us Bin Abdullah and Abu Maan Al-Raqashi said that Wahb Bin Jarir told us that my father said that I heard Al-Nu’man Bin Rashid narrating on the authority of Al-Zuhri H and Suleiman Bin Ma’bad told us that Mu’alla Bin Asad told us that Abd Al-Aziz who is Ibn Al-Mukhtar told us on the authority of Suhayl Bin Abi Salih all of these on the authority of Muhammad Bin Al-Munkadir on the authority of Jaber With this hadith, and he added in the hadith of al-Nu`man on the authority of al-Zuhri, that he will be obligated, or he will not be obligated, except that this is in one valve

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ خُثَيْمٍ عَنْ ابْنِ سَابِطٍ عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

Muhammad bin Bashar told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Ibn Khathim, on the authority of Ibn Sabit, on the authority of Hafsa bint Abd al-Rahman, on the authority of Umm Salamah, on the authority of the Prophet, may Allah bless him and grant him peace, in

- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى

- Abd bin Hamid told us, al-Hassan bin Musa told us, Yaqoub bin Abdullah al-Ash'ari told us, on the authority of Jaafar bin Abi al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said Umar came to the Messenger of Allah, may Allah bless him and grant him peace

- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ حَدَّثَنِي مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ أَبَانَ بْنِ صَالِحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ ابْنَ عُمَرَ وَاللَّهُ يَغْفِرُ لَهُ أَوْهَمَ إ

- Abd al-Aziz bin Yahya Abu al-Asbagh told us, Muhammad, meaning Ibn Salamah, narrated to us, on the authority of Muhammad bin Ishaq, on the authority of Aban bin Salih, on the authority of Mujahid, on the authority of Ibn Abbas.

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبُرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Abu Said al-Ashaj told us, Abu Khalid al-Ahmar told us, on the authority of Ad-Dahhak bin Othman, on the authority of Makhrama bin Suleiman, on the authority of Kurayb, on the authority of Ibn Abbas, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: Allah does not look at a man who has intercourse with a man or a woman in the anus.

- عن خزيمة بن ثابت: أنَّ رجُلًا سأَلَ النَّبيَّ ﷺ عن إتْيانِ النِّساءِ في أدْبارِهنَّ، فقال: حَلالٌ، فلمّا ولّى دَعاهُ، فقال: كيف قلْتَ؟ في أيِّ الخُرْبتَينِ، أو في أيِّ الخُرْزتَينِ، أو في أيِّ الخُصفتَينِ؛ أمِنْ دُبُرِها في قُبُلِها؟ فنعَمْ، أمْ مِن دُ

- On the authority of Khuzaymah bin Thabit: A man asked the Prophet, peace be upon him, about sexual intercourse with women in their anus, and he said: It is permissible. When he turned away, he called him and said: How did you say? In any of the two ruins, or in any of the two beads, or in any of the two strife; Did he manage it before her? So yes, or from Dr

أَخْبَرَنَا أَبُو نُعَيْمٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حَكِيمٍ الْأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

Abu Naim told us on the authority of Hammad bin Salamah on the authority of Hakim Al-Athram on the authority of Abu Tamimah Al-Hujaimi on the authority of Abu Hurairah on the authority of the Prophet, may Allah's prayers and peace be upon him, who said: Whoever enters a menstruating woman or a woman in her anus or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad

حَدَّثَنَا هَنَّادٌ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ الْحَارِثِ بْنِ مَخْلَدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِي دُبُرِهَا

Hanad told us on the authority of Wakee' on the authority of Sufyan on the authority of Suhail bin Abi Salih on the authority of Al-Harith bin Makhlad on the authority of Abu Hurairah that he said the Messenger of Allah, peace and blessings be upon him, said: Cursed is he who has intercourse with his wife in her anus.

ع T تحريم إتيان الزوجة حالة الحيض

The prohibition of the wife having her period

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتْ الْمَرْأَةُ فِيهِمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ تَعَالَىوَيَسْأَلُونَكَ عَنْ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ } إِلَى آخِرِ الْآيَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا فَلَا نُجَامِعُهُنَّ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ فِي آثَارِهِمَا فَسَقَاهُمَا فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا

And Zuhair bin Harb told me, Abd al-Rahman bin Mahdi told us, Hammad bin Salamah told us, Thabit told us on the authority of Anas that the Jews, if a woman menstruated among them, did not eat with her or have sex with them in the houses. Harm, so keep away from women during menstruation} until the end of the verse, and the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do everything except marriage." That reached the Jews, and they said, "This man does not want to leave anything of our command except that we oppose him in it." So Usaid bin Hudair and Abbad bin Bishr came and said, "O Messenger of Allah, the Jews She says such and such, so we do not have intercourse with them, so the face of the Messenger of Allah, may Allah's prayers and peace be upon

him, changed so that we thought that he was angry with them, so they went out, so he received them as a gift of milk to the Prophet, may Allah bless him and grant him peace.

ع T يستحب الوضوء لمن أراد المعاودة

T It is recommended to perform ablution for those who wish to perform ablution

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوءًا قَالَ وَفِي الْبَاب عَنْ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ عُمَرَ بْنِ الْخَطَّابِ و قَالَ بِهِ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ قَبْلَ أَنْ يَعُودَ وَأَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانٍ

Hanad told us, Hafs bin Ghiyath told us, on the authority of Asim Al-Ahwal, on the authority of Abi Al-Mutawakkil, on the authority of Abi Saeed Al-Khudri, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: If one of you comes to his family, then wants to return, let him perform ablution between them. Omar Ibn Al-Khattab said it, and more than one of the people of knowledge said that if a man has intercourse with his wife and then wants to go back, he should perform ablution before he goes back.

ع T سنية الوضوء أو التيمم لمن أدار النوم

The sunnah of ablution or tayammum for those who managed to sleep

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ قَالَ يَا رَسُولَ اللَّهِ أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ إِذَا تَوَضَّأَ

Ubayd Allah Ibn Sa`id told us, he said Yahya told us on the authority of Ubayd Allah he said Nafi` told me on the authority of Abdullah Ibn Umar that Umar said, O Messenger of Allah, does one of us sleep when he is beside himself? He said if he performs ablution

- توضأ واغسل ذكرك ،

- Perform ablution and wash your penis.

ليتوضأ ثم لينم حتى يغتسل إذا شاء

To perform ablution and then sleep until he takes a bath if he wants

عن عائشة أم المؤمنين: أنهُ ﷺ كانَ: إذا أجنَبَ فأرادَ أن يَنامَ توضَّأَ أو تيمَّمَ

On the authority of Aisha, the mother of the believers: It was, peace be upon him: If he became ritually impure and wanted to sleep, he would perform ablution or tayammum

ع T جواز نظر كل من الزوجين لفرج الآخر

It is permissible for each of the spouses to look at the vagina of the other

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا أَبِي ح و حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى نَحْوَهُ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَيَنَّهَا أَحَدٌ فَلَا يَرَيَنَّهَا قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنْ النَّاسِ

Abdullah bin Maslama told us, Abi H told us, Ibn Bashar told us, Yahya told us a similar one, on the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, he said: I said, O Messenger of Allah, we do not cover our private parts, nor do we vow to protect your private parts except from your wife or what your right hand possesses. The people were with each other. He said: If you can not let anyone see it, then do not let them see it. He said: I said, O Messenger of Allah, if one of us is alone, he said: Allah is more worthy that people should be ashamed of Him.

ع T حكم العزل عند الجماع

T Ruling on isolation during sexual intercourse

و حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَلَغَ ذَلِكَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَنْهَنَا

And Abu Ghassan Al-Masma’i told me, Mu’adh, meaning Ibn Hisham, told me, my father told me, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said, “We used to withdraw during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقُرْآنُ يَنْزِلُ

Harun bin Ishaq Al-Hamedani told us, Sufyan told us, on the authority of Amr, on the authority of Ata, on the authority of Jaber, he said: We used to withdraw during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, and the Qur’an was revealed

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ مِنْ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ لِي جَارِيَةً أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ فَقَالَ اعْزِلْ عَنْهَا إِنْ شِئْتَ فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا قَالَ فَلَبِثَ الرَّجُلُ ثُمَّ أَتَاهُ فَقَالَ إِنَّ الْجَارِيَةَ قَدْ حَمَلَتْ قَالَ قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا

Othman bin Abi Shaybah told us, Al-Fadl bin Dakin told us, Zuhair told us, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said that a man from the Ansar came to the Messenger of Allah,

may Allah’s prayers and peace be upon him, and he said that I have a slave-girl whom I circumambulate and I hate that she gets pregnant. Then the man came to him and said that the maid had become pregnant. He said, “I told you that what was destined for her will come to her.”

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ حَدَّثَهُ أَنَّ رِفَاعَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً وَأَنَا أَعْزِلُ عَنْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ وَأَنَا أُرِيدُ مَا يُرِيدُ الرِّجَالُ وَإِنَّ الْيَهُودَ تُحَدِّثُ أَنَّ الْعَزْلَ مَوْءُودَةُ الصُّغْرَى قَالَ كَذَبَتْ يَهُودُ لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَعْتَ أَنْ تَصْرِفَهُ

Musa bin Ismael told us, Aban told us, Yahya told us, that Muhammad bin Abd al-Rahman bin Thawban told him that Rifa’ah told him on the authority of Abu Saeed al-Khudri that a man said, “Oh Messenger of Allah, I have a slave girl and I am separated from her and I hate that she gets pregnant and I want what men want and that the Jews spoke that isolation is affectionate.” The younger one said: The Jews lied. If Allah wanted to create him, you would not be able to distract him

حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا مُوسَى هُوَ ابْنُ عُقْبَةَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ أَنَّهُمْ أَصَابُوا سَبَايَا فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِنَّ وَلَا يَحْمِلْنَ فَسَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْعَزْلِ فَقَالَ مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّ اللَّهَ قَدْ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ وَقَالَ مُجَاهِدٌ عَنْ قَزَعَةَ سَمِعْتُ أَبَا سَعِيدٍ فَقَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا

Isaac told us Affan told us Wahib told us Musa told us Ibn Uqbah told me Muhammad bin Yahya bin Hibban told me on the authority of Ibn Muhairiz on the authority of Abi Saeed Al-Khudri during the Battle of Banu Al-Mustaliq that they caught some female captives and they wanted to enjoy them and not become pregnant, so they asked the Prophet, may Allah’s prayers and peace be upon him, about isolation, and he said what you have to do is not Do, for Allah has written who is a creator until the Day of Resurrection. Mujahid said on the authority of Qaza’a, I heard Abu Saeed, and he said: The Prophet, may Allah’s prayers and peace be upon him, said, “No soul is created but Allah is its Creator.”

- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَا حَدَّثَنَا الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ جُدَامَةَ بِنْتِ وَهْبٍ أُخْتِ عُكَّاشَةَ قَالَتْ

Ubayd Allah bin Saeed and Muhammad bin Abi Omar told us, they said: Al-Maqri told us, Saeed bin Abi Ayyub told us, Abu Al-Aswad told me, on the authority of Urwah, on the authority of Aisha, on the authority of Judama bint Wahb, the sister of Akasha, who said:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لِابْنِ نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمَقْبُرِيُّ حَدَّثَنَا حَيْوَةُ حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَعْزِلُ عَنْ امْرَأَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَ تَفْعَلُ ذَلِكَ فَقَالَ الرَّجُلُ أُشْفِقُ عَلَى وَلَدِهَا أَوْ عَلَى أَوْلَادِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ ذَلِكَ ضَارًّا ضَرَّ فَارِسَ وَالرُّومَ و قَالَ زُهَيْرٌ فِي رِوَايَتِهِ إِنْ كَانَ لِذَلِكَ فَلَا مَا ضَارَ ذَلِكَ فَارِسَ وَلَا الرُّومَ

Muhammad bin Abdullah bin Numayr and Zuhair bin Harb told me, and the pronunciation is from Ibn Numayr, they said: Abdullah bin Yazid al-Maqbari told us, Haywa told us, Ayash bin Abbas told me that Aba al-Nadr told him on the authority of Amer bin Saad that Usama bin Zaid told his father Saad bin Abi Waqqas that a man came to the Messenger of Allah The Messenger of Allah, may Allah’s prayers and peace be upon him, said: “I am separated from my wife.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said to him, “Why do you do that?” The man said, “I feel pity for her son or her children.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “If that were harmful, it would harm the Persians and the Romans.” And Zuhair said in his narration that it was for that. It is not harmful to Persia or the Romans

ع T ما يقول الرجل دخل بأهله

What the man says entered his family

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ اشْتَرَى خَادِمًا فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ قَالَ أَبُو دَاوُد زَادَ أَبُو سَعِيدٍ ثُمَّ لِيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ فِي الْمَرْأَةِ وَالْخَادِمِ

Othman bin Abi Shaybah and Abdullah bin Saeed narrated to us, they said: Abu Khalid, meaning Sulayman bin Hayyan, narrated to us, on the authority of Ibn Ajlan, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: If one of you marries a woman or buys a worshipper, let him say, “O Allah, I ask you for the best of her and the best of what I have created.” And I seek refuge in You from its evil and from the evil of what You have put it on.

ع T ما يقول إذا أراد مواقعة أهله

What does he say if he wants to have sex with his family?

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْتَنَا ثُمَّ قُدِّرَ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

Muhammad bin Issa told us, Jarir told us, on the authority of Mansour, on the authority of Salem bin Abi Al-Jaad, on the authority of Kurayb, on the authority of Ibn Abbas, he said that the Prophet, may Allah’s prayers and peace be upon him, said, “If one of you, when he wanted to go to his family, he would say, in the name of Allah, O Allah, keep us away from Satan and keep Satan away from us. That was never harmed by a demon

ع T الوليمة فى العرس الوليمة بالشاة

T feast at the wedding banquet sheep

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا أَوْ مَهْ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ فَقَالَ بَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ

Ahmed bin Abda told us, Hammad bin Zaid told us, Thabit Al-Banani told us, on the authority of Anas bin Malik, that the Prophet, may Allah’s prayers and peace be upon him, saw a yellow trace on Abd al-Rahman bin Awf, and he said, “What is this or what?” He said, “O Messenger of Allah, I married a woman that weighs a grain of gold.” He said, “May Allah bless you.” I don't even have a sheep

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ مَا أَوْلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ أَوْلَمَ بِشَاةٍ

Suleiman bin Harb told us, Hammad told us, on the authority of Thabit, on the authority of Anas, he said: The Prophet, may Allah’s prayers and peace be upon him, was not held responsible for any of his wives, as he was not held responsible for Zainab.

ع T الوليمة بما تيسر

T the feast as you facilitate

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ أَوْلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ

Muhammad bin Yusuf told us, Sufyan told us, on the authority of Mansur bin Safiyyah, on the authority of his mother, Safiyyah bint Shaybah, who said that the Prophet, peace and blessings of Allah be upon him, gave some of his wives a debt of barley.

حَدَّثَنَا حَامِدُ بْنُ يَحْيَى حَدَّثَنَا سُفْيَانُ حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ عَنْ ابْنِهِ بَكْرِ بْنِ وَائِلٍ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيقٍ وَتَمْرٍ

Hamid bin Yahya told us, Sufyan told us, Wail bin Dawood told us, on the authority of his son Bakr bin Wail, on the authority of Al-Zuhri, on the authority of Anas bin Malik, that the Prophet, may Allah’s prayers and peace be upon him, gave Safiyyah a banquet of Suwaiq and dates.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثًا يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ أَمَرَ بِالْأَنْطَاعِ فَأَلْقَى فِيهَا مِنْ التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ فَقَالَ الْمُسْلِمُونَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ فَقَالُوا إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ

Qutayba told us, Ismail bin Jaafar told us, on the authority of Hamid, on the authority of Anas, may Allah be pleased with him, that the Prophet, may Allah’s prayers and peace be upon him, stayed between Khaybar and Medina for three days, building upon him Safiyyah bint Huyay. The Muslims said, “One of the mothers of the believers, or from what his right hand possesses.” So they said, “If he veils her, then she is one of the mothers of the believers.

ع T وجوب إجابة الدعوة

T must answer the invitation

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا

Abdullah bin Yusuf told us, Malik told us on the authority of Nafi’ on the authority of Abdullah bin Omar, may Allah be pleased with them both, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If one of you is invited to a feast, let him attend.

حَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا أَيُّوبُ ح و حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ

Abu al-Rabee’ and Abu Kamel told me, he said Hammad told us, Ayyub told us, Qutaybah told us, Hammad told us on the authority of Ayyub on the authority of Nafi’ on the authority of Ibn Omar, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Proceed to the invitation when you are invited.”

و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ

And Muhammad bin Rafi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Ayyub, on the authority of Nafeh, that Ibn Omar used to say on the authority of the Prophet, may Allah's prayers and peace be upon him, if one of you invites his brother, he should have a wedding, or the like.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ

Abu Bakr ibn Abi Shaybah told us Hafs ibn Ghayath told us on the authority of Hisham on the authority of Ibn Sirin on the authority of Abu Hurayrah that he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: If one of you is called, let him answer, if he is fasting, let him pray, and if he is not fasting, let him eat

أَخْبَرَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ

Hajjaj bin Minhal told us, Sufyan bin Uyaynah told us, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abi Huraira, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: If one of you is invited to a meal while he is fasting, let him say, "I am fasting."

أَخْبَرَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

Abu al-Mughirah informed us, al-Awza'i told us, on the authority of al-Zuhri, on the authority of al-Araj, on the authority of Abu Hurayrah that he said, "The worst food is the food of a banquet to which the rich are invited and the poor are left out. Whoever abandons the invitation has disobeyed Allah and His Messenger."

ع T من رأي منكراً فرجع عن الدعوة

T Whoever saw a denial, he turned back from the call

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ أَخْبَرَنَا حَمَّادٌ عَنْ سَعِيدِ بْنِ جُمْهَانَ عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ رَجُلًا أَضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا فَقَالَتْ فَاطِمَةُ لَوْ دَعَوْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَ مَعَنَا فَدَعَوْهُ فَجَاءَ فَوَضَعَ يَدَهُ عَلَى عِضَادَتَيْ الْبَابِ فَرَأَى الْقِرَامَ قَدْ ضُرِبَ بِهِ فِي نَاحِيَةِ الْبَيْتِ فَرَجَعَ فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ الْحَقْهُ فَانْظُرْ مَا رَجَعَهُ فَتَبِعْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا رَدَّكَ فَقَالَ إِنَّهُ لَيْسَ لِي أَوْ لِنَبِيٍّ أَنْ يَدْخُلَ بَيْتًا مُزَوَّقًا

Musa bin Ismael told us, Hammad told us, on the authority of Saeed bin Jamhan, on the authority of Abi Abd al-Rahman's ship, that a man visited Ali bin Abi Talib, and he made food for him. towards the house, so he returned. Fatimah said, "Perhaps Ali will follow him, so see what he returned." I followed him, and I said, "O Messenger of Allah, what is your response?" He said, "It is not for me or for a prophet to enter a decorated house."

عن خالد بن سعد: عن أبي مسعودٍ أنَّ رجلًا صنع طعامًا فدعاهُ فقال: أفي البيتِ صورةٌ؟ قال: نعم فأبَى أن يدخلَ حتى تُكسرَ الصورةَ

On the authority of Khalid bin Saad: On the authority of Abu Masoud, that a man made food and invited him and said: Is there a picture in the house? He said: Yes, but he refused to enter until the image was broken

- عن سالم بن عبدالله: أعرَسْتُ في عهدِ أبي، فآذَن أبي الناسَ، وكان أبو أيُّوبَ فيمَن آذَنَّا، وقد ستَروا بيتي بنِجادٍ أخضرَ، فأقبل أبو أيُّوبَ فرآني قائمًا، واطَّلَع فرأى البيتَ مستتِرًا بنِجادٍ أخضرَ، فقال: يا عبدَ اللهِ، أتستُرون الجُدُرَ؟ فقال أبي وا

On the authority of Salem bin Abdullah: I had a wedding during the time of my father, and my father called the people, and Abu Ayoub was among those who gave permission, and they covered my house with green carpets. And my father said

ع T إتيان الوليمة بلا استدعاء مثل الطفيليين

They come to the feast uninvited, like parasites

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غُلَامٍ لَهُ لَحَّامٍ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً فَإِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُوعَ قَالَ فَصَنَعَ طَعَامًا ثُمَّ أَرْسَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ وَجُلَسَاءَهُ الَّذِينَ مَعَهُ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا فَلَمَّا انْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَابِ قَالَ لِصَاحِبِ الْمَنْزِلِ إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا فَإِنْ أَذِنْتَ لَهُ دَخَلَ قَالَ فَقَدْ أَذِنَّا لَهُ فَلْيَدْخُلْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ

Hanad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Shaqiq, on the authority of Abu Masoud, he said, "A man called Abu Shuaib came to a boy who was a welder, and he said, Make me food that is enough for five, for I saw hunger in the face of the Messenger of Allah, may Allah's prayers and peace be upon him. So he called him and his companions who were with him, so when the Prophet, may Allah's prayers and peace be upon him, got up, a man who was

not with them when they called followed them. Abu Issa, this is a good and authentic hadith. He said on the authority of Ibn Omar

و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ جَارًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارِسِيًّا كَانَ طَيِّبَ الْمَرَقِ فَصَنَعَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَ يَدْعُوهُ فَقَالَ وَهَذِهِ لِعَائِشَةَ فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَعَادَ يَدْعُوهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذِهِ قَالَ لَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا ثُمَّ عَادَ يَدْعُوهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذِهِ قَالَ نَعَمْ فِي الثَّالِثَةِ فَقَامَا يَتَدَافَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ

And Zuhair bin Harb told me, Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas that a neighbor of the Messenger of Allah, may Allah’s prayers and peace be upon him, was a Persian. And he greeted him again, so he called him again, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “And this.” He said, “No.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “No.”

ع T شر الطعام طعام الوليمة

The evil of food is the food of a banquet

أَخْبَرَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

Abu al-Mughirah informed us, al-Awza’i told us, on the authority of al-Zuhri, on the authority of al-Araj, on the authority of Abu Hurayrah that he said, “The worst food is the food of a banquet to which the rich are invited and the poor are left out. Whoever abandons the invitation has disobeyed Allah and His Messenger.”

ع T النهي عن أكل طعام المتباريين فخرا ورياء

It is forbidden to eat the food of competitors out of pride and hypocrisy

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ حَدَّثَنَا أَبِي حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ الزُّبَيْرِ بْنِ الْخِرِّيتِ قَالَ سَمِعْتُ عِكْرِمَةَ يَقُولُ كَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ طَعَامِ الْمُتَبَارِيَيْنِ أَنْ يُؤْكَلَ قَالَ أَبُو دَاوُد أَكْثَرُ مَنْ رَوَاهُ عَنْ جَرِيرٍ لَا يَذْكُرُ فِيهِ ابْنَ عَبَّاسٍ وَهَارُونُ النَّحْوِيُّ ذَكَرَ فِيهِ ابْنَ عَبَّاسٍ أَيْضًا وَحَمَّادُ بْنُ زَيْدٍ لَمْ يَذْكُرْ ابْنَ عَبَّاسٍ

Harun bin Zaid bin Abi Al-Zarqa told us, my father told us, Jarir bin Hazim told us, on the authority of Al-Zubayr bin Al-Kharit, he said: I heard Ikrimah say that Ibn Abbas used to say that the Prophet, may Allah’s prayers and peace be upon him, forbade the food of competitors to be delegated. And Harun al-Nahawi mentioned Ibn Abbas as well, and Hammad bin Zaid did not mention Ibn Abbas

ع T الغناء واللهو في العرس

T singing and having fun at the wedding

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا بِشْرٌ عَنْ خَالِدِ بْنِ ذَكْوَانَ عَنْ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيَّ صَبِيحَةَ بُنِيَ بِي فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي فَجَعَلَتْ جُوَيْرِيَاتٌ يَضْرِبْنَ بِدُفٍّ لَهُنَّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي الْغَدِ فَقَالَ دَعِي هَذِهِ وَقُولِي الَّذِي كُنْتِ تَقُولِينَ

Musaddad told us, Bishr told us, on the authority of Khalid bin Dhakwan, on the authority of Al-Rabee’, the daughter of Mu’adh Ibn Afra, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, came and entered Ali on the morning of Bani Bani, and he sat on my bed as you sit with me. He knows what's going to happen tomorrow, so he said, "Leave this one and say what you used to say."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْحُسَيْنِ اسْمُهُ خَالِدٌ الْمَدَنِيُّ قَالَ كُنَّا بِالْمَدِينَةِ يَوْمَ عَاشُورَاءَ وَالْجَوَارِي يَضْرِبْنَ بِالدُّفِّ وَيَتَغَنَّيْنَ فَدَخَلْنَا عَلَى الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ فَذَكَرْنَا ذَلِكَ لَهَا فَقَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَبِيحَةَ عُرْسِي وَعِنْدِي جَارِيَتَانِ يَتَغَنَّيَانِ وَتَنْدُبَانِ آبَائِي الَّذِينَ قُتِلُوا يَوْمَ بَدْرٍ وَتَقُولَانِ فِيمَا تَقُولَانِ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ فَقَالَ أَمَّا هَذَا فَلَا تَقُولُوهُ مَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ

Abu Bakr bin Abi Shaybah told us, Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Abi Al-Hussein, his name is Khaled Al-Madani, he said: We were in Medina on the day of Ashura, and the maidworshippers were beating the tambourine and singing, so we entered upon Al-Rabee’ bint Mu’awdh, and we mentioned that to her. They sing and mourn for my fathers who were killed on the day of Badr, and you say what you say, and among us there is a prophet who knows what is in tomorrow.

عن عائشة أم المؤمنين: أنَّ النَّبيَّ ﷺ سمع ناسًا يُغنُّونَ في عُرسٍ وهم يقولونَ: وأهدي لها أكبُشٌ يُبحبِحنَ في المربَدِ وحِبُّكِ في النّادي ويعلَمُ ما في غَدِ ويعلَمُ ما في غَدِ قالت: فقالَ رسولُ اللهِ ﷺ: لا يعلَمُ ما في غدٍ إلّا اللهُ سبحانَهُ

On the authority of Aisha, the mother of the believers: The Prophet, peace be upon him, heard people singing at a wedding, and they were saying: I will give her a ram, they will love in the shrine, and your love is in the club, and He knows what is in tomorrow, and He knows what is in tomorrow.

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنْ الْأَنْصَارِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ مَا كَانَ مَعَكُمْ لَهْوٌ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمْ اللَّهْوُ

Al-Fadl bin Yaqoub told us Muhammad bin Sabeq told us Israel told us on the authority of Hisham bin Urwa on the authority of his father on the authority of Aisha that she married a woman to a man from the Ansar.

أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ دَخَلْتُ عَلَى قُرَظَةَ بْنِ كَعْبٍ وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ فِي عُرْسٍ وَإِذَا جَوَارٍ يُغَنِّينَ فَقُلْتُ أَنْتُمَا صَاحِبَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ أَهْلِ بَدْرٍ يُفْعَلُ هَذَا عِنْدَكُمْ فَقَالَ اجْلِسْ إِنْ شِئْتَ فَاسْمَعْ مَعَنَا وَإِنْ شِئْتَ اذْهَبْ قَدْ رُخِّصَ لَنَا فِي اللَّهْوِ عِنْدَ الْعُرْسِ

Ali bin Hajar told us, he said, Sharik told us, on the authority of Abi Ishaq, on the authority of Aamer bin Saad, he said, "I entered upon Qurzah bin Ka'b and Abi Masoud Al-Ansari at a wedding, and behold, a female worshipper was singing. Shit go has permitted us to have fun at the wedding

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا عَوْفٌ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِبَعْضِ الْمَدِينَةِ فَإِذَا هُوَ بِجَوَارٍ يَضْرِبْنَ بِدُفِّهِنَّ وَيَتَغَنَّيْنَ وَيَقُلْنَ نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبَّذَا مُحَمَّدٌ مِنْ جَارِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُ اللَّهُ إِنِّي لَأُحِبُّكُنَّ

Hisham bin Ammar told us, Issa bin Yunus told us, Awf told us, on the authority of Thumamah bin Abdullah, on the authority of Anas bin Malik, that the Prophet, may Allah's prayers and peace be upon him, passed by some of Medina, and he was next to them beating their drums and singing and saying, "We are the neighbors of the Banu al-Najjar. Peace be upon you, Allah knows that I do not love you

ع T الإذن فى ذهاب النساء إلى العرس

T permission for women to go to the wedding

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النِّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ قَالَ حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرُسٍ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُمْثِلًا فَقَالَ اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ قَالَهَا ثَلَاثَ مِرَارٍ

Abu Muammar told us Abd al-Warith told us Abd al-Aziz told us on the authority of Anas, may Allah be pleased with him, he said the Prophet, may Allah's prayers and peace be upon him, saw women and boys coming, he said I thought that he said from a wedding, so the Prophet, may Allah's prayers and peace be upon him, stood up as a representative and said, O Allah, you are among the most beloved of people who said it three times

ع T حكم هدايا الزوج للمرأة وأقاربها

The ruling on gifts from the husband to the wife and her relatives

أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ ح و أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ سَمِعْتُ حَجَّاجًا يَقُولُ قَالَ ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ نُكِحَتْ عَلَى صَدَاقٍ أَوْ حِبَاءٍ أَوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطَاهُ وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتُهُ أَوْ أُخْتُهُ اللَّفْظُ لِعَبْدِ اللَّهِ

Hilal bin Al-Ala told us, he said Hajjaj told us, he said Ibn Jurayj told me Amr bin Shuaib h and Abdullah bin Muhammad bin Tamim told me he said I heard Hajjaj say he said Ibn Jureij on the authority of Amr bin Shuaib on the authority of his father on the authority of Abdullah bin Amr that the Prophet, may Allah's prayers and peace be upon him, said Imma a woman She married on a dowry, lover, or waiting period before the infallibility of marriage, so it is hers, and whatever was after the infallibility of marriage, it is for the one who gave it, and the most deserving of what a man honors is his daughter or sister.

ع T العشرة الزوجية

T even ten

مجاملة النساء والوصية بهن

Courtesy of women and commandment them

حَدَّثَنَا أَبُو كُرَيْبٍ وَمُوسَى بْنُ حِزَامٍ قَالَا حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ

Abu Kuraib and Musa bin Hizam narrated to us, they said: Husayn bin Ali narrated to us, on the authority of Zaida, on the authority of Maysara Al-Ashja'i, on the authority of Abu Hazim, on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said, "Be kind to women, for women were created from a rib, and the most crooked part of the rib is its upper part, so if you try to straighten it, you will break it." And if you leave him, he is still crooked, so advise women

حَدَّثَنَا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ فَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا

Amr al-Naqid and Ibn Abi Umar told us, and the wording is from Ibn Abi Umar, they said Sufyan told us on the authority of Abi al-Zinad on the authority of al-Araj on the authority of Abu Huraira that the

Messenger of Allah, may Allah’s prayers and peace be upon him, said that the woman was created from a rib, she will not straighten you in any way, so if you enjoy her, you enjoy her, and she has crookedness, and if you go to straighten her, you will break her And her divorce broke her

و حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Ibrahim ibn Musa al-Razi told us, Jesus, meaning Ibn Yunus, told us Abd al-Hamid ibn Ja’far on the authority of Imran ibn Abi Anas on the authority of Umar ibn al-Hakam on the authority of Abu Hurairah that he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “A believing man should not be discouraged by a believing woman if he dislikes one characteristic of her, he accepts another from her, or he says something else.” And Muhammad bin Al-Muthanna told us, Abu Asim told us, Abd Al-Hamid bin Jaafar told us, Imran bin Abi Anas told us, on the authority of Umar bin Al-Hakam, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, with the same

ع T حسن المعاشرة

T good sex

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ الثَّوْرِيِّ مَا أَقَلَّ مَنْ رَوَاهُ عَنْ الثَّوْرِيِّ وَرُوِيَ هَذَا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا

Muhammad bin Yahya told us Muhammad bin Yusuf told us Sufyan told us on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha, she said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: The best of you is the best to his family, and I am the best of you to my family. He narrated it on the authority of Al-Thawri, and this was narrated on the authority of Hisham bin Urwa, on the authority of his father, on the authority of the Prophet, may Allah bless him and grant him peace, in a Mursal form

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abu Kuraib told us, Abda bin Suleiman told us, on the authority of Muhammad bin Amr, Abu Salamah told us, on the authority of Abu Hurairah, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “The most complete of the believers in faith are the best of them in character, and the best of you are the best of you to the women of their morals.” He said in the chapter on the authority of Aisha and Ibn Abbas. True

ع T حقوق الزوجين

The rights of the spouses

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا قَالَ وَفِي الْبَاب عَنْ مُعَاذِ بْنِ جَبَلٍ وَسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى وَطَلْقِ بْنِ عَلِيٍّ وَأُمِّ سَلَمَةَ وَأَنَسٍ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

Mahmoud bin Ghailan told us, Al-Nadr bin Shumail told us, Muhammad bin Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “If I had commanded anyone to prostrate to anyone, I would have ordered the woman to prostrate to her husband.” He said in the chapter on the authority of Muadh bin Jabal, Suraqah bin Malik bin Jasham, and Aisha And Ibn Abbas, Abdullah bin Abi Awfa, Talaq bin Ali, Umm Salamah, Anas, and Ibn Omar said Abu Issa, the hadith of Abu Hurayrah, a good hadeeth, strange from this face, from the hadith of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

Muhammad ibn Amr al-Razi told us, Jarir told us, on the authority of al-Amash, on the authority of Abu Hazim, on the authority of Abu Huraira, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: If a man invites his wife to his bed, and she refuses, and she does not come to him, and he spends the night angry with her, the angels curse her until morning

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا الرَّجُلُ دَعَا زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّورِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Hanad narrated to us, told us Malazem bin Amr, he said, Abdullah bin Badr told me, on the authority of Qais bin Talq, on the authority of his father, Talaq bin Ali, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a man calls his wife for his need, then let him go, even if she is on the oven.

حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ أَخْبَرَنَا أَبُو قَزَعَةَ الْبَاهِلِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبْ الْوَجْهَ وَلَا تُقَبِّحْ وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ قَالَ أَبُو دَاوُد وَلَا تُقَبِّحْ أَنْ تَقُولَ قَبَّحَكِ اللَّهُ

Musa bin Ismael told us, Hammad told us, Abu Qaza’a Al-Bahili told us, on the authority of Hakim bin Muawiya Al-Qushayri, on the authority of his father, he said, I said, O Messenger of Allah, what is the right of the wife of one of us over him? And do not be disgraceful to say that Allah is disgraceful to you

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ

Al-Hassan bin Ali Al-Khalal told us, Al-Hussein bin Ali Al-Jaafi told us, on the authority of Zaida, on the authority of Shabib bin Gharqada, on the authority of Suleiman bin Amr bin Al-Ahwas. Good, for they are your helpers, and you do not possess anything from them except that they come with a clear indecency, and if they do, then leave them in the beds and beat them without severe beatings. He gives permission in your homes to those whom you hate, but it is their right over you that you treat them kindly in their clothing and food.

ع T لا تصوم المرأة إلا بأذن زوجها

A woman does not fast without her husband's permission

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا عَنْ مُوسَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ

Abu al-Yaman told us, Shuaib told us, Abu al-Zinad told us on the authority of al-Araj on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “It is not permissible for a woman to fast while her husband is present except with his permission, and she does not call to prayer in his house except with his permission. Abu Al-Zinad also narrated it on the authority of Musa, on the authority of his father, on the authority of Abu Hurairah, regarding fasting

حَدَّثَنَا قُتَيْبَةُ وَنَصْرُ بْنُ عَلِيٍّ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُ الْمَرْأَةُ وَزَوْجُهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

We were told by Qutayba and Nasr bin Ali, they said: Sufyan bin Uyaynah narrated to us, on the authority of Abi Al-Zinad, on the authority of Al-Araj, on the authority of Abi Huraira, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “A woman does not fast and her husband attends a day other than the month of Ramadan, except with his permission.” He said in the chapter on the authority of Ibn Abbas and Abi Saeed. Hurayrah is a good and authentic hadith. This hadith was narrated on the authority of Abu Az-Zinad, on the authority of Musa bin Abi Uthman, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah bless him and grant him peace.

ع T تحذير الزوجة من إذاية زوجها

T Warning the wife against harming her husband

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنْ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَرِوَايَةُ إِسْمَعِيلَ بْنِ عَيَّاشٍ عَنْ الشَّامِيِّينَ أَصْلَحُ وَلَهُ عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ مَنَاكِيرُ

Al-Hassan bin Arafa told us, Ismael bin Ayash told us, on the authority of Buhair bin Saad, on the authority of Khalid bin Maadan, on the authority of Katheer bin Murrah Al-Hadrami, on the authority of Muadh bin Jabal, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said, “Do not harm a woman of her husband in this world, except that his wife from among al-hoor al-

‘iyn said, “Do not harm him.” You have an intruder who is about to leave you to us. Abu Issa said: This is a good, strange hadith. We do not know it except from this route, and the narration of Ismael bin Ayyash on the authority of the Levantines is better. He has denunciations on the authority of the people of Hijaz and the people of Iraq.

ع T كراهية ضرب النساء

T hate hitting women

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْعَبْدِ ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ

Muhammad ibn Yusuf told us, Sufyan told us, on the authority of Hisham, on the authority of his father, on the authority of Abdullah ibn Zam’a, on the authority of the Prophet, may Allah bless him and grant him peace, who said, “None of you should flog his wife like a slave, then have intercourse with her at the end of the day.”

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ النَّاقَةَ وَ

- Abu Bakr bin Abi Shaybah and Abu Kuraib told us, they said, Ibn Numayr told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Zam`a, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, delivered a sermon and mentioned the she-camel and

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنْ الْأَنْفُسِ وَقَالَ بِمَ يَضْرِبُ أَحَدُكُمْ امْرَأَتَهُ ضَرْبَ الْفَحْلِ أَوْ الْعَبْدِ ثُمَّ لَعَلَّهُ يُعَانِقُهَا وَقَالَ الثَّوْرِيُّ وَوُهَيْبٌ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ جَلْدَ الْعَبْدِ

Ali bin Abdullah told us, Sufyan told us, on the authority of Hisham, on the authority of his father, on the authority of Abdullah bin Zam’a, he said that the Prophet, may Allah’s prayers and peace be upon him, forbade a man to laugh at what comes out of the soul, and he said, “With what does one of you beat his wife as he beats a stallion or a slave, then perhaps he embraces her.” Al-Thawri, Wahib and Abu Muawiyah said that Hisham is whipped slave

أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ إِيَاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَضْرِبُوا إِمَاءَ اللَّهِ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ ذَئِرْنَ عَلَى أَزْوَاجِهِنَّ فَرَخَّصَ فِي ضَرْبِهِنَّ فَأَطَافَ بِآلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ طَافَ بِآلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أُولَئِكَ بِخِيَارِكُمْ

Muhammad bin Ahmad bin Abi Khalaf told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Ubaid Allah bin Abdullah, on the authority of Iyas bin Abdullah bin Abi Dhubab, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Do not hit the worshippers of Allah.” They were worried about their husbands, so he allowed them to beat them. So the Messenger of Allah, may Allah’s prayers and peace be upon him, was surrounded by many women complaining about their husbands. The Prophet, may Allah’s prayers and peace be upon him, said, “Muhammad has gone around many women complaining about their husbands. Your friends are not the best among you.”

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي صَفْوَانَ بْنَ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفَطِّرُنِي إِذَا صُمْتُ وَلَا يُصَلِّي صَلَاةَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ قَالَ وَصَفْوَانُ عِنْدَهُ قَالَ فَسَأَلَهُ عَمَّا قَالَتْ فَقَالَ يَا رَسُولَ اللَّهِ أَمَّا قَوْلُهَا يَضْرِبُنِي إِذَا صَلَّيْتُ فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا قَالَ فَقَالَ لَوْ كَانَتْ سُورَةً وَاحِدَةً لَكَفَتْ النَّاسَ وَأَمَّا قَوْلُهَا يُفَطِّرُنِي فَإِنَّهَا تَنْطَلِقُ فَتَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلَا أَصْبِرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ لَا تَصُومُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا وَأَمَّا قَوْلُهَا إِنِّي لَا أُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ فَإِنَّا أَهْلُ بَيْتٍ قَدْ عُرِفَ لَنَا ذَاكَ لَا نَكَادُ نَسْتَيْقِظُ حَتَّى تَطْلُعَ الشَّمْسُ قَالَ فَإِذَا اسْتَيْقَظْتَ فَصَلِّ قَالَ أَبُو دَاوُد رَوَاهُ حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ حُمَيْدٍ أَوْ ثَابِتٍ عَنْ أَبِي الْمُتَوَكِّلِ

Othman bin Abi Shaybah told us, Jarir told us, on the authority of Al-A’mash, on the authority of Abi Salih, on the authority of Abi Saeed, he said, a woman came to the Prophet, may Allah’s prayers and peace be upon him, while we were with him, and she said, “O Messenger of Allah, my husband Safwan bin Al-Muttal beats me if I pray and breaks my fast if I fast, and he does not pray the dawn prayer until sunrise.” Safwan said He said, he asked him about what she said, and he said, O Messenger of Allah, as for saying it hits me if I pray, it reads two surahs and I have finished it. With her husband's permission, and as for her saying that I do not pray until the sun rises, I am the family of a household that has been known to us that we hardly wake up until the sun rises.

ع T العدل بين النساء

T Justice among women

أَخْبَرَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذِهِ قِسْمَتِي فِيمَا أَمْلِكُ فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ

Amr bin Assem told us, Hammad bin Salamah told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Abdullah bin Yazid Al-Khatami, on the authority of Aisha, she said that the Messenger of Allah, may Allah’s prayers and peace be upon him, used to swear, then he would be just and say, “O Allah, this is my division in what I possess, so do not blame me for what you possess and I do not possess.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ سَاقِطٌ قَالَ أَبُو عِيسَى وَإِنَّمَا أَسْنَدَ هَذَا الْحَدِيثَ هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ وَرَوَاهُ هِشَامٌ الدَّسْتُوَائِيُّ عَنْ قَتَادَةَ قَالَ كَانَ يُقَالُ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ هَمَّامٍ وَهَمَّامٌ ثِقَةٌ حَافِظٌ

Muhammad bin Bashar told us, Abd al-Rahman bin Mahdi told us, Hammam told us, on the authority of Qatada, on the authority of al-Nadr bin Anas, on the authority of Bashir bin Nahik, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: If a man has two wives and he does not treat them fairly, then he will come on the Day of Resurrection with his part missing. The hadith is Hammam bin Yahya on the authority of Qatada, and Hisham al-Dastawayi narrated it on the authority of Qatada.

ع T القسمة للبكر والثيب

T division for virgin and non-virgin

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا هُشَيْمٌ وَإِسْمَعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلَاثًا وَلَوْ قُلْتُ إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قَالَ السُّنَّةُ كَذَلِكَ

Othman bin Abi Shaybah told us, Hushaym and Ismael Ibn Aliyah told us, on the authority of Khalid Al-Hadha, on the authority of Abi Qilabah, on the authority of Anas bin Malik, he said that if a virgin marries a non-virgin, he resides with her for seven, and if he marries a non-virgin, he resides with her three.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثًا وَقَالَ لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ إِنْ شِئْتِ سَبَّعْتُ لَكِ وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي

Abu Bakr bin Abi Shaybah told us, Yahya bin Said al-Qattan told us, on the authority of Sufyan, on the authority of Muhammad bin Abi Bakr, on the authority of Abd al-Malik bin Abi Bakr bin al-Harith bin Hisham, on the authority of his father, on the authority of Umm Salamah, that the Messenger of Allah, may Allah’s prayers and peace be upon him, when he married Umm Salamah, stayed with her three times and said, “You are not On your family, if you want, I will be seven for you, and if I am seven for you, I will be seven for my women

ع T الغيرة

T jealousy

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ التَّبُوذَكِيُّ حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ عَنْ الْمُغِيرَةِ قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ وَاللَّهِ لَأَنَا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّي وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنْ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنْذِرِينَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنْ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ

Musa bin Ismail al-Tabudhi told us, Abu Awana told us, Abd al-Malik narrated to us on the authority of Warad, the writer of al-Mughira, on the authority of al-Mughira, he said, Saad bin Ubadah said, “If I saw a man with my wife, I would strike him with the sword unarmoured.” This reached the Messenger of Allah, may Allah’s prayers and peace be upon him, and he said, “Are you amazed at Sa’d’s jealousy? From me and for the sake of Allah's zeal, immoralities are forbidden, what is apparent of them and what is hidden, and no one is more beloved to him than Allah, and for that he sent missionaries and warners, and no one is more beloved to him than Allah, and for that Allah promised Paradise

حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ ابْنِ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ قَالَ يَحْيَى وَحَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَغَارُ وَإِنَّ الْمُؤْمِنَ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ

Amr al-Naqid told us Ismael bin Ibrahim bin Aliya told us on the authority of Hajjaj bin Abi Uthman, he said Yahya said, Abu Salamah told me on the authority of Abu Hurairah he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said that Allah is jealous and that the believer is jealous and the jealousy of Allah is that the believer does what is forbidden to him

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ أَهْدَى بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ قَصْعَةً فِيهَا ثَرِيدٌ وَهُوَ فِي بَيْتِ بَعْضِ أَزْوَاجِهِ فَضَرَبَتْ الْقَصْعَةَ فَانْكَسَرَتْ فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ الثَّرِيدَ فَيَرُدُّهُ فِي الصَّحْفَةِ وَهُوَ يَقُولُ كُلُوا غَارَتْ أُمُّكُمْ ثُمَّ انْتَظَرَ حَتَّى جَاءَتْ قَصْعَةٌ صَحِيحَةٌ فَأَخَذَهَا فَأَعْطَاهَا صَاحِبَةَ الْقَصْعَةِ الْمَكْسُورَةِ قَالَ عَبْد اللَّهِ نَقُولُ بِهَذَا

Yazid bin Harun told us, Hamid told us, on the authority of Anas, he said: Some of the wives of the Prophet, may Allah's prayers and peace be upon him, gave him a bowl of porridge in it while he was in the house of one of his wives. So he took it and gave it to the owner of the broken bowl. Abdullah said we say this

أَخْبَرَنَا إِسْحَقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنْ ابْنِ جَابِرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يَبْغُضُ اللَّهُ عَزَّ وَجَلَّ وَمِنْ الْخُيَلَاءِ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يَبْغُضُ اللَّهُ عَزَّ وَجَلَّ فَأَمَّا الْغَيْرَةُ الَّتِي يُحِبُّ اللَّهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي الرِّيبَةِ وَأَمَّا الْغَيْرَةُ الَّتِي يَبْغُضُ اللَّهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي غَيْرِ رِيبَةٍ وَالِاخْتِيَالُ الَّذِي يُحِبُّ اللَّهُ عَزَّ وَجَلَّ اخْتِيَالُ الرَّجُلِ بِنَفْسِهِ عِنْدَ الْقِتَالِ وَعِنْدَ الصَّدَقَةِ وَالِاخْتِيَالُ الَّذِي يَبْغُضُ اللَّهُ عَزَّ وَجَلَّ الْخُيَلَاءُ فِي الْبَاطِلِ

Ishaq bin Mansour told us, he said Muhammad bin Yusuf told us, he said Al-Awza'i told us on the authority of Yahya bin Abi Katheer, he said Muhammad bin Ibrahim bin Al-Harith Al-Taymi told me on the authority of Ibn Jaber on the authority of his father, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that among jealousy is what Allah Almighty loves, and among it is what Allah hates Exalted is He, and from showing off is what Allah Almighty loves, and some of it is what Allah Almighty loves, so as for the jealousy that Allah Almighty loves, it is jealousy in suspicion. Who hates Allah Almighty to show off in falsehood

ع T مساعدة الزوجة زوجها فى العمل وخدمته

Helping the wife and her husband at work and serving him

حَدَّثَنَا مَحْمُودٌ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامٌ قَالَ أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ غَيْرَ نَاضِحٍ وَغَيْرَ فَرَسِهِ فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَسْتَقِي الْمَاءَ وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ وَكَانَ يَخْبِزُ جَارَاتٌ لِي مِنْ الْأَنْصَارِ وَكُنَّ نِسْوَةَ صِدْقٍ وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِي وَهِيَ مِنِّي عَلَى ثُلُثَيْ فَرْسَخٍ فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي فَلَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ نَفَرٌ مِنْ الْأَنْصَارِ فَدَعَانِي ثُمَّ قَالَ إِخْ إِخْ لِيَحْمِلَنِي خَلْفَهُ فَاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجَالِ وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ وَكَانَ أَغْيَرَ النَّاسِ فَعَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي قَدْ اسْتَحْيَيْتُ فَمَضَى فَجِئْتُ الزُّبَيْرَ فَقُلْتُ لَقِيَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَأْسِي النَّوَى وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ فَأَنَاخَ لِأَرْكَبَ فَاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ فَقَالَ وَاللَّهِ لَحَمْلُكِ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ قَالَتْ حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِخَادِمٍ تَكْفِينِي سِيَاسَةَ الْفَرَسِ فَكَأَنَّمَا أَعْتَقَنِي

Mahmoud told us, Abu Osama told us, Hisham told us, he said my father told me on the authority of Asmaa bint Abi Bakr, may Allah be pleased with them both, she said Al-Zubayr married me and he did not have money or slaves in the land and nothing but adult and other than his horse. I have among the supporters, and they were women of truth, and I used to transport date stones from the land of Al-Zubayr, which the Messenger of Allah, may Allah's prayers and peace be upon him, cut off on my head, and it is from me on two-thirds of a league. So I was ashamed to walk with the men, and I mentioned al-Zubayr and his jealousy, and he was the least of the people. It is more difficult for me than riding with him. She said, "Until Abu Bakr sent me after that a worshipper who would suffice me with the politics of the Persians, as if he freed me."

ع T مشروعية مساعدة الرجل زوجته

T legality of a man helping his wife

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي الْبَيْتِ قَالَتْ كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ

Muhammad bin Arara told us, Shu'bah told us, on the authority of Al-Hakam bin Otaiba, on the authority of Ibrahim, on the authority of Al-Aswad bin Yazid.

ع T تحريم إفشاء السر فيما بين الزوجين

The prohibition of divulging secrets between spouses

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

Abu Bakr bin Abi Shaybah told us, Marwan bin Muawiyah told us, on the authority of Umar bin Hamza Al-Umari, Abd al-Rahman bin Sa'd told us, he said I heard Abu Saeed al-Khudri saying: The Messenger of Allah, may Allah's prayers and peace be upon him, said: One of the worst people in Allah's sight on the Day of Resurrection is the man who goes to his wife and she goes to him, then he spreads her secret

إن من أعظم الأمة عند الله

That of the greatest nation in the sight of Allah

ع T خاتمة لفصول العشرة الزوجية

T Conclusion of the ten even chapters

ع T أنكحة باطلة

T void marriage

ع T الشغار

T youngsters

حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشِّغَارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ نِكَاحَ الشِّغَارِ وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ أَوْ أُخْتَهُ وَلَا صَدَاقَ بَيْنَهُمَا و قَالَ بَعْضُ أَهْلِ الْعِلْمِ نِكَاحُ الشِّغَارِ مَفْسُوخٌ وَلَا يَحِلُّ وَإِنْ جُعِلَ لَهُمَا صَدَاقًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَرُوِيَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ قَالَ يُقَرَّانِ عَلَى نِكَاحِهِمَا وَيُجْعَلُ لَهُمَا صَدَاقُ الْمِثْلِ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ

Ishaq ibn Musa al-Ansari told us Ma'an told us Malik told us on the authority of Nafi' on the authority of Ibn Omar that the Prophet, may Allah's prayers and peace be upon him, forbade adultery. Abu Issa said, "This is a good and saheeh hadith. This is acted upon by the majority of scholars. They do not see the marriage of a minor and a minor as a man marrying his daughter on condition that the other marry him." His daughter or his sister, and there is no dowry between them, and some of the people of knowledge said that the marriage of young children is annulled and is not permissible, even if he made a dowry for them, and this is the saying of Al-Shafi'i, Ahmad and Ishaq.

ع T التيس المستعر

T goat raging

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ عَنْ زَمْعَةَ بْنِ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ

Muhammad bin Bashar told us, Abu Aamer told us, on the authority of Zam'a bin Saleh, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, cursed the analyst and the one who is analyzed

حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ الْمِصْرِيُّ حَدَّثَنَا أَبِي قَالَ سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ قَالَ لِي أَبُو مُصْعَبٍ مِشْرَحُ بْنُ هَاعَانَ قَالَ عُقْبَةُ بْنُ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِالتَّيْسِ الْمُسْتَعَارِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ هُوَ الْمُحَلِّلُ لَعَنَ اللَّهُ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ

Yahya bin Uthman bin Salih al-Masri told us, my father told us, he said I heard al-Laith bin Saad say to me, Abu Musab Musharah bin Ha'an said to me, he said Uqbah bin Aamer, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Should I tell you about a borrowed goat?" They said, "Yes, O Messenger of Allah." He said, "He is the appraiser. for him

ع T المتعة

T have fun

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ وَأَخُوهُ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ أَبِيهِمَا أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ لِابْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْبَرَ

Malik bin Ismail told us Ibn Uyaynah told us that he heard Al-Zuhri say: Al-Hassan bin Muhammad bin Ali and his brother Abdullah bin Muhammad told me on the authority of their father that Ali, may Allah be pleased with him, said to Ibn Abbas that the Prophet, may Allah's prayers and peace be upon him, forbade mut'a and the meat of domestic donkeys at the time of Khaybar

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ أَوْطَاسٍ فِي الْمُتْعَةِ ثَلَاثًا ثُمَّ نَهَى عَنْهَا

Abu Bakr bin Abi Shaybah told us, Yunus bin Muhammad told us, Abd al-Wahed bin Ziyad told us, Abu Umais told us, on the authority of Iyas bin Salamah, on the authority of his father, he said that the Messenger of Allah, may Allah's prayers and peace be upon him, permitted the year of Awtas for mut'a three times, then he forbade it

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الِاسْتِمْتَاعِ مِنْ النِّسَاءِ وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا و حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بِهَذَا الْإِسْنَادِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ وَهُوَ يَقُولُ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ

Muhammad bin Abdullah bin Nameer told us, my father told us, Abdul Aziz bin Omar told us, Al-Rabee bin Sabrah Al-Juhani told me that his father told him that he was with the Messenger of Allah, may Allah's prayers and peace be upon him, and he said, "O people! On the Day of Resurrection, whoever has anything from them, let him let him go, and do not take anything from what you gave them, and we told him Abu Bakr bin Abi Shaybah, we were told by Abdah bin Suleiman on the authority of Abd al-Aziz bin Omar with this chain of transmission, he said I saw the Messenger of Allah, may Allah's prayers and peace be upon him, standing between the corner and the door, and he was saying the same as the hadith of Ibn Numayr

ع T الدخول علي النساء والخلوة بهن

T Entering into women and being alone with them

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنْ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ و حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيْوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ بِهَذَا الْإِسْنَادِ مِثْلَهُ

Qutayba bin Saeed told us, Laith H told us, Muhammad bin Rumah told us, Al-Layth told us, on the authority of Yazid bin Abi Habib, on the authority of Abi Al-Khair, on the authority of Uqba bin Aamer that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Beware of entering upon women.” A man from the Ansar said, “O Messenger of Allah, do you see the in-law?” He said, “The in-law is death.” And Abu Al-Taher told me: Abdullah bin Wahb told us on the authority of Amr bin Al-Harith, Al-Layth bin Sa’d, Haywa bin Shuraih and others, that Yazid bin Abi Habib narrated to them this chain of narrators like it.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرٌو ح و حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ أَنَّ نَفَرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ فَدَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ وَهِيَ تَحْتَهُ يَوْمَئِذٍ فَرَآهُمْ فَكَرِهَ ذَلِكَ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَمْ أَرَ إِلَّا خَيْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذَلِكَ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ لَا يَدْخُلَنَّ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى مُغِيبَةٍ إِلَّا وَمَعَهُ رَجُلٌ أَوْ اثْنَانِ

Harun bin Ma’ruf told us Abdullah bin Wahb told me Amr H and Abu Al-Tahir told me Abdullah bin Wahb told us on the authority of Amr bin Al-Harith that Bakr bin Sawada told him that Abd al-Rahman bin Jubair told him that Abdullah bin Amr bin Al-Aas told him that a group of Bani Hashem entered On Asma bint Amis, then Abu Bakr Al-Siddiq entered while she was under him that day, and he saw them and thought about that, so he mentioned that to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said: I only saw good. He said: After this day, no man should enter in his absence unless he has one or two men with him

- لا يدخل رجل على امرأه، ولا تسافر إلا ومعها ذو محرم، لا يخلون أحدكم بامرأة إلا مع ذى محرم

No man enters upon a woman, and she does not travel except with a Mahram. None of you are alone with a woman except with a Mahram.

- ١، عن أبي هريرة لا تأذَنُ المرأةُ في بيتِ زوجِها وهو شاهدٌ إلّا بإذنِه

- 1, On the authority of Abu Hurairah, a woman does not make the call to prayer in her husband’s house while he is present, except with his permission

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ أَنْبَأَنَا مُحَمَّدُ بْنُ سُوقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَطَبَ النَّاسَ بِالْجَابِيَةِ فَقَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَقَامِي فِيكُمْ فَقَالَ اسْتَوْصُوا بِأَصْحَابِي خَيْرًا ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى إِنَّ الرَّجُلَ لَيَبْتَدِئُ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا فَمَنْ أَرَادَ مِنْكُمْ بَحْبَحَةَ الْجَنَّةِ فَلْيَلْزَمْ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ لَا يَخْلُوَنَّ أَحَدُكُمْ بِامْرَأَةٍ فَإِنَّ الشَّيْطَانَ ثَالِثُهُمَا وَمَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ

Ali bin Ishaq informed us Abdullah, meaning Ibn al-Mubarak, informed us Muhammad bin Suqa on the authority of Abdullah bin Dinar on the authority of Ibn Umar that Umar bin al-Khattab, may Allah be pleased with him, addressed the people in the Jabiya and said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, has risen among us like I am among you, and he said: Be kind to my companions, then those who They color them, then those who follow them, then the lie spreads to the extent that a man begins with testimony before he asks for it, so whoever among you desires the reward of Paradise, let him adhere to the group, for Satan is with the one, and he is farther from the two. None of you should be alone with a woman, for Satan is the third of them.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي مُجَالِدِ بْنِ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ و سَمِعْت عَلِيَّ بْنَ خَشْرَمٍ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ يَعْنِي أَسْلَمُ أَنَا مِنْهُ قَالَ سُفْيَانُ وَالشَّيْطَانُ لَا يُسْلِمُ وَلَا تَلِجُوا عَلَى الْمُغِيبَاتِ وَالْمُغِيبَةُ الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيبَاتُ جَمَاعَةُ الْمُغِيبَةِ

Nasr bin Ali told us, Isa bin Yunus told us, on the authority of Mujahid, on the authority of Al-Sha’bi, on the authority of Jaber, on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said, “Do not dwell on unseen things, for Satan flows from one of you like blood.” Some of them spoke in the glory of Ibn Saeed before his memorization, and I heard Ali Ibn Khashram say: Sufyan Ibn Uyaynah said in the interpretation of the words of the Prophet, may Allah’s prayers and peace be upon him, but Allah helped me against him, so he became Muslim, meaning I became Muslim from him. Her husband is absent, and the unseen is the unseen group

ع T الإذن للنساء فى الخروج للحاجة

permission for women to go out for need

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ خَرَجَتْ سَوْدَةُ بَعْدَمَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتْ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا سَوْدَةُ أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَانْظُرِي كَيْفَ تَخْرُجِينَ قَالَتْ فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ فَدَخَلَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا قَالَتْ فَأَوْحَى اللَّهُ إِلَيْهِ ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ

Zakaria bin Yahya told us, Abu Osama told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may Allah be pleased with her, she said, "Souda went out after the veil was imposed for her need, and she was a large woman who was not hidden from those who knew her. Allah, may Allah's prayers and peace be upon him, is in my house, and he is having dinner with a sweat in his hand, so I entered, and she said, O Messenger of Allah, I went out for some of my needs, and Omar said to me such and such.

ع T كراهية خروج المرأة لغير حاجة

The dislike of a woman going out unnecessarily

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ مُوَرِّقٍ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Muhammad ibn Bashar told us Amr ibn Asim told us Hammam told us on the authority of Qatada on the authority of Muriq on the authority of Abi al-Ahwas on the authority of Abdullah on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "The woman is naked, so if she goes out, the devil looks upon her." Abu Issa said, "This is a good, strange hadith."

وأقرَبُ ما تكونُ مِن ربِّها إذا هي في قعرِ بيتِها

And the closest you are to her Lord if she is at the bottom of her house

ع T احتجاب المرأة عن الرجال ونزول آيات الحجاب

The veiling of women from men and the revelation of the verses of hijab

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنْ ابْنِ خُثَيْمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا نَزَلَتْيُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ } خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى رُءُوسِهِنَّ الْغِرْبَانَ مِنْ الْأَكْسِيَةِ

Muhammad bin Ubaid told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Khathim, on the authority of Safiyyah bint Shaybah, on the authority of Umm Salamah, she said, "When you revealed to us their garments over them, the women of the Ansar came out with crows on their heads from the garments."

- ١، عن أم سلمة أم المؤمنين لما نزلت هذه الآيةُ تعني: وَإِذا سَأَلْتُمُوهُنَّ مَتاعًا فاسْأَلُوهُنَّ مِن وَراءِ حِجابٍ ذَلِكم أَطْهَرُ لِقُلُوبِكم وَقُلُوبِهِنَّ خرج نساءُ الأنصارِ كأنَّ على رؤوسِهنَّ الغربانُ من الأكسيةِ وعليهن أكسيةٌ سودٌ يلبسْنَها

1, On the authority of Umm Salama, the Mother of the Believers, when this verse was revealed, meaning: And if you ask them for goods, ask them from behind a veil.

- حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُوَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِ

Abu Naim told us, Ibrahim bin Nafeh told us, on the authority of Al-Hassan bin Muslim, on the authority of Safiyyah bint Shaybah, that Aisha, may Allah be pleased with her, used to say, when this verse was revealed, "Let them put their headscarves on their pockets."

ع T كيفية إدناء الجلابيب

T How to lower the robes

ع T العيوب التي يرد بها النكاح

T the defects in marriage

و حَدَّثَنِي عَنْ مَالِك عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً وَبِهَا جُنُونٌ أَوْ جُذَامٌ أَوْ بَرَصٌ فَمَسَّهَا فَلَهَا صَدَاقُهَا كَامِلًا وَذَلِكَ لِزَوْجِهَا غُرْمٌ عَلَى وَلِيِّهَا

Yahya related to me on the authority of Malik on the authority of Yahya ibn Saeed on the authority of Saeed ibn al-Musayyib that he said Umar ibn al-Khattab said: If a man marries a woman who has madness, leprosy, or leprosy, and touches her, then she is entitled to her dowry in full, and that is because her husband owes a fine to her guardian.

ع T النفقات

T expenses

ع T فضل النفقة علي الأهل

The preference of alimony for the family

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ فَقُلْتُ عَنْ النَّبِيِّ فَقَالَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً

Adam bin Abi Ayas told us, Shu'bah told us, on the authority of Uday bin Thabit, he said: I heard Abdullah bin Yazid Al-Ansari, on the authority of Abi Masoud Al-Ansari, so I said on the authority of

the Prophet, and he said on the authority of the Prophet, may Allah's prayers and peace be upon him, he said: If a Muslim spends money on his family while hoping for it, then it is charity for him
حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ قَالَ أَبُو قِلَابَةَ وَبَدَأَ بِالْعِيَالِ ثُمَّ قَالَ أَبُو قِلَابَةَ وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ يُعِفُّهُمْ أَوْ يَنْفَعُهُمْ اللَّهُ بِهِ وَيُغْنِيهِمْ

Abu al-Rabee al-Zahrani and Qutaiba bin Saeed told us, both of them on the authority of Hammad bin Zayd. Allah and a dinar that he spends on his companions in the way of Allah.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَاللَّفْظُ لِأَبِي كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُزَاحِمِ بْنِ زُفَرَ عَنْ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ

Abu Bakr bin Abi Shaybah, Zuhair bin Harb and Abu Kuraib narrated to us, and the pronunciation is from Abi Kuraib. They said: Waki` narrated to us, on the authority of Sufyan, on the authority of Muzahim bin Zafar, on the authority of Mujahid, on the authority of Abi Huraira. And a dinar that you spend on your family is the greatest reward that you spend on your family

ع T تحريم تضييع الأهل بلا نفقة

The prohibition of wasting one's family without maintenance
حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ عَنْ أَبِيهِ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ خَيْثَمَةَ قَالَ كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ فَقَالَ أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ قَالَ لَا قَالَ فَانْطَلِقْ فَأَعْطِهِمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ

Saeed bin Muhammad Al-Jarmi told us, Abd al-Rahman bin Abd al-Malik bin Abjar al-Kinani narrated to us, on the authority of his father, on the authority of Talhah bin Musraf, on the authority of Khaithama, he said: We were sitting with Abdullah bin Amr, when a steward came to him, and he entered, and he said: I gave the slaves their strength. Peace and blessings of Allah be upon him, it is enough sin for a person to withhold from someone who possesses his strength

ع T وجوب نفقة الأهل من زوجة وولد

The obligation to support the family, including wife and children
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَكَ مَالٌ غَيْرُهُ فَقَالَ لَا فَقَالَ مَنْ يَشْتَرِيهِ مِنِّي فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِ مِائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا وَهَكَذَا يَقُولُ فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ و حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا إِسْمَعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَجُلًا مِنْ الْأَنْصَارِ يُقَالُ لَهُ أَبُو مَذْكُورٍ أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ يُقَالُ لَهُ يَعْقُوبُ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ

We were told by Qutayba bin Saeed, we were told by Laith H, we were told by Muhammad bin Rumh, we were told by Al-Layth, on the authority of Abi Al-Zubayr, on the authority of Jaber, he said, "A man from Banu Adhra freed a slave of his behind, and that reached the Messenger of Allah, may Allah's prayers and peace be upon him. Abdullah Al-Adawi for eight hundred dirhams, and the Messenger of Allah, may Allah's prayers and peace be upon him, brought it and gave it to him, then he said, "Start with yourself, and give it in charity. Ya`qub ibn Ibrahim al-Dawraqi narrated to us Isma`il, meaning Ibn Aliyah, on the authority of Ayyub, on the authority of Abi al-Zubayr, on the authority of Jabir, that a man from the Ansar called Abu Mathkour set free a slave of his on the authority of his father.
أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ عِنْدِي دِينَارٌ قَالَ تَصَدَّقْ بِهِ عَلَى نَفْسِكَ قَالَ عِنْدِي آخَرُ قَالَ تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ قَالَ عِنْدِي آخَرُ قَالَ تَصَدَّقْ بِهِ عَلَى وَلَدِكَ قَالَ عِنْدِي آخَرُ قَالَ تَصَدَّقْ بِهِ عَلَى خَادِمِكَ قَالَ عِنْدِي آخَرُ قَالَ أَنْتَ أَبْصَرُ

Amr ibn Ali and Muhammad ibn al-Muthanna told us, he said Yahya told us on the authority of Ibn Ajlan on the authority of Saeed on the authority of Abu Hurairah he said the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Do alms." A man said, O Messenger of Allah, I have a dinar. He said, "Charity it on your son." He said, "I have another." He said, "Charity it on your worshipper." He said, "I have another." He said, "You see."
حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا أَبُو صَالِحٍ قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غِنًى وَالْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ تَقُولُ الْمَرْأَةُ إِمَّا أَنْ تُطْعِمَنِي وَإِمَّا أَنْ تُطَلِّقَنِي وَيَقُولُ الْعَبْدُ أَطْعِمْنِي وَاسْتَعْمِلْنِي وَيَقُولُ الِابْنُ أَطْعِمْنِي إِلَى مَنْ تَدَعُنِي فَقَالُوا يَا أَبَا هُرَيْرَةَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا هَذَا مِنْ كِيسِ أَبِي هُرَيْرَةَ

Omar bin Hafs told us, my father told us, Al-A'mash told us, Abu Salih told us, he said Abu Hurairah, may Allah be pleased with him, said, "The Prophet, may Allah's prayers and peace be upon him, said,

‘The best charity is that which leaves one free, and the upper hand is better than the lower hand. And he used me and the son says, “Feed me to whomever you call me.” They said, “O Abu Huraira, I heard this from the Messenger of Allah, may Allah’s prayers and peace be upon him.” He said, “No, this is from the bag of Abu Huraira.”

ع T للزوجة أن تأخذ من مال زوجها ما يكفيها وولدها

The wife has the right to take from her husband's money what suffices her and her children

خذى ما يكفيك وولدك بالمعروف

Take what suffices you and your child accordingly

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ هِنْدَ بِنْتَ عُتْبَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ

Muhammad bin Al-Muthanna told us, Yahya told us, on the authority of Hisham, he said, my father told me on the authority of Aisha, that Hind bint Utbah said, “O Messenger of Allah, Abu Sufyan is a stingy man, and he does not give me what is sufficient for me and my son except what I take from him, and he does not know.”

ع T الرضاع

Breastfeeding T

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ حَدَّثَنَا إِسْمَعِيلُ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ

Musaddad bin Musarhad told us, Ismail told us, on the authority of Ayyub, on the authority of Ibn Abi Malika, on the authority of Abdullah bin Al-Zubair, on the authority of Aisha, may Allah be pleased with her, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, did not prohibit sucking or sucking

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنْ الْمُعْتَمِرِ وَاللَّفْظُ لِيَحْيَى أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أُمِّ الْفَضْلِ قَالَتْ دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِي فَقَالَ يَا نَبِيَّ اللَّهِ إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى فَزَعَمَتْ امْرَأَتِي الْأُولَى أَنَّهَا أَرْضَعَتْ امْرَأَتِي الْحُدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ قَالَ عَمْرٌو فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ

Yahya bin Yahya, Amr Al-Naqid and Ishaq bin Ibrahim told us all of them on the authority of Al-Mu’tamir and the pronunciation is Yahya. I had a wife, and I married another, so my first wife claimed that she had breastfed my younger wife one or two times, so the Prophet of Allah, may Allah’s prayers and peace be upon him, said: “Uljaculation” and “Uljat” are not prohibited. Amr said in his narration on the authority of Abdullah bin Al-Harith bin Nawfal

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ كَانَ فِيمَا أُنْزِلَ مِنْ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُنَّ فِيمَا يُقْرَأُ مِنْ الْقُرْآنِ

Yahya bin Yahya told us, he said: I read Ali Malik on the authority of Abdullah bin Abi Bakr on the authority of Amra on the authority of Aisha that she said that among what was revealed of the Qur’an were ten specific breastfeedings that were forbidden, then they were abrogated by five specific ones, so the Messenger of Allah, may Allah’s prayers and peace be upon him, died while they were reading from the Qur’an

ع T لا يحرم الرضاع إلا ما كان قبل الحولين

T It is not forbidden to breastfeed except before the two years

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَرِّمُ مِنْ الرِّضَاعَةِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الرَّضَاعَةَ لَا تُحَرِّمُ إِلَّا مَا كَانَ دُونَ الْحَوْلَيْنِ وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ الْكَامِلَيْنِ فَإِنَّهُ لَا يُحَرِّمُ شَيْئًا وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ وَهِيَ امْرَأَةُ هِشَامِ بْنِ عُرْوَةَ

Qutayba told us, Abu Awana told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Fatimah bint Al-Mundhir, on the authority of Umm Salamah, she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: No one is forbidden from breastfeeding except what herniated the intestines in the breast and that was before weaning. Most of the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and others are that breastfeeding is not forbidden except for what was less than two years, and what was after the two full years, for it is not forbidden at all.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ قَالَتْ عَائِشَةُ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي رَجُلٌ قَاعِدٌ فَاشْتَدَّ ذَلِكَ عَلَيْهِ وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنْ الرَّضَاعَةِ قَالَتْ فَقَالَ انْظُرْنَ إِخْوَتَكُنَّ مِنْ الرَّضَاعَةِ فَإِنَّمَا الرَّضَاعَةُ مِنْ الْمَجَاعَةِ و حَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ح و حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي قَالَا جَمِيعًا حَدَّثَنَا شُعْبَةُ ح و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ ح و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ

الرَّحْمَنِ بْنُ مَهْدِيٍّ جَمِيعًا عَنْ سُفْيَانَ ح و حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ بِإِسْنَادِ أَبِي الْأَحْوَصِ كَمَعْنَى حَدِيثِهِ غَيْرَ أَنَّهُمْ قَالُوا مِنْ الْمَجَاعَةِ

Hanad ibn al-Sari told us, Abu al-Ahwas told us, on the authority of Ash’ath ibn Abi al-Sha’tha, on the authority of his father, on the authority of Masruq. From suckling, for suckling is only from starvation, and we were told by Muhammad bin Al-Muthanna and Ibn Bashar, they said, we were told by Muhammad bin Jaafar H, we were told by Ubayd Allah bin Muadh, we were told by my father, they both said to us by Shu’bah H, and we were told by Abu Bakr bin Abi Shaybah, we were told by Waki’ H, and Zuhair bin Harb told us, Abd Al-Rahman told us Bin Mahdi, all of them, on the authority of Sufyan H, and Abd Bin Hamid told us, Hussain Al-Jaafi told us, on the authority of Zaida, all of them on the authority of Ash’ath bin Abi Al-Sha’tha, with the chain of transmission of Abi Al-Ahwas, as the meaning of his hadith, except that they said from famine

ع T رضاعة الكبير

T breastfeed the big one

أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ جَاءَتْ سَهْلَةُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَالِمًا يَدْخُلُ عَلَيْنَا وَقَدْ عَقَلَ مَا يَعْقِلُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ قَالَ أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ بِذَلِكَ فَمَكَثْتُ حَوْلًا لَا أُحَدِّثُ بِهِ وَلَقِيتُ الْقَاسِمَ فَقَالَ حَدِّثْ بِهِ وَلَا تَهَابُهُ

Hamid bin Masada informed us on the authority of Sufyan, who is Ibn Habib, on the authority of Ibn Juraij, on the authority of Ibn Abi Malika, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha. Breastfeed him as forbidden to him, so I stayed around for a year not to narrate it, and I met Al-Qasim, and he said: Communicate it and do not fear him

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ الْكَرَاهِيَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضِعِيهِ قَالَتْ كَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ فَفَعَلَتْ فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ مَا رَأَيْتُ فِي وَجْهِ أَبِي حُذَيْفَةَ شَيْئًا أَكْرَهُهُ بَعْدُ وَكَانَ شَهِدَ بَدْرًا

Hisham bin Ammar told us, Sufyan bin Uyaynah told us, on the authority of Abd al-Rahman bin al-Qasim, on the authority of his father, on the authority of Aisha. She said how to breastfeed him when he was a big man, so the Messenger of Allah, may Allah’s prayers and peace be upon him, smiled and said, “I knew that he was a big man.” So I did.

و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ إِنَّهُ يَدْخُلُ عَلَيْكِ الْغُلَامُ الْأَيْفَعُ الَّذِي مَا أُحِبُّ أَنْ يَدْخُلَ عَلَيَّ قَالَ فَقَالَتْ عَائِشَةُ أَمَا لَكِ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسْوَةٌ قَالَتْ إِنَّ امْرَأَةَ أَبِي حُذَيْفَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَالِمًا يَدْخُلُ عَلَيَّ وَهُوَ رَجُلٌ وَفِي نَفْسِ أَبِي حُذَيْفَةَ مِنْهُ شَيْءٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضِعِيهِ حَتَّى يَدْخُلَ عَلَيْكِ

And Muhammad bin Al-Muthanna told us, Muhammad bin Jaafar told us, Shu’bah told us, on the authority of Hamid bin Nafi’, on the authority of Zainab bint Umm Salamah, she said, “Umm Salamah said to Aisha, that the young boy who did not like to enter upon me enters upon you.” Abu Hudhayfah's wife said, "O Messenger of Allah, Salim enters upon me, and he is a man, and Abu Hudhayfah has some of him." The Messenger of Allah, may Allah bless him and grant him peace, said, "Suck him up until he enters upon you."

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ حَدَّثَنِي أَبِي عَنْ جَدِّي حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تَقُولُ أَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَدًا بِتِلْكَ الرَّضَاعَةِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نَرَى هَذَا إِلَّا رُخْصَةً أَرْخَصَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَالِمٍ خَاصَّةً فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهَذِهِ الرَّضَاعَةِ وَلَا رَائِينَا

Abd al-Malik ibn Shuaib ibn al-Laith told me, my father told me on the authority of my grandfather, Aqil ibn Khalid told me on the authority of Ibn Shihab that he said Abu Ubaidah ibn Abdullah ibn Zamaa told me that his mother Zainab bint Abi Salama told him that her mother Umm Salama was the wife of the Prophet, may Allah bless him and grant him peace. The Prophet, may Allah’s prayers and peace be upon him, told them not to allow anyone to enter upon them with this breast-feeding, and they said to Aisha, by Allah, we do not see this except as a concession that the Messenger of Allah, may Allah’s prayers and peace be upon him, authorized for Salem in particular, so no one entered us with this breastfeeding, nor our opinion

ع T شهادة المرضعة

T certificate of the wet nurse

حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ ثُمَّ قَالَ لَمْ يُحَدِّثْنِيهِ وَلَكِنْ سَمِعْتُهُ يُحَدِّثُ الْقَوْمَ قَالَ تَزَوَّجْتُ بِنْتَ أَبِي إِهَابٍ فَجَاءَتْ أَمَةٌ سَوْدَاءُ فَقَالَتْ إِنِّي أَرْضَعْتُكُمَا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَأَعْرَضَ عَنِّي قَالَ أَبُو عَاصِمٍ قَالَ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ قَالَ كَيْفَ وَقَدْ قِيلَ وَنَهَاهُ عَنْهَا قَالَ أَبُو عَاصِمٍ وَقَالَ عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ فَكَيْفَ وَقَدْ قِيلَ وَلَمْ يَقُلْ نَهَاهُ عَنْهَا قَالَ أَبُو مُحَمَّد كَذَا عِنْدَنَا

Abu Asim told us on the authority of Ibn Jurayj on the authority of Ibn Abi Mulayka, he said that Uqbah ibn al-Harith told me, then he said that he did not narrate it to me, but I heard him narrate to the people. The third or fourth, he said: How, when it was said and he forbade it?

ع T لبن الفحل

T Milk of the stallion

و حَدَّثَنِي عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ جَاءَ عَمِّي مِنْ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ عَلَيَّ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ قَالَتْ عَائِشَةُ وَذَلِكَ بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ وَقَالَتْ عَائِشَةُ يَحْرُمُ مِنْ الرَّضَاعَةِ مَا يَحْرُمُ مِنْ الْوِلَادَةِ

Yahya related to me on the authority of Malik on the authority of Hisham bin Urwa on the authority of his father on the authority of Aisha, the Mother of the Believers, that she said: My foster uncle came to ask permission for me, but I refused to give him permission until I asked the Messenger of Allah, may Allah’s prayers and peace be upon him, about that. So I gave him permission, and she said, “O Messenger of Allah, the woman breastfed me and the man did not breastfeed me.” He said, “He is your uncle, so let him come to you.” Aisha said, “And that is after the veil was imposed on us.” Aisha said, “It is forbidden to breastfeed what is forbidden to give birth.”

و حَدَّثَنِي عَنْ مَالِك عَنْ ابْنِ شِهَابٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ سُئِلَ عَنْ رَجُلٍ كَانَتْ لَهُ امْرَأَتَانِ فَأَرْضَعَتْ إِحْدَاهُمَا غُلَامًا وَأَرْضَعَتْ الْأُخْرَى جَارِيَةً فَقِيلَ لَهُ هَلْ يَتَزَوَّجُ الْغُلَامُ الْجَارِيَةَ فَقَالَ لَا اللِّقَاحُ وَاحِدٌ

And he related to me on the authority of Malik, on the authority of Ibn Shihab, on the authority of Amr Ibn Al-Sharid, that Abdullah Ibn Abbas said, on the authority of a man who had two wives, one of whom breastfed a boy and the other breastfed a girl, so he was asked: Can the boy marry a girl?

ع T عنوان | ما يسن أن يعطى للمرضعة عند الفطام

T address | What is not allowed to be given to a nursing mother when weaning

أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ وَحَدَّثَنِي أَبِي عَنْ حَجَّاجٍ بْنِ حَجَّاجٍ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعِ قَالَ غُرَّةٌ عَبْدٍ أَوْ أَمَةٍ

Yaqoub bin Ibrahim told us, he said Yahya told us on the authority of Hisham he said my father told me on the authority of Hajjaj bin Hajjaj on the authority of his father he said I said O Messenger of Allah what relieves me of the covenant of breastfeeding he said surprise a slave or a female

ع T الطلاق

T divorce

أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ أَنْبَأَنَا يَحْيَى بْنُ آدَمَ ح وَأَنْبَأَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ قَالَ نُبِّئْتُ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ صَالِحِ بْنِ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عَمْرٌو إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا وَاللَّهُ أَعْلَمُ

Abda bin Abdullah told us, he said, Yahya bin Adam H told us, and Amr bin Mansour told us, he said Sahl bin Muhammad Abu Saeed told us, he said, we narrated on the authority of Yahya bin Zakariya on the authority of Salih bin Salih on the authority of Salama bin Kuhail on the authority of Saeed bin Jubair on the authority of Ibn Abbas on the authority of Ibn Omar that the Prophet, may Allah bless him and grant him peace And Amr said that the Messenger of Allah, may Allah bless him and grant him peace, had divorced Hafsa, then he took her back, and Allah knows best

حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ كَثِيرٍ أَبُو هَاشِمٍ الْمَكِّيُّ عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ عَنْ أَبِيهِ وَافِدِ بَنِي الْمُنْتَفِقِ قَالَ انْطَلَقْتُ أَنَا وَصَاحِبٌ لِي حَتَّى انْتَهَيْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَجِدْهُ فَأَطْعَمَتْنَا عَائِشَةُ تَمْرًا وَعَصَدَتْ لَنَا عَصِيدَةً إِذْ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَقَلَّعُ فَقَالَ هَلْ أُطْعِمْتُمْ مِنْ شَيْءٍ قُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ فَبَيْنَا نَحْنُ كَذَلِكَ دَفَعَ رَاعِي الْغَنَمِ فِي الْمُرَاحِ عَلَى يَدِهِ سَخْلَةً قَالَ هَلْ وَلَدَتْ قَالَ نَعَمْ قَالَ فَاذْبَحْ لَنَا شَاةً ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ لَا تَحْسَبَنَّ وَلَمْ يَقُلْ لَا يَحْسَبَنَّ إِنَّا ذَبَحْنَا الشَّاةَ مِنْ أَجْلِكُمَا لَنَا غَنَمٌ مِائَةٌ لَا نُرِيدُ أَنْ تَزِيدَ عَلَيْهَا فَإِذَا وَلَّدَ الرَّاعِي بَهْمَةً أَمَرْنَاهُ بِذَبْحِ شَاةٍ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ الْوُضُوءِ قَالَ إِذَا تَوَضَّأْتَ فَأَسْبِغْ وَخَلِّلْ الْأَصَابِعَ وَإِذَا اسْتَنْثَرْتَ فَأَبْلِغْ إِلَّا أَنْ تَكُونَ صَائِمًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي امْرَأَةً فَذَكَرَ مِنْ طُولِ لِسَانِهَا وَإِيذَائِهَا فَقَالَ طَلِّقْهَا قَالَ يَا رَسُولَ اللَّهِ إِنَّهَا ذَاتُ صُحْبَةٍ وَوَلَدٍ قَالَ فَأَمْسِكْهَا وَأْمُرْهَا فَإِنْ يَكُ فِيهَا خَيْرٌ فَسَتَفْعَلْ وَلَا تَضْرِبْ ظَعِينَتَكَ ضَرْبَكَ أَمَتَكَ

Abd al-Razzaq told us, he said, Ibn Jurayj told us, he said, Ismail bin Katheer Abu Hashim al-Makki told us, on the authority of Asim bin Laqit bin Sabra, on the authority of his father, the delegate of Banu al-Muntafiq, he said, I and a companion of mine set out until we reached the Messenger of Allah, may Allah’s prayers and peace be upon him, and we did not find him. The Prophet, may Allah’s prayers and peace be upon him, takes off, and he said, “Have you been fed from anything?” We said, “Yes, O Messenger of Allah.” So while we were like that, the shepherd of the sheep in the pasture pushed a sack on his hand. We have enough sheep for you, and we do not want you to increase them. So if the shepherd is born with enthusiasm, we order him to slaughter a sheep. He said, O Messenger of Allah, tell me about ablution. He said, O Messenger of Allah, she has a companion and a son. He said: So hold her and command her.

ع T تحكيم الحكمين

The arbitration of the two referees

عن عبيدة ؛ أنَّه قال في هذه الآية: {وَإِنْ خِفْتُمْ شِقاقَ بَيْنِهِما فابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِها} النساء: ٣٥ قال: جاء رجُلٌ وامرأةٌ إلى عليّ، ومع كلِّ واحدٍ منهما فِئامٌ مِن الناسِ، فأمَرهم عليٌّ، فبعَثوا حَكَمًا مِن أهلِهِ وحَكَمًا مِن أهلِها، ثم قال للحكَمَيْنِ: أتَدريانِ ما عليكما؟ عليكما إن رأَيْتُما أن تَجمَعا أن تَجمَعا، وإن رأَيْتُما أن تُفرِّقا أن تُفرِّقا قال: قالت المرأةُ: رَضِيتُ بكتابِ اللهِ بما عليَّ فيه ولي، وقال الرَّجُلُ: أمّا الفُرْقةُ فلا، فقال عليٌّ: كذَبْتَ واللهِ حتى تُقِرَّ بمِثْلِ الذي أقَرَّتْ به

on the authority of Ubaidah; He said in this verse: {And if you fear a rift between them, then appoint an arbitrator from his family and an arbitrator from her family} An-Nisa: 35 He said: A man and a woman came to Ali, and each of them was with a number of people, so Ali commanded them, so they sent an arbitrator from his family and an arbitrator from her family, then He said to the two referees: Do you know what is wrong with you? If you both see that you gather, then you must gather, and if you see that you separate, then you must separate. He said: The woman said: I am satisfied with the Book of Allah, with what I have in it, and I am mine, and the man said: As for separation, then no.

ع T تحريم طلب المرأة طلاقها من زوجها

The prohibition of a woman requesting a divorce from her husband

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ

Suleiman bin Harb told us, Hammad told us, on the authority of Ayyub, on the authority of Abi Qilabah, on the authority of Abi Asma, on the authority of Thawban, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: If a woman asks her husband for a divorce for no reason, then the scent of heaven is forbidden for her.

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ أَنْبَأَنَا الْمَخْزُومِيُّ وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ حَدَّثَنَا وُهَيْبٌ عَنْ أَيُّوبَ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْمُنْتَزِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ قَالَ الْحَسَنُ لَمْ أَسْمَعْهُ مِنْ غَيْرِ أَبِي هُرَيْرَةَ قَالَ أَبُو عَبْد الرَّحْمَنِ الْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا

Ishaq bin Ibrahim told us, he said Al-Makhzoumi told us, and he is Al-Mughira bin Salamah, he said Wahib told us on the authority of Ayyub on the authority of Al-Hassan on the authority of Abi Huraira on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said that he said the stripped women and the stripped-down women are hypocrites Al-Hassan said: I did not hear it from anyone other than Abu Huraira. Abu Abd Al-Rahman Al-Hassan did not hear from my father Shea kitten

ع T طاعة الوالدين فى طلب الطلاق

T obedience to parents in the application for divorce

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَنْبَأَنَا ابْنُ الْمُبَارَكِ أَنْبَأَنَا ابْنُ أَبِي ذِئْبٍ عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَ كَانَتْ تَحْتِي امْرَأَةٌ أُحِبُّهَا وَكَانَ أَبِي يَكْرَهُهَا فَأَمَرَنِي أَبِي أَنْ أُطَلِّقَهَا فَأَبَيْتُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ طَلِّقْ امْرَأَتَكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذِئْبٍ

Ahmad bin Muhammad informed us Ibn al-Mubarak informed us Ibn Abi Dhib on the authority of al-Harith bin Abd al-Rahman on the authority of Hamzah bin Abdullah bin Umar on the authority of Ibn Umar that he said I had a woman whom I loved and my father hated her, so my father commanded me to divorce her, but she refused, so I mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he said, oh worshipper of Allah Ibn Omar divorced your wife. Abu Issa said: This is a good and authentic hadith, but we know it from the hadith of Ibn Abi Dhib

ع T الطلاق السنى والبدعي

T Sunni and heretical divorce

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ قَالَ أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ وَيَحْيَى بْنُ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ ح و أَخْبَرَنَا زُهَيْرٌ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالُوا إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى فَإِذَا طَهُرَتْ فَإِنْ شَاءَ طَلَّقَهَا وَإِنْ شَاءَ أَمْسَكَهَا فَإِنَّهُ الطَّلَاقُ الَّذِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ قَالَ تَعَالَىفَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ }

Bishr bin Khalid told us, he said: Yahya bin Adam, on the authority of Ibn Idris, on the authority of Muhammad bin Ishaq, Yahya bin Saeed, and Ubayd Allah bin Umar, on the authority of Nafeh, on the authority of Ibn Omar H. And Zuhair told us on the authority of Musa bin Uqba, on the authority of Nafeh, on the authority of Ibn Omar, they said that Ibn Umar divorced his wife while she was menstruating, so he mentioned Omar, may Allah be pleased with him, to the Prophet, may Allah’s prayers and peace be upon him, and he said to him, “Let him take her back until she menstruates for another period, and when she becomes pure, if he wishes, he can divorce her, and if he wishes, he can keep her, for this is the divorce that Allah Almighty commanded.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ هَلْ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ فَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ قَالَ فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ

Qutayba told us, Hammad bin Zaid told us, on the authority of Ayoub, on the authority of Muhammad bin Sirin, on the authority of Yunus bin Jubair, he said, I asked Ibn Umar about a man who divorced his wife while she was menstruating, and he said, “Do you know Abdullah bin Umar, because he divorced his wife while she was menstruating?” Umar asked the Prophet, may Allah bless him and grant him peace, and he ordered him to take her back. So he counts on that divorce. He said his mouth: Do you see if he is incapacitated and foolish?

فَرَاجَعْتُهَا وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا

So I reviewed her and counted her divorce that she divorced

ـ قَالَ عَبْدُ اللَّهِ فَرَدَّهَا عَلَيَّ وَلَمْ يَرَهَا شَيْئًا وَقَالَ إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ قَالَ ابْنُ عُمَرَ وَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَيَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمْ النِّسَاءَ فَطَلِّقُوهُ

Abdullah said: He returned it to me, and he did not see it at all, and said, “If she is purified, then let him divorce or keep him.” Ibn Omar said, and the Prophet, may Allah’s prayers and peace be upon him, read: “O Prophet, if you divorce women, then divorce him.”

عَنْ ابْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا

On the authority of Ibn Omar that he divorced his wife while she was menstruating, so Omar mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he said, “Let him take her back, then divorce her when she is pure or pregnant.”

ع T الطلاق ثلاثاً فى كلمة واحدة

T divorce three times in one word

حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لِابْنِ رَافِعٍ قَالَ إِسْحَقُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ طَلَاقُ الثَّلَاثِ وَاحِدَةً فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرٍ قَدْ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ

Ishaq ibn Ibrahim and Muhammad ibn Rafi narrated to us, and the pronunciation is from Ibn Rafi’. Omar Ibn Al-Khattab said that the people have hastened in a matter in which they had patience, so if we pass it on them, then pass it on them

حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ طَلَّقَ رُكَانَةُ بْنُ عَبْدِ يَزِيدَ أَخُو الْمُطَّلِبِ امْرَأَتَهُ ثَلَاثًا فِي مَجْلِسٍ وَاحِدٍ فَحَزِنَ عَلَيْهَا حُزْنًا شَدِيدًا قَالَ فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ طَلَّقْتَهَا قَالَ طَلَّقْتُهَا ثَلَاثًا قَالَ فَقَالَ فِي مَجْلِسٍ وَاحِدٍ قَالَ نَعَمْ قَالَ فَإِنَّمَا تِلْكَ وَاحِدَةٌ فَارْجِعْهَا إِنْ شِئْتَ قَالَ فَرَجَعَهَا فَكَانَ ابْنُ عَبَّاسٍ يَرَى أَنَّمَا الطَّلَاقُ عِنْدَ كُلِّ طُهْرٍ

Saad bin Ibrahim told us, my father told us, on the authority of Muhammad bin Ishaq, that Dawud bin Al-Husayn told me, on the authority of Ikrimah, the mawla of Ibn Abbas, on the authority of Ibn Abbas, he said that Rakanah bin Abd Yazid, the brother of Al-Muttalib, divorced his wife three times in one sitting, and he grieved for her greatly. I divorced her three times, he said, and he said in one sitting, he said yes, he said, it is only one, so take her back if you like

أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ سَمِعْتُ مَحْمُودَ بْنَ لَبِيدٍ قَالَ أُخْبِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانًا ثُمَّ قَالَ أَيُلْعَبُ بِكِتَابِ اللَّهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ حَتَّى قَامَ رَجُلٌ وَقَالَ يَا رَسُولَ اللَّهِ أَلَا أَقْتُلُهُ

Suleiman bin Dawood told us on the authority of Ibn Wahb, he said: Mukhrama told me on the authority of his father, he said: I heard Mahmoud bin Labid, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, told us about a man who divorced his wife three times together, so he got up in anger, then he said, “Is he playing with the Book of Allah while I am among you until a man got up and said, O Messenger of Allah, except Kill him

ع T حكم من حرم زوجته

T is the ruling of one who deprives his wife

حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ يُكَفِّرُهَا وَقَالَلَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ }

Yahya bin Bishr al-Hariri told us, Mu’awiya, meaning Ibn Salam, narrated on the authority of Yahya bin Abi Katheer that Ya’la bin Hakim told him that Saeed bin Jubair told him that he heard Ibn Abbas say that if a man forbids his wife to him, then she is an oath that he expiates for her, and he said, “You have had a good example in the Messenger of Allah.”

ـ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ ابْنِ حَكِيمٍ هُوَ يَعْلَى بْنُ حَكِيمٍ الثَّقَفِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الْحَرَامِ يُكَفَّرُ وَقَالَ ابْنُ عَبَّاسِلَق

- Muadh bin Fadalah told us Hisham told us on the authority of Yahya on the authority of Ibn Hakeem who is Ya’la bin Hakim Al Thaqafi on the authority of Saeed bin Jubair that Ibn Abbas, may Allah be pleased with them both, said in the forbidden, he is expiated, and Ibn Abbasleq said

- حَدَّثَنِي الْحَسَنُ بْنُ صَبَّاحٍ سَمِعَ الرَّبِيعَ بْنَ نَافِعٍ حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَعْلَى بْنِ حَكِيمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ إِذَا حَرَّمَ امْرَأَت

Al-Hassan bin Sabah told me, he heard Al-Rabee bin Nafeh, narrated to us, Muawiyah, on the authority of Yahya bin Abi Katheer, on the authority of Ya’la bin Hakim, on the authority of Saeed bin Jubair, that he told him that he heard Ibn Abbas saying that if he forbade women

- أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ حَرَمِيٌّ هُوَ لَقَبُهُ قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ أَمَةٌ يَطَؤُهَا ف

- Ibrahim bin Yunus bin Muhammad Harami told me, that is his nickname.

- حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَا

Al-Hassan bin Muhammad bin Sabah told me, Hajjaj told us on the authority of Ibn Juraij, he said that Ata claimed that he heard Ubaid bin Umair saying that I heard Aisha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, was

ع T طلاق الخيار

T divorce option

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرْنَا اللَّهَ وَرَسُولَهُ فَلَمْ يَعُدَّ ذَلِكَ عَلَيْنَا شَيْئًا

Omar bin Hafs told us, my father told us, Al-A’mash told us, Muslim told us, on the authority of Masruq, on the authority of Aisha, may Allah be pleased with her, she said, “The Messenger of Allah, may Allah’s prayers and peace be upon him, chose us, so we chose Allah and His Messenger.

ع T الطلاق قبل النكاح

T divorce before marriage

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا عَامِرٌ الْأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ وَلَا عِتْقَ لَهُ فِيمَا لَا يَمْلِكُ وَلَا طَلَاقَ لَهُ فِيمَا لَا يَمْلِكُ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَمُعَاذِ بْنِ جَبَلٍ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ رُوِيَ ذَلِكَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَالْحَسَنِ وَسَعِيدِ بْنِ جُبَيْرٍ وَعَلِيِّ بْنِ الْحُسَيْنِ وَشُرَيْحٍ وَجَابِرِ بْنِ زَيْدٍ وَغَيْرِ وَاحِدٍ مِنْ فُقَهَاءِ التَّابِعِينَ وَبِهِ يَقُولُ الشَّافِعِيُّ وَرُوِيَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي الْمَنْصُوبَةِ إِنَّهَا تَطْلُقُ وَقَدْ رُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ وَالشَّعْبِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ قَالُوا إِذَا وَقَّتَ نُزِّلَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ أَنَّهُ إِذَا سَمَّى امْرَأَةً بِعَيْنِهَا أَوْ وَقَّتَ وَقْتًا أَوْ قَالَ إِنْ تَزَوَّجْتُ مِنْ كُورَةِ كَذَا فَإِنَّهُ إِنْ تَزَوَّجَ فَإِنَّهَا تَطْلُقُ وَأَمَّا ابْنُ الْمُبَارَكِ فَشَدَّدَ فِي هَذَا الْبَابِ وَقَالَ إِنْ فَعَلَ لَا أَقُولُ هِيَ حَرَامٌ و قَالَ أَحْمَدُ إِنْ تَزَوَّجَ لَا آمُرُهُ أَنْ يُفَارِقَ امْرَأَتَهُ و قَالَ إِسْحَقُ أَنَا أُجِيزُ فِي الْمَنْصُوبَةِ لِحَدِيثِ ابْنِ مَسْعُودٍ وَإِنْ تَزَوَّجَهَا لَا أَقُولُ تَحْرُمُ عَلَيْهِ امْرَأَتُهُ وَوَسَّعَ إِسْحَقُ فِي غَيْرِ الْمَنْصُوبَةِ وَذُكِرَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ حَلَفَ بِالطَّلَاقِ أَنَّهُ لَا يَتَزَوَّجُ ثُمَّ بَدَا لَهُ أَنْ يَتَزَوَّجَ هَلْ لَهُ رُخْصَةٌ بِأَنْ يَأْخُذَ بِقَوْلِ الْفُقَهَاءِ الَّذِينَ رَخَّصُوا فِي هَذَا فَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ إِنْ كَانَ يَرَى هَذَا الْقَوْلَ حَقًّا مِنْ قَبْلِ أَنْ يُبْتَلَى بِهَذِهِ الْمَسْأَلَةِ فَلَهُ أَنْ يَأْخُذَ بِقَوْلِهِمْ فَأَمَّا مَنْ لَمْ يَرْضَ بِهَذَا فَلَمَّا ابْتُلِيَ أَحَبَّ أَنْ يَأْخُذَ بِقَوْلِهِمْ فَلَا أَرَى لَهُ ذَلِكَ

Ahmed bin Manea told us, Hashim told us, Amer Al-Ahwal told us, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather. Ibn Jabal, Jabir, Ibn Abbas and Aisha. Abu Issa said the hadith of Abdullah bin Amr is a good and authentic hadith, and it is the best thing that has been narrated in this section. And Saeed bin al-Musayyib, al-Hasan, Saeed bin Jubair, Ali bin al-Husayn, Shureh, Jabir bin Zaid, and more than one of the Taabi’een jurists, and with it al-Shafi’i says, and it was narrated on the authority of Ibn Masoud that he said in al-Mansouba that she is divorced. Al-Thawri and Malik bin Anas that if he named a specific woman, or set a time, or said if she married from such and such a region, then if he marries, she is divorced. Isaac, I permit the mansobah for the hadeeth of Ibn Masoud, and if he marries her, I do not say that she is forbidden to him He came and Isaac expanded on the unmansub and mentioned on the authority of Abdullah bin Al-Mubarak that he was asked about a man who swore to divorce that he would not marry, then it seemed to him to get married. Does he have a license to take the saying of the jurists who gave permission in this? If he is afflicted with this matter, then he may take what they say. As for the one who is not satisfied with this, then when he is afflicted, he likes to take what they say, so I do not see that for him.

ع T طلاق الهازل

The farcical divorce

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَرْدَكَ الْمَدَنِيِّ عَنْ عَطَاءٍ عَنْ ابْنِ مَاهَكَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ

الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ قَالَ أَبُو عِيسَى وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ حَبِيبِ بْنِ أَرْدَكَ الْمَدَنِيُّ وَابْنُ مَاهَكَ هُوَ عِنْدِي يُوسُفُ بْنُ مَاهَكَ

Qutayba told us, Hatim bin Ismail told us, on the authority of Abd al-Rahman bin Ardak al-Madani, on the authority of Ata, on the authority of Ibn Mahek, on the authority of Abu Huraira, he said, the Messenger of Allah, may Allah's prayers and peace be upon him, said: There are three things whose seriousness is serious, and their lowness is the seriousness of marriage, divorce and taking back. The Companions of the Prophet, may Allah bless him and grant him peace, and others. Abu Issa and Abd al-Rahman said he is the son of Habib bin Ardak al-Madani and the son of Mahik. To me, he is Yusuf bin Mahik.

ع T طلاق المكره

T divorce impeller

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

Ibrahim bin Muhammad bin Yusuf Al-Faryabi told us, Ayub bin Suwayd told us, Abu Bakr Al-Hudhali told us, on the authority of Shahr bin Hawshab, on the authority of Abi Dhar Al-Ghafari, he said the Messenger of Allah, may Allah's prayers and peace be upon him, said that Allah has forgiven my nation of error and forgetfulness and what they are forced to do

ع T طلاق الصبي والمجنون

T divorce boy and madman

أَخْبَرَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا حَمَّادٌ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنْ الصَّغِيرِ حَتَّى يَحْتَلِمَ وَعَنْ الْمَجْنُونِ حَتَّى يَعْقِلَ وَقَدْ قَالَ حَمَّادٌ أَيْضًا وَعَنْ الْمَعْتُوهِ حَتَّى يَعْقِلَ

Affan told us, Hammad bin Salamah told us, Hammad narrated to us, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "The pen has been lifted from three: from the sleeping person until he wakes up, from the young person until he reaches puberty, and from the insane until he becomes conscious." Hammad also said about the insane until he becomes conscious

ع T طلاق من حدث نفسه به

T Divorce whoever happened to him

أَخْبَرَنِي مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَيْبَانَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلَّمْ أَوْ تَعْمَلْ بِهِ

Musa bin Abd al-Rahman told me, he said: Husayn al-Ja'fi narrated to us, on the authority of Zaida, on the authority of Shaiban, on the authority of Qatada, on the authority of Zurara bin Awfa, on the authority of Abu Hurairah, on the authority of the Prophet, may Allah's prayers and peace be upon him.

ع T الطلاق حالة الإغلاق

T divorce case shutdown

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ ثَوْرٍ عَنْ عُبَيْدِ بْنِ أَبِي صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ حَدَّثَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا طَلَاقَ وَلَا عَتَاقَ فِي إِغْلَاقٍ

Abu Bakr bin Abi Shaybah told us, Abdullah bin Numayr told us, on the authority of Muhammad bin Ishaq, on the authority of Thor, on the authority of Ubaid bin Abi Salih, on the authority of Safiya bint Shaybah, she said, Aisha told me that the Messenger of Allah, may Allah's prayers and peace be upon him, said: There is no divorce or freeing in the case of a family member.

ع T المطلقة ثلاثاً لا تحل حتى تنكح زوجاً غيره

A woman who is divorced three times is not lawful until she marries another husband

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا جَاءَتْ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَأَبَتَّ طَلَاقِي فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ وَأَبُو بَكْرٍ جَالِسٌ عِنْدَهُ وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ فَقَالَ يَا أَبَا بَكْرٍ أَلَا تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Muhammad told us, Sufyan told us, on the authority of Al-Zuhri, on the authority of Urwa, on the authority of Aisha, may Allah be pleased with her, the wife of Rifa'ah Al-Qurazi came to the Prophet, may Allah's prayers and peace be upon him, and she said: I was with Rifa'ah, and he divorced me, so I refused to divorce me, so I married Abd al-Rahman bin Al-Zubayr, but he has only the hem of a garment. Taste his honey and he tastes yours while Abu Bakr was sitting with him and Khalid bin Saeed bin Al-Aas was at the door waiting to be given permission.

ع T ألفاظ الطلاق

T words of divorce

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ سَأَلْتُ الزُّهْرِيَّ أَيُّ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَاذَتْ مِنْهُ قَالَ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَةَ الْجَوْنِ لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَنَا مِنْهَا قَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ فَقَالَ لَهَا لَقَدْ عُذْتِ بِعَظِيمٍ الْحَقِي بِأَهْلِكِ قَالَ أَبُو عَبْد اللَّهِ رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ عَنْ جَدِّهِ عَنْ الزُّهْرِيِّ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ

Al-Humaidi told us Al-Walid told us Al-Awza'i told us he said I asked Al-Zuhri which of the wives of the Prophet, may Allah's prayers and peace be upon him, did she seek refuge from him? With your family, Abu Abdullah said: It was narrated by Hajjaj bin Abi Manea, on the authority of his grandfather, on the authority of Al-Zuhri, that Urwah told him that Aisha said

ع T الطلاق بيد الزوج بالإجماع

T Divorce by the husband unanimously

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ مُوسَى بْنِ أَيُّوبَ الْغَافِقِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ سَيِّدِي زَوَّجَنِي أَمَتَهُ وَهُوَ يُرِيدُ أَنْ يُفَرِّقَ بَيْنِي وَبَيْنَهَا قَالَ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ يَا أَيُّهَا النَّاسُ مَا بَالُ أَحَدِكُمْ يُزَوِّجُ عَبْدَهُ أَمَتَهُ ثُمَّ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَهُمَا إِنَّمَا الطَّلَاقُ لِمَنْ أَخَذَ بِالسَّاقِ

Muhammad bin Yahya told us, Yahya bin Abdullah bin Bukayr told us, Ibn Lahia told us, on the authority of Musa bin Ayyub Al-Ghafiqi, on the authority of Ikrimah, on the authority of Ibn Abbas, he said, "A man came to the Prophet, may Allah's prayers and peace be upon him, and he said, O Messenger of Allah, my master has married me to his slave-girl and he wants to separate me from her." So the Messenger of Allah ascended Peace be upon him, the pulpit, and he said, O people, what is the matter with one of you who marries his slave to his female slave and then wants to separate them? Divorce is only for the one who seized the leg

ع T الإيلاء

T paying

حَدَّثَنَا الْحَسَنُ بْنُ قَزَعَةَ الْبَصْرِيُّ أَنْبَأَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ أَنْبَأَنَا دَاوُدُ بْنُ عَلِيٍّ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَحَرَّمَ فَجَعَلَ الْحَرَامَ حَلَالًا وَجَعَلَ فِي الْيَمِينِ كَفَّارَةً قَالَ وَفِي الْبَاب عَنْ أَنَسٍ وَأَبِي مُوسَى قَالَ أَبُو عِيسَى حَدِيثُ مَسْلَمَةَ بْنِ عَلْقَمَةَ عَنْ دَاوُدَ رَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ وَغَيْرُهُ عَنْ دَاوُدَ عَنْ الشَّعْبِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مَسْلَمَةَ بْنِ عَلْقَمَةَ وَالْإِيلَاءُ هُوَ أَنْ يَحْلِفَ الرَّجُلُ أَنْ لَا يَقْرَبَ امْرَأَتَهُ أَرْبَعَةَ أَشْهُرٍ فَأَكْثَرَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيهِ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ فَإِمَّا أَنْ يَفِيءَ وَإِمَّا أَنْ يُطَلِّقَ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فَهِيَ تَطْلِيقَةٌ بَائِنَةٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ

Al-Hassan bin Qazaa Al-Basri told us, we told us Maslama bin Alqama, we told us Dawud bin Ali, on the authority of Aamer, on the authority of Masruq, on the authority of Aisha, she said to the Messenger of Allah, may Allah's prayers and peace be upon him, from his wives and forbidden, so he made the forbidden lawful and made an expiation for the oath. He said and in the door on the authority of Anas and Abu Musa. Alqamah on the authority of Dawood. It was narrated by Ali ibn Mushar and others on the authority of Daoud on the authority of Al-Sha'bi that the Prophet, may Allah's prayers and peace be upon him, was mursal, and there is no narration in it from Masruq on the authority of Aisha, and this is more correct than the hadith of Maslama ibn Alqamah. Four months, and some of the people of knowledge among the companions of the Prophet, may Allah's prayers and peace be upon him, and others said, "If four months have passed, he should stop, so either he will repay or he will be divorced." This is the saying of Malik bin Anas, Al-Shafi'i, Ahmad, and Ishaq. The most famous is that it is a clear divorce, which is the saying of Sufyan Al-Thawri and the people of Kufa

حَدَّثَنَا ابْنُ سَلَامٍ حَدَّثَنَا الْفَزَارِيُّ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ شَهْرًا وَكَانَتْ انْفَكَّتْ قَدَمُهُ فَجَلَسَ فِي عُلِّيَّةٍ لَهُ فَجَاءَ عُمَرُ فَقَالَ أَطَلَّقْتَ نِسَاءَكَ قَالَ لَا وَلَكِنِّي آلَيْتُ مِنْهُنَّ شَهْرًا فَمَكَثَ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلَى نِسَائِهِ

Ibn Salam told us, Al-Fazari told us, on the authority of Hamid Al-Taweel, on the authority of Anas, may Allah be pleased with him, he said to the Messenger of Allah, may Allah bless him and grant him peace, from his wives for a month, and his foot had loosened, so he sat in his attic.

ع T الخلع

dislocation

أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ أَمَا إِنِّي مَا أَعِيبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ قَالَتْ نَعَمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْبَلْ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً

Azhar bin Jamil told us, he said, Abd al-Wahhab told us, he said, Khalid told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that the wife of Thabit bin Qais came to the Prophet, may Allah's prayers and peace be upon him, and she said, O Messenger of Allah, Thabit bin Qais, I do not fault him in morals or religion, but I hate infidelity in Islam. Allah, may Allah's prayers and peace be

upon him, will you return his garden to him? She said: Yes. The Messenger of Allah, may Allah's prayers and peace be upon him, said: Accept the garden and divorce her completely.

ع T عنوان | الظهار

T address | showing

- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ لَقَدْ جَاءَتْ الْمُجَادِلَةُ إ

Ali bin Muhammad told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Tamim bin Salamah, on the authority of Urwah bin Al-Zubair, on the authority of Aisha, she said, "Praise be to Allah, who expanded his hearing of voices. The argument has come."

- حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ قَالَا حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ حَدَّثَنِي مَعْمَرُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ

Sa`d bin Ibrahim and Ya`qub told us, they said, my father told us, he said, Muhammad bin Ishaq told us, he said Muammar bin Abdullah bin Handhalah told me, on the authority of Yusuf bin Abdullah bin Salam, on the authority of Khawla bint Tha'labah

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنْ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ظَاهَرَ مِنْ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَاهَرْتُ مِنْ زَوْجَتِي فَوَقَعْتُ عَلَيْهَا قَبْلَ أَنْ أُكَفِّرَ فَقَالَ وَمَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ قَالَ رَأَيْتُ خَلْخَالَهَا فِي ضَوْءِ الْقَمَرِ قَالَ فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ

Abu Ammar al-Hussein bin Harith told us, al-Fadl bin Musa told us, on the authority of Muammar, on the authority of al-Hakam bin Aban, on the authority of Ikrimah, on the authority of Ibn Abbas that a man came to the Prophet, may Allah's prayers and peace be upon him, who had appeared from his wife, so he had sex with her. And what made you do that, may Allah have mercy on you? He said, "I saw her anklet in the moonlight." He said, "Do not approach it until you do what Allah commanded you to do." Abu Issa said, "This is a good, strange, true hadith."

ع T اللعان

T curse

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ حَدَّثَنِي عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرِيكِ بْنِ السَّحْمَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ قَالَ فَقَالَ هِلَالٌ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْبَيِّنَةَ وَإِلَّا فَحَدٌّ فِي ظَهْرِكَ قَالَ فَقَالَ هِلَالٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيَنْزِلَنَّ فِي أَمْرِي مَا يُبَرِّئُ ظَهْرِي مِنْ الْحَدِّ فَنَزَلَوَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ } فَقَرَأَ حَتَّى بَلَغَوَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنْ الصَّادِقِينَ } قَالَ فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِأَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنْ الصَّادِقِينَ } قَالُوا لَهَا إِنَّهَا مُوجِبَةٌ فَقَالَ ابْنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَسَتْ حَتَّى ظَنَنَّا أَنْ سَتَرْجِعُ فَقَالَتْ لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ السَّحْمَاءِ فَجَاءَتْ بِهِ كَذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ لَكَانَ لَنَا وَلَهَا شَأْنٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هِشَامِ بْنِ حَسَّانَ وَهَكَذَا رَوَى عَبَّادُ بْنُ مَنْصُورٍ هَذَا الْحَدِيثَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Muhammad ibn Bashar told us, Ibn Abi Uday told us, Hisham ibn Hassan told us, Ikrimah told me on the authority of Ibn Abbas that Hilal ibn Umayyah slandered his wife in the presence of the Prophet, may Allah's prayers and peace be upon him, with Sharek ibn al-Sahma'. If one of us saw a man against his wife, would he seek evidence, then the Messenger of Allah, may Allah's prayers and peace be upon him, made him say, "Evidence, or else sharpen your back." He said, "Hilal, by the One who sent you with the truth, I am truthful, and there will come down in my matter what will clear my back from the limit." So those who accuse their wives and have no witnesses except themselves, so they descended until they reached the age of five. The wrath of Allah is upon her if he is of the truthful." He said. He was one of the truthful} They said to her that it is positive, so Ibn Abbas said, so she faltered and relapsed until we thought that she would return. May Allah bless him and grant him peace, had it not been for what has passed from the Book of Allah Almighty, we would have had a place for it. Abu Issa said, "This is a good, strange hadith from this aspect of the hadith of Hisham bin Hassan. Thus, Abbad bin Mansour narrated this hadith on the authority of Ikrimah on the authority of Ibn Abbas on the authority of the Prophet, may Allah bless him and grant him peace, and Job narrated it On the authority of Ikrimah, but it was not mentioned on the authority of Ibn Abbas

حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ مُحَمَّدُ بْنُ عُثْمَانَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ جَاءَ عُوَيْمِرٌ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ سَلْ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ أَيُقْتَلُ بِهِ أَمْ كَيْفَ يَصْنَعُ فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَعَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسَائِلَ ثُمَّ لَقِيَهُ عُوَيْمِرٌ فَسَأَلَهُ فَقَالَ مَا صَنَعْتَ فَقَالَ صَنَعْتُ أَنَّكَ لَمْ تَأْتِنِي بِخَيْرٍ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَابَ الْمَسَائِلَ فَقَالَ عُوَيْمِرٌ وَاللَّهِ لَآتِيَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَأَسْأَلَنَّهُ

فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَهُ وَقَدْ أُنْزِلَ عَلَيْهِ فِيهِمَا فَلَاعَنَ بَيْنَهُمَا قَالَ عُوَيْمِرٌ وَاللَّهِ لَئِنْ انْطَلَقْتُ بِهَا يَا رَسُولَ اللَّهِ لَقَدْ كَذَبْتُ عَلَيْهَا قَالَ فَفَارَقَهَا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَارَتْ سُنَّةً فِي الْمُتَلَاعِنَيْنِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوهَا فَإِنْ جَاءَتْ بِهِ أَسْحَمَ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الْأَلْيَتَيْنِ فَلَا أُرَاهُ إِلَّا قَدْ صَدَقَ عَلَيْهَا وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلَا أُرَاهُ إِلَّا كَاذِبًا قَالَ فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ

Abu Marwan al-Othmani Muhammad bin Uthman told us Ibrahim bin Sa'd told us on the authority of Ibn Shihab on the authority of Sahl ibn Sa'd al-Saadi who said Uwaimir came to Asim bin Uday and said, "Ask me the Messenger of Allah, may Allah's prayers and peace be upon him. Have you seen a man who finds a man with his wife and kills him? Allah, may Allah's prayers and peace be upon him, rebuked the Messenger of Allah, may Allah bless him and grant him peace, and asked him, then Uwaimir met him and asked him, so he said, "What have you done?" He said, "You did not bring me anything good." Allah, may Allah's prayers and peace be upon him, found him, and it was revealed to him in both of them, so he cursed between them. Uwaimer said, "By Allah, let me go with it, O Messenger of Allah. I am ashamed, the eyes are heavy, the two buttocks are large, and I do not see him except that he has spoken the truth to her, and if she brings him to him, he is red as if he is free, so I do not see him except a liar.

حَدَّثَنَا قُتَيْبَةُ أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ لَاعَنَ رَجُلٌ امْرَأَتَهُ وَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْأُمِّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

Qutaybah informed us Malik bin Anas on the authority of Nafeh on the authority of Ibn Omar who said that a man cursed his wife and the Prophet, may Allah's prayers and peace be upon him, separated them and the right of the child to the mother.

ع T التعريض بنفي الولد

T Exposure by denying the boy

حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ قَالَ فَمَا أَلْوَانُهَا قَالَ حُمْرٌ قَالَ فَهَلْ فِيهَا أَوْرَقُ قَالَ نَعَمْ إِنَّ فِيهَا لَوُرْقًا قَالَ أَنَّى أَتَاهَا ذَلِكَ قَالَ لَعَلَّ عِرْقًا نَزَعَهَا قَالَ فَهَذَا لَعَلَّ عِرْقًا نَزَعَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abd al-Jabbar ibn al-Ala ibn Abd al-Jabbar al-Attar and Saeed ibn Abd al-Rahman al-Makhzoumi told us, they said Sufyan told us on the authority of al-Zuhri on the authority of Saeed ibn al-Musayyib on the authority of Abu Hurayrah, he said a man from Bani Fazara came to the Prophet, may Allah bless him and grant him peace, and said, O Messenger of Allah, my wife gave birth to a black boy, and the Prophet, may Allah's prayers and peace be upon him, said May Allah bless him and grant him peace, do you have any apples? He said: Yes. He said: What color are they?

ع T الولد للفراش دون الزاني

T the boy to bed without the adulterer

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنْ يَقْبِضَ إِلَيْهِ ابْنَ وَلِيدَةِ زَمْعَةَ فَقَالَ عُتْبَةُ إِنَّهُ ابْنِي فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْفَتْحِ أَخَذَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ فَإِذَا هُوَ أَشْبَهُ النَّاسِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِ أَبِيهِ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ مِمَّا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ وَسَوْدَةُ بِنْتُ زَمْعَةَ

Al-Hakam bin Nafi told us, Shuaib told us, on the authority of Al-Zuhri, Urwa told me, on the authority of Aisha, the wife of the Prophet, may Allah's prayers and peace be upon him, she said: Utbah bin Abi Waqqas entrusted his brother Sa'd bin Abi Waqqas to take the son of Zam'a's slave girl for him. Saad bin Abi Waqqas took Zam'a's slave girl, and if he is the most like people to Utbah bin Abi Waqqas, the Prophet, may Allah bless him and grant him peace, said, "He is yours, O Abd bin Zam'a, because he was born on his father's bed." He is likened to Utbah bin Abi Waqqas and Sawda bint Zam'a

ع T العمل بالقيافة

T work caf

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا نَظَرَ إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ فَقَالَ إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ

Qutayba informed us, he said, al-Layth told us, on the authority of Ibn Shihab, on the authority of Urwa, on the authority of Aisha, she said that the Messenger of Allah, may Allah's prayers and peace be upon him, entered Ali happily, the secrets of his face shining, and he said, "Did you not see that Mujazziz looked at Zaid bin Haritha and Usama, and said that some of these feet belong to others?"

حَدَّثَنَا مُسَدَّدٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ الْمَعْنَى وَابْنُ السَّرْحِ قَالُوا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُسَدَّدٌ وَابْنُ السَّرْحِ يَوْمًا مَسْرُورًا وَقَالَ عُثْمَانُ تُعْرَفُ أَسَارِيرُ وَجْهِهِ فَقَالَ أَيْ عَائِشَةُ أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ

رَأَى زَيْدًا وَأُسَامَةَ قَدْ غَطَّيَا رُءُوسَهُمَا بِقَطِيفَةٍ وَبَدَتْ أَقْدَامُهُمَا فَقَالَ إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ قَالَ أَبُو دَاوُد كَانَ أُسَامَةُ أَسْوَدَ وَكَانَ زَيْدٌ أَبْيَضَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ قَالَتْ دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ قَالَ أَبُو دَاوُد وَأَسَارِيرُ وَجْهِهِ لَمْ يَحْفَظْهُ ابْنُ عُيَيْنَةَ قَالَ أَبُو دَاوُد أَسَارِيرُ وَجْهِهِ هُوَ تَدْلِيسٌ مِنْ ابْنِ عُيَيْنَةَ لَمْ يَسْمَعْهُ مِنْ الزُّهْرِيِّ إِنَّمَا سَمِعَ الْأَسَارِيرَ مِنْ غَيْرِهِ قَالَ وَالْأَسَارِيرُ فِي حَدِيثِ اللَّيْثِ وَغَيْرِهِ قَالَ أَبُو دَاوُد وَسَمِعْتُ أَحْمَدَ بْنَ صَالِحٍ يَقُولُ كَانَ أُسَامَةُ أَسْوَدَ شَدِيدَ السَّوَادِ مِثْلَ الْقَارِ وَكَانَ زَيْدٌ أَبْيَضَ مِثْلَ الْقُطْنِ

Musaddad and Uthman bin Abi Shaybah told us, and Ibn Al-Sarh said: Sufyan told us on the authority of Al-Zuhri on the authority of Urwah on the authority of Aisha, she said: The Messenger of Allah, may Allah’s prayers and peace be upon him, entered upon me, and Musaddad and Ibn Al-Sarh said one day happy, and Othman said you know the secrets of his face. They covered their heads with a velor and their feet were exposed, so he said that these feet were part of each other. Abu Dawud said: Osama was black and Zaid was white. Qutayba told us. Al-Layth told us on the authority of Ibn Shihab with his chain of transmission and its meaning. The asrar of his face is a fraud from Ibn Uyaynah, he did not hear it from al-Zuhri, but he heard the asrar from someone else.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَ عَلَيَّ قَائِفٌ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاهِدٌ وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ فَقَالَ إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ قَالَ فَسُرَّ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ

Yahya bin Qaza told us, Ibrahim bin Saad told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may Allah be pleased with her, she said: Ali Qayef entered and the Prophet, may Allah’s prayers and peace be upon him, was present, and Usama bin Zaid and Zaid bin Haritha were lying down, and he said that these feet are part of each other. So tell Aisha about it

ع T عنوان | وعيد من نفى ولدا له أو امرأة ألحقت ولدا أجنبيا على زوجها

T address | The feast of one who banished a child of his, or a woman who brought a foreign child to her husband

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ أُنْزِلَتْ آيَةُ الْمُلَاعَنَةِ أَيُّمَا امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ نَسَبًا لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنْ اللَّهِ فِي شَيْءٍ وَلَمْ يُدْخِلْهَا اللَّهُ جَنَّتَهُ وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ مِنْهُ وَفَضَحَهُ عَلَى رُءُوسِ الْأَوَّلِينَ وَالْآخِرِينَ قَالَ عَبْدُ اللَّهِ قَالَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ وَسَعِيدٌ يُحَدِّثُهُ هَذَا وَقَدْ بَلَغَنِي هَذَا الْحَدِيثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Salih told us, al-Layth told me, Yazid bin Abdullah told me, on the authority of Abdullah bin Yunus, on the authority of Saeed bin Abi Saeed, on the authority of Abu Huraira that he heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say, when the verse of curses was revealed, if a woman introduces a lineage into a people who is not from them, then she is not from Allah in her Nothing, and Allah did not enter it into His Paradise, and if a man denies his son while he is looking at him, Allah veils him from him and exposes him to the heads of the first and the last.

ع T القرعة فى الولد إذا تنوزع فيه

T lottery in the boy if distributed in it

أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ أَنْبَأَنَا الثَّوْرِيُّ عَنْ صَالِحٍ الْهَمْدَانِيِّ عَنْ الشَّعْبِيِّ عَنْ عَبْدِ خَيْرٍ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثَةٍ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ فَسَأَلَ اثْنَيْنِ أَتُقِرَّانِ لِهَذَا بِالْوَلَدِ قَالَا لَا ثُمَّ سَأَلَ اثْنَيْنِ أَتُقِرَّانِ لِهَذَا بِالْوَلَدِ قَالَا لَا فَأَقْرَعَ بَيْنَهُمْ فَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ وَجَعَلَ عَلَيْهِ ثُلُثَيْ الدِّيَةِ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ الْأَجْلَحِ عَنْ الشَّعْبِيِّ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْخَلِيلِ الْحَضْرَمِيُّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ مِنْ الْيَمَنِ فَجَعَلَ يُخْبِرُهُ وَيُحَدِّثُهُ وَعَلِيٌّ بِهَا فَقَالَ يَا رَسُولَ اللَّهِ أَتَى عَلِيًّا ثَلَاثَةُ نَفَرٍ يَخْتَصِمُونَ فِي وَلَدٍ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَسَاقَ الْحَدِيثَ

Abu Asim Khusheish bin Asram told us, he said, We told us Abd al-Razzaq, he said, we told Al-Thawri, on the authority of Salih Al-Hamdani, on the authority of Al-Sha’bi, on the authority of Abd Khair, on the authority of Zaid bin Arqam, he said: Three came to Ali, may Allah be pleased with him, while he was in Yemen. You are paired with a child for this, they said: No, so cast lots between them, so the child is entitled to the one for whom the lot has become and he made two-thirds of the blood money upon him, so he mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he laughed until his molars were visible. Zaid bin Arqam said, “While we were with the Messenger of Allah, may Allah’s prayers and peace be upon him, a man came to him from Yemen, and he began to tell him and tell him and Ali about it.

ع T نكاح غير العفيفة

T fuck is chaste

أَخْبَرَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ أَنْبَأَنَا هَارُونُ بْنُ رِئَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ تَحْتِي امْرَأَةً لَا تَرُدُّ يَدَ لَامِسٍ قَالَ طَلِّقْهَا قَالَ إِنِّي لَا أَصْبِرُ عَنْهَا قَالَ فَأَمْسِكْهَا قَالَ أَبُو عَبْد الرَّحْمَنِ هَذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ

Ishaq bin Ibrahim told us, he said: Al-Nadr bin Shumail told us, he said: Hammad bin Salamah told us, he said: We told us Harun bin Riab, on the authority of Abdullah bin Ubaid bin Umair, on the authority of Ibn Abbas that a man said, “O Messenger of Allah, I have a woman who does not return the hand of a toucher.” So he grabbed it. Abu Abd al-Rahman said, “This is wrong, and the correct one is mursal.”

قَالَ أَبُو دَاوُد كَتَبَ إِلَيَّ حُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ امْرَأَتِي لَا تَمْنَعُ يَدَ لَامِسٍ قَالَ غَرِّبْهَا قَالَ أَخَافُ أَنْ تَتْبَعَهَا نَفْسِي قَالَ فَاسْتَمْتِعْ بِهَا

Abu Dawud said: He wrote to Husayn bin Harith Al-Marwazi, Al-Fadl bin Musa told us, on the authority of Al-Hussein bin Waqid, on the authority of Ammara bin Abi Hafsa, on the authority of Ikrimah, on the authority of Ibn Abbas, that a man came to the Prophet, may Allah’s prayers and peace be upon him, and said that my wife does not prevent the hand of a toucher. He said enjoy it

ع T الرجعة

Take back

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي أَبُو عَامِرٍ حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ عَنْ الْحَسَنِ حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ كَانَتْ لِي أُخْتٌ تُخْطَبُ إِلَيَّ فَأَتَانِي ابْنُ عَمٍّ لِي فَأَنْكَحْتُهَا إِيَّاهُ ثُمَّ طَلَّقَهَا طَلَاقًا لَهُ رَجْعَةٌ ثُمَّ تَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا فَلَمَّا خُطِبَتْ إِلَيَّ أَتَانِي يَخْطُبُهَا فَقُلْتُ لَا وَاللَّهِ لَا أُنْكِحُهَا أَبَدًا قَالَ فَفِيَّ نَزَلَتْ هَذِهِ الْآيَةُوَإِذَا طَلَّقْتُمْ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ } الْآيَةَ قَالَ فَكَفَّرْتُ عَنْ يَمِينِي فَأَنْكَحْتُهَا إِيَّاهُ

Muhammad bin Al-Muthanna told us, Abu Aamer told us, Abbad bin Rashid told us, on the authority of Al-Hassan, Maqil bin Yasar told me, he said, I had a sister who got engaged to me, and a cousin of mine missed me, so I married her to him, then he divorced her with a divorce for him to take back, then he left her until her waiting period expired. He said: Then this verse was revealed: And when you divorce women and they have reached their term, do not prevent them from remarrying their husbands.

ع T التمتع للمطلقة

T enjoy the absolute

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَسِيلٍ عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْطَلَقْنَا إِلَى حَائِطٍ يُقَالُ لَهُ الشَّوْطُ حَتَّى انْتَهَيْنَا إِلَى حَائِطَيْنِ فَجَلَسْنَا بَيْنَهُمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسُوا هَا هُنَا وَدَخَلَ وَقَدْ أُتِيَ بِالْجَوْنِيَّةِ فَأُنْزِلَتْ فِي بَيْتٍ فِي نَخْلٍ فِي بَيْتِ أُمَيْمَةَ بِنْتِ النُّعْمَانِ بْنِ شَرَاحِيلَ وَمَعَهَا دَايَتُهَا حَاضِنَةٌ لَهَا فَلَمَّا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَبِي نَفْسَكِ لِي قَالَتْ وَهَلْ تَهَبُ الْمَلِكَةُ نَفْسَهَا لِلسُّوقَةِ قَالَ فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِتَسْكُنَ فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ فَقَالَ قَدْ عُذْتِ بِمَعَاذٍ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ يَا أَبَا أُسَيْدٍ اكْسُهَا رَازِقِيَّتَيْنِ وَأَلْحِقْهَا بِأَهْلِهَا وَقَالَ الْحُسَيْنُ بْنُ الْوَلِيدِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبَّاسِ بْنِ سَهْلٍ عَنْ أَبِيهِ وَأَبِي أُسَيْدٍ قَالَا تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَيْمَةَ بِنْتَ شَرَاحِيلَ فَلَمَّا أُدْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إِلَيْهَا فَكَأَنَّهَا كَرِهَتْ ذَلِكَ فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُجَهِّزَهَا وَيَكْسُوَهَا ثَوْبَيْنِ رَازِقِيَّيْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ حَمْزَةَ عَنْ أَبِيهِ وَعَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ عَنْ أَبِيهِ بِهَذَا

Abu Naeem told us, Abd al-Rahman bin Ghassil told us, on the authority of Hamzah bin Abi Usayd, on the authority of Abu Usayd, may Allah be pleased with him, he said, “We went out with the Prophet, may Allah’s prayers and peace be upon him, until we went to a wall called the halfway until we reached two walls and sat between them. And he was brought in Al-Juniyyah, and she settled in a house in palm trees in the house of Umaima bint Al-Nu`man bin Sharahil, and with her was her maidworshipper, and when the Prophet, may Allah’s prayers and peace be upon him, entered her, he said, ‘‘Give yourself to me.” She said, ‘‘Would the queen give herself to the driver?” She sought refuge with Muadh, then he came out to us and said, O Abu Usayd, give her two robes of clothing and join her to her family. Al-Hussein bin Al-Waleed Al-Nisaburi said, according to Abd Al-Rahman, according to Abbas bin Sahl, according to his father and Abu Usayd. It is recommended that he prepare it and clothe it in two Raziqian garments. Abdullah bin Muhammad told us, Ibrahim bin Abi Al-Wazir told us, Abd al-Rahman told us, on the authority of Hamzah, on the authority of his father, on the authority of Abbas bin Sahl bin Saad, on the authority of his father, with this

ع T نفقة الرجعية والمبتوتة والحامل وسكناهن

T The alimony of the reactionary, the divorced, the pregnant, and their housing

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ حَدَّثَنَا مُجَالِدٌ عَنْ عَامِرٍ قَالَ قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ فَاطِمَةَ بِنْتَ قَيْسٍ فَحَدَّثَتْنِي أَنَّ زَوْجَهَا طَلَّقَهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَقَالَ لِي أَخُوهُ اخْرُجِي مِنْ الدَّارِ فَقُلْتُ إِنَّ لِي نَفَقَةً وَسُكْنَى حَتَّى يَحِلَّ الْأَجَلُ قَالَ لَا قَالَتْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ فُلَانًا طَلَّقَنِي وَإِنَّ أَخَاهُ أَخْرَجَنِي وَمَنَعَنِي السُّكْنَى وَالنَّفَقَةَ فَأَرْسَلَ إِلَيْهِ فَقَالَ مَا لَكَ وَلِابْنَةِ آلِ قَيْسٍ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أَخِي طَلَّقَهَا ثَلَاثًا جَمِيعًا قَالَتْ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرِي أَيْ بِنْتَ آلِ قَيْسٍ إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا سُكْنَى اخْرُجِي فَانْزِلِي عَلَى فُلَانَةَ ثُمَّ قَالَ إِنَّهُ يُتَحَدَّثُ إِلَيْهَا انْزِلِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يَرَاكِ ثُمَّ قَالَ لَا تَنْكِحِي حَتَّى أَكُونَ أَنَا أُنْكِحُكِ قَالَتْ فَخَطَبَنِي رَجُلٌ مِنْ قُرَيْشٍ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَأْمِرُهُ فَقَالَ أَلَا تَنْكِحِينَ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ فَأَنْكِحْنِي مَنْ أَحْبَبْتَ قَالَتْ فَأَنْكَحَنِي مِنْ أُسَامَةَ بْنِ زَيْدٍ

Yahya bin Said told us, he said, Mujalid told us, on the authority of Aamer, he said: I came to Medina, and I came to Fatimah bint Qais, and she told me that her husband had divorced her at the time of the

Messenger of Allah, may Allah’s prayers and peace be upon him, so the Messenger of Allah, may Allah’s prayers and peace be upon him, sent him in a concubine, and his brother said to me: Get out of the house. Term He said: No. She said: So I went to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said: So-and-so divorced me, and that his brother expelled me and prevented me from housing and maintenance. The family of Qays, but the alimony and housing for the woman is on her husband, he does not have a return on her, so if he does not have a return on her, then there is neither alimony nor accommodation. Then a man from Quraysh proposed to me, so I came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and asked him. He said, “Would you not marry someone who is dearer to me than him?” I said, “Yes, O Messenger of Allah.” So marry me to the one you love. She said, “So marry me to Usama bin Zaid.”

ع T العدد

T number

ع T عدة الحامل

T pregnant kit

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ذُكِرَ لَهُ أَنَّ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ وَكَانَ بَدْرِيًّا مَرِضَ فِي يَوْمِ جُمُعَةٍ فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ وَاقْتَرَبَتْ الْجُمُعَةُ وَتَرَكَ الْجُمُعَةَ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ اسْتَفْتَتْهُ فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ فَقَالَ لَهَا مَا لِي أَرَاكِ تَجَمَّلْتِ لِلْخُطَّابِ تُرَجِّينَ النِّكَاحَ فَإِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ قَالَتْ سُبَيْعَةُ فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ وَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي تَابَعَهُ أَصْبَغُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ وَسَأَلْنَاهُ فَقَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ مَوْلَى بَنِي عَامِرِ بْنِ لُؤَيٍّ أَنَّ مُحَمَّدَ بْنَ إِيَاسِ بْنِ الْبُكَيْرِ وَكَانَ أَبُوهُ شَهِدَ بَدْرًا أَخْبَرَهُ

We were told by Qutayba bin Saeed, we were told by Laith, on the authority of Yahya, on the authority of Nafeh, that Ibn Umar, may Allah be pleased with them both, mentioned to him that Saeed bin Zaid bin Amr bin Nufail, and it was early morning, fell ill on a Friday, so he rode to him after the day had come, and Friday approached and he left Friday. Ubayd Allah ibn Abdullah ibn Utbah told me that his father wrote to Umar ibn Abdullah ibn al-Arqam al-Zuhri ordering him to enter upon Subay’ah bint al-Harith al-Islamiyyah and ask her about her hadith and about what the Messenger of Allah, may Allah’s prayers and peace be upon him, said to her when she asked him. So Umar ibn Abdullah ibn al-Arqam wrote to Abdullah bin Utbah informs him that Suba’a bint al-Harith told him that she was with Sa’d bin Khawla, who was from Bani Aamer bin Lowy, and he was among those who witnessed Badr, and he died on her behalf during the Farewell Pilgrimage while she was pregnant. Bin Baakak, a man from Banu Abd al-Dar, and he said to her, “Why do I see you beautifying yourself for speech, begging for marriage, for by Allah, you will not marry until four and ten months have passed.” Suba’a said to me. I was dissolved when I gave birth and ordered me to marry if it appeared to me I follow it, Asbagh, on the authority of Ibn Wahb, on the authority of Yunus, and Al-Laith said that Yunus told me on the authority of Ibn Shihab, and we asked him, and he said, “Muhammad bin Abdul Rahman bin Thawban, the mawla of Bani Amir bin Louy, told me that Muhammad bin Iyas bin Al-Bukair, and his father was present at Badr, told him

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ فَأَذِنَ لَهَا فَنَكَحَتْ

Yahya bin Qaza’a told us, Malik told us on the authority of Hisham bin Urwah on the authority of his father on the authority of Al-Miswar bin Makhrama that Suba’i’ah al-Islamiyya gave birth a few nights after the death of her husband, so she came to the Prophet, may Allah’s prayers and peace be upon him, and asked him for permission to marry, so he gave her permission and she was married.

أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ حَدَّثَنَا الْحَسَنُ وَهُوَ ابْنُ أَعْيَنَ قَالَ حَدَّثَنَا زُهَيْرٌ ح و أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَعِيلَ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَحْيَى قَالَ حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ حَدَّثَنَا أَبُو إِسْحَقَ عَنْ الْأَسْوَدِ وَمَسْرُوقٌ وَعَبِيدَةُ عَنْ عَبْدِ اللَّهِ أَنَّ سُورَةَ النِّسَاءِ الْقُصْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ

Abu Dawud Suleiman bin Saif told us, he said, Al-Hassan told us, he is Ibn Ayin, he said, Zuhair H told us, and Muhammad bin Ismael bin Ibrahim told me, he said, Yahya told us, he said Zuhair bin Muawiya told us, he said Abu Ishaq told us, on the authority of Al-Aswad, Masruq and Ubaidah, on the authority of Abdullah, that Surat Al-Nisa’ Al-Qusra was revealed after Al-Baqarah

ع T عدة المتوفي عنها زوجها مع الإحداد

T several of her husband died with mourning

و حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ هَذِهِ الْأَحَادِيثَ الثَّلَاثَةَ قَالَ قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى الْمِنْبَرِ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

And Yahya bin Yahya told us, he said: I read Ali Malik on the authority of Abdullah bin Abi Bakr on the authority of Hamid bin Nafi on the authority of Zainab bint Abi Salamah that she told him these three hadiths. She put some perfume in it, or something else, so a girl applied some of it, then she touched her hips, then she said, “By Allah, I have no need of the perfume except that I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say on the pulpit: It is not permissible for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days, except for a husband of four months and ten days.”

قَالَتْ زَيْنَبُ سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَتْ عَيْنُهَا أَفَنَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّتَيْنِ أَوْ ثَلَاثًا كُلَّ ذَلِكَ يَقُولُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ قَالَ حُمَيْدٌ قُلْتُ لِزَيْنَبَ وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ فَقَالَتْ زَيْنَبُ كَانَتْ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ فَتَفْتَضُّ بِهِ فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ

Zainab said: I heard my mother, Umm Salama, say: A woman came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and she said, “O Messenger of Allah, my daughter’s husband died, and her eye complained. And ten, and one of you in the Jahiliyyah used to throw dung at the beginning of the year. Hamid said: I said to Zainab: What do you throw with the dung at the beginning of the year? Zainab said: If a woman died from her husband, she entered a tampon and wore the worst of her clothes. A bird, then she cleans it, and she rarely cleans anything but it dies, then she goes out and is given dung and she throws it away, then she returns after whatever she wants of perfume or other things.

و حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ هِشَامٍ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحِدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصْبٍ وَلَا تَكْتَحِلُ وَلَا تَمَسُّ طِيبًا إِلَّا إِذَا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ و حَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ح و حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَقَالَا عِنْدَ أَدْنَى طُهْرِهَا نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ

And Hassan bin Al-Rabee told us, Ibn Idris told us, on the authority of Hisham, on the authority of Hafsa, on the authority of Umm Attia, that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: “A woman should not mourn for a dead person for more than three days, except for a husband of four months and ten days, and she should not wear a dyed garment except that of bandages, and she should not apply kohl or apply perfume unless A brief purification of a string or nails, and we told him Abu Bakr bin Abi Shaybah, we told us Abdullah bin Numayr H, and Amr Al-Naqid told us, Yazid bin Harun told us, both of them on the authority of Hisham with this chain of transmission, and they said, at the lowest point of its purification, a short cut of a string and nails

ع T أين تعتد المتوفي عنها زوجها

Where is the waiting period for her deceased husband

حَدَّثَنَا الْأَنْصَارِيُّ أَنْبَأَنَا مَعْنٌ أَنْبَأَنَا مَالِكٌ عَنْ سَعْدِ بْنِ إِسْحَقَ بْنِ كَعْبِ بْنِ عُجْرَةَ عَنْ عَمَّتِهِ زَيْنَبَ بِنْتِ كَعْبِ بْنِ عُجْرَةَ أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانٍ وَهِيَ أُخْتُ أَبِي سَعِيدٍ الْخُدْرِيِّ أَخْبَرَتْهَا أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ وَأَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبَقُوا حَتَّى إِذَا كَانَ بِطَرَفِ الْقَدُومِ لَحِقَهُمْ فَقَتَلُوهُ قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنَّ زَوْجِي لَمْ يَتْرُكْ لِي مَسْكَنًا يَمْلِكُهُ وَلَا نَفَقَةً قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَتْ فَانْصَرَفْتُ حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي الْمَسْجِدِ نَادَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَ بِي فَنُودِيتُ لَهُ فَقَالَ كَيْفَ قُلْتِ قَالَتْ فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ لَهُ مِنْ شَأْنِ زَوْجِي قَالَ امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَتْ فَلَمَّا كَانَ عُثْمَانُ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنْبَأَنَا سَعْدُ بْنُ إِسْحَقَ بْنِ كَعْبِ بْنِ عُجْرَةَ فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لَمْ يَرَوْا لِلْمُعْتَدَّةِ أَنْ تَنْتَقِلَ مِنْ بَيْتِ زَوْجِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ و قَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ لِلْمَرْأَةِ أَنْ تَعْتَدَّ حَيْثُ شَاءَتْ وَإِنْ لَمْ تَعْتَدَّ فِي بَيْتِ زَوْجِهَا قَالَ أَبُو عِيسَى وَالْقَوْلُ الْأَوَّلُ أَصَحُّ

Al-Ansari told us, we told us, we told us, we told us Malik, on the authority of Saad bin Ishaq bin Ka’b bin Ujrah, on the authority of his aunt Zainab bint Ka’b bin Ujrah, that Al-Fari’ah bint Malik bin Sinan, who is the sister of Abu Sa’id Al-Khudri, told her that she had come to the Messenger of Allah, may Allah’s prayers and peace be upon him, asking him to return to her family in Bani Khadra and to Her husband went out to ask for his slaves to stay until he was on the outskirts of advancing. He caught up with them and killed him. She said: I asked the Messenger of Allah, may Allah’s prayers and peace be upon him, to return to my family, because my husband did not leave me a residence that he owned,

nor maintenance. She said: So the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Yes. The room or in the mosque, the Messenger of Allah, may Allah’s prayers and peace be upon him, called me or commanded me, so I called him, and he said, “How did you say?” She said, and I repeated to him the story that I mentioned to him about my husband. About that, so I told him, so he followed it and decided with it. Muhammad bin Bashar informed us. Yahya bin Saeed informed us. We told us Saad bin Ishaq bin Ka’b bin Ujrah, and he mentioned something like it with its meaning. The waiting period is to move from her husband's house until it expires This is the saying of Sufyan Ath-Thawri, Al-Shafi’i, Ahmad and Ishaq. Some of the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and others said that the woman may observe her period as she wishes, even if she does not observe the period in her husband’s house. Abu Issa said, and the first view is more correct.

ع T عدة المطلقة

T several absolute

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ عَنْ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ فَسَخِطَتْهُ فَقَالَ وَاللَّهِ مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ لَيْسَ لَكِ نَفَقَةٌ فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ثُمَّ قَالَ تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي فَاعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ فَإِذَا حَلَلْتِ فَآذِنِينِي قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ وَلَكِنْ انْكِحِي أُسَامَةَ بْنَ زَيْدٍ فَكَرِهْتُهُ ثُمَّ قَالَ انْكِحِي أُسَامَةَ بْنَ زَيْدٍ فَنَكَحْتُهُ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَيْرًا وَاغْتَبَطْتُ بِهِ

Muhammad bin Salamah and Al-Harith bin Maskin told us a reading from him and I hear and the pronunciation is for Muhammad on the authority of Ibn Al-Qasim on the authority of Malik on the authority of Abdullah bin Yazid on the authority of Abi Salama bin Abd al-Rahman on the authority of Fatimah bint Qais that Abu Amr bin Hafs divorced her outright while he was absent, so he sent his agent to her with barley and she angered him, so he said, “By Allah, what You have something for us, so she came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and I mentioned that to him, and he said, “You have no maintenance.” So he told her to observe the waiting period in Umm Sharik’s house. Muawiyah bin Abi Sufyan and Abu Jahm got engaged to me, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said: As for Abu Jahm, he does not put his stick on his shoulder, and as for Muawiyah, he is a poor man who has no money, but marry Usama bin Zaid, so I hated him, then he said, “Give us Osama bin Zaid, so I married him, so Allah Almighty made good in him, and I was happy with him

ع T جواز خروج المعتدة للحاجة

T It is permissible for the waiting period to go out for the need

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا رَوْحٌ ح و حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ طُلِّقَتْ خَالَتِي فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ إِلَيْهِ فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلَى فَجُدِّي نَخْلَكِ فَإِنَّكِ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا

Sufyan bin Wakee told us, Rawh told us, Ahmad bin Mansour told us, Hajjaj bin Muhammad told us all, on the authority of Ibn Juraij, Abu Al Zubair told me on the authority of Jabir bin Abdullah, he said, “My aunt was divorced, so she wanted to find her palm trees, but a man rebuked her to go out to him, so she came to the Prophet, may Allah’s prayers and peace be upon him, and he said, “Yes, so find your palm trees.” You may believe or do a favor

ع T الأمة تعتق تعتد عدة الحرة

T the nation gets older several free

حَدَّثَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ قَالَ أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا قَالَ فَكُنْتُ أَرَاهُ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْصِرُ عَيْنَيْهِ عَلَيْهَا قَالَ وَقَضَى فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ قَضِيَّاتٍ إِنَّ مَوَالِيَهَا اشْتَرَطُوا الْوَلَاءَ فَقَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءَ لِمَنْ أَعْتَقَ وَخَيَّرَهَا فَاخْتَارَتْ نَفْسَهَا فَأَمَرَهَا أَنْ تَعْتَدَّ قَالَ وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ فَأَهْدَتْ مِنْهَا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هُوَ عَلَيْهَا صَدَقَةٌ وَإِلَيْنَا هَدِيَّةٌ

Affan told us, Hammam told us, he said Qatadah told us on the authority of Ikrimah on the authority of Ibn Abbas that the husband of Barirah was a black slave called Mughith. Loyalty is for the one who is emancipated and the best of her, so she chose herself, so he commanded her to observe the waiting period. He said and give alms on her, so she gave some of it to Aisha, may Allah be pleased with her, and she mentioned that to the Prophet, may Allah’s prayers and peace be upon him, and he said: It is charity for her, and we have a gift

حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعبَّاسٍ يَا عَبَّاسُ أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ رَاجَعْتِهِ قَالَتْ يَا رَسُولَ اللَّهِ تَأْمُرُنِي قَالَ إِنَّمَا أَنَا أَشْفَعُ قَالَتْ لَا حَاجَةَ لِي فِيهِ

Muhammad told us, Abd al-Wahhab told us, Khalid told us, on the authority of Ikrimah, on the authority of Ibn Abbas that the husband of Barirah was a slave called Mughith, as if I could see him circumambulating behind her crying and his tears flowing down his beard. The Prophet, may Allah’s prayers and peace be upon him, if she took him back, she said, “O Messenger of Allah, order me.” He said, “I only intercede.” She said, “I have no need of him.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَهَا فَتُعْتِقَهَا فَقَالَ أَهْلُهَا وَلَنَا الْوَلَاءُ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ قَالَ وَأُعْتِقَتْ فَخُيِّرَتْ فِي أَنْ تَقِرَّ تَحْتَ زَوْجِهَا أَوْ تُفَارِقَهُ وَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَيْتَ عَائِشَةَ وَعَلَى النَّارِ بُرْمَةٌ تَفُورُ فَدَعَا بِالْغَدَاءِ فَأُتِيَ بِخُبْزٍ وَأُدْمٍ مِنْ أُدْمِ الْبَيْتِ فَقَالَ أَلَمْ أَرَ لَحْمًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ وَلَكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا فَقَالَ هُوَ صَدَقَةٌ عَلَيْهَا وَهَدِيَّةٌ لَنَا

We were told by Qutayba bin Saeed, Ismail bin Jaafar narrated to us on the authority of Rabi’ah that he heard Al-Qasim bin Muhammad say: There were three years in Barira. In that she settles under her husband or separates from him, and one day the Messenger of Allah, may Allah’s prayers and peace be upon him, entered the house of Aisha and on the fire a burning coal, so he called for lunch, and bread and Adam were brought from the house, and he said, “Did I not see meat?” And a gift to us

حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وِعَاءً وَثَدْيِي لَهُ سِقَاءً وَحِجْرِي لَهُ حِوَاءً وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْتَزِعَهُ مِنِّي فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي

Mahmoud bin Khalid al-Salami told us, al-Walid told us, on the authority of Abu Amr, meaning al-Awza’i, narrated to me Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, Abdullah bin Amr, that a woman said, “O Messenger of Allah, this son of mine was my belly for him, my breasts for him a waterskin, and my lap for him Eve, and that his father divorced me and wanted to take him away from me.” The Messenger of Allah, may Allah’s prayers and peace be upon him, said to her, “You have more right to him as long as you do not marry her.”

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي زِيَادٌ عَنْ هِلَالِ بْنِ أُسَامَةَ أَنَّ أَبَا مَيْمُونَةَ سَلْمَى مَوْلًى مِنْ أَهْلِ الْمَدِينَةِ رَجُلَ صِدْقٍ قَالَ بَيْنَمَا أَنَا جَالِسٌ مَعَ أَبِي هُرَيْرَةَ جَاءَتْهُ امْرَأَةٌ فَارِسِيَّةٌ مَعَهَا ابْنٌ لَهَا فَادَّعَيَاهُ وَقَدْ طَلَّقَهَا زَوْجُهَا فَقَالَتْ يَا أَبَا هُرَيْرَةَ وَرَطَنَتْ لَهُ بِالْفَارِسِيَّةِ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي فَقَالَ أَبُو هُرَيْرَةَ اسْتَهِمَا عَلَيْهِ وَرَطَنَ لَهَا بِذَلِكَ فَجَاءَ زَوْجُهَا فَقَالَ مَنْ يُحَاقُّنِي فِي وَلَدِي فَقَالَ أَبُو هُرَيْرَةَ اللَّهُمَّ إِنِّي لَا أَقُولُ هَذَا إِلَّا أَنِّي سَمِعْتُ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي وَقَدْ سَقَانِي مِنْ بِئْرِ أَبِي عِنَبَةَ وَقَدْ نَفَعَنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَهِمَا عَلَيْهِ فَقَالَ زَوْجُهَا مَنْ يُحَاقُّنِي فِي وَلَدِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا أَبُوكَ وَهَذِهِ أُمُّكَ فَخُذْ بِيَدِ أَيِّهِمَا شِئْتَ فَأَخَذَ بِيَدِ أُمِّهِ فَانْطَلَقَتْ بِهِ

Al-Hassan bin Ali Al-Halwani told us, Abd Al-Razzaq and Abu Asim told us, on the authority of Ibn Juraij, Ziyad told me on the authority of Hilal bin Usama, that Abu Maimunah Salma, a freed slave of the people of Medina, is a man of truth. I begged him in Farsi for my husband to go with my son, so Abu Huraira made a guess on him and he speculated for her about that, so her husband came and said, “Who is chasing me about my son?” Abu Huraira said, “O Allah, I do not say this except that I heard a woman who came to the Messenger of Allah, may Allah’s prayers and peace be upon him, while I was sitting with him, and she said, O Messenger of Allah.” My husband wants to go with my son, and he has given me water from the well of Abi Anaba, and it has benefited me. The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I begged for him.” Then her husband said, “Who will compete with me regarding my son?” The Prophet, may Allah’s prayers and peace be upon him, said, “This is your father, and this is your mother.”

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ نَافِعِ بْنِ عُجَيْرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجَ زَيْدُ بْنُ حَارِثَةَ إِلَى مَكَّةَ فَقَدِمَ بِابْنَةِ حَمْزَةَ فَقَالَ جَعْفَرٌ أَنَا آخُذُهَا أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي خَالَتُهَا وَإِنَّمَا الْخَالَةُ أُمٌّ فَقَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ أَحَقُّ بِهَا فَقَالَ زَيْدٌ أَنَا أَحَقُّ بِهَا أَنَا خَرَجْتُ إِلَيْهَا وَسَافَرْتُ وَقَدِمْتُ بِهَا فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ حَدِيثًا قَالَ وَأَمَّا الْجَارِيَةُ فَأَقْضِي بِهَا لِجَعْفَرٍ تَكُونُ مَعَ خَالَتِهَا وَإِنَّمَا الْخَالَةُ أُمٌّ حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا سُفْيَانُ عَنْ أَبِي فَرْوَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى بِهَذَا الْخَبَرِ وَلَيْسَ بِتَمَامِهِ قَالَ وَقَضَى بِهَا لِجَعْفَرٍ وَقَالَ إِنَّ خَالَتَهَا عِنْدَهُ حَدَّثَنَا عَبَّادُ بْنُ مُوسَى أَنَّ إِسْمَعِيلَ بْنَ جَعْفَرٍ حَدَّثَهُمْ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَقَ عَنْ هَانِئٍ وَهُبَيْرَةَ عَنْ عَلِيٍّ قَالَ لَمَّا خَرَجْنَا مِنْ مَكَّةَ تَبِعَتْنَا بِنْتُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَقَالَ دُونَكِ بِنْتَ عَمِّكِ فَحَمَلَتْهَا فَقَصَّ الْخَبَرَ قَالَ وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي فَقَضَى بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِخَالَتِهَا وَقَالَ الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ

Al-Abbas bin Abd al-Azim told us, Abd al-Malik bin Amr told us, Abd al-Aziz bin Muhammad told us, on the authority of Yazid bin al-Had, on the authority of Muhammad bin Ibrahim, on the authority of Nafi bin Ujair, on the authority of his father, on the authority of Ali, may Allah be pleased with him, who said Zaid bin Haritha went out to Mecca and presented Hamzah’s daughter. She is my uncle's daughter, and I have her maternal aunt, but the maternal aunt is a mother. Ali said, "I have more right to her than my uncle's daughter, and I have the daughter of the Messenger of Allah, may Allah bless him and grant him peace, and she is more entitled to her." Zaid said, "I have more right to her. I went

out to her and traveled and presented her." The Prophet, may Allah bless him and grant him peace, came out and mentioned a hadith. For Jafar to be with her maternal aunt, but the maternal aunt is a mother. Muhammad bin Isa told us, Sufyan told us, on the authority of Abu Farwa, on the authority of Abd al-Rahman bin Abi Laila, with this news, and it is not complete. And Hubaira on the authority of Ali, he said, when we left Makkah, the daughter of Hamzah followed us calling, "O uncle, oh uncle." Ali took her and took her by the hand and said, "Your cousin's daughter." She carried her and told the story.

ع T الأيمان والنذور والكفارات

T faith, vows and penances

ع T كيف كانت يمين رسول الله صلي الله تعالي عليه وآله وسلم

How was the oath of the Messenger of Allah, may Allah Almighty bless him and his family and grant him peace

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ أَكْثَرُ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْلِفُ بِهَذِهِ الْيَمِينِ لَا وَمُقَلِّبِ الْقُلُوبِ

Abdullah bin Muhammad al-Nufaili told us, Ibn al-Mubarak told us, on the authority of Musa bin Uqba, on the authority of Salim, on the authority of Ibn Omar, he said that most of the Messenger of Allah, may Allah's prayers and peace be upon him, used to swear by this oath, not the one who turns hearts

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ خَسَفَتْ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتْ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَتَصَدَّقُوا ثُمَّ قَالَ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرَ مِنْ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

Yahya related to me on the authority of Malik on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha, the wife of the Prophet, may Allah's prayers and peace be upon him, that she said, "The sun eclipsed during the reign of the Messenger of Allah, may Allah's prayers and peace be upon him, so the Messenger of Allah, may Allah's prayers and peace be upon him, led the people in prayer, so he stood up and stood for a long time, then bowed, then bowed for a long time, then he got up and stood for a long time while he Without the first standing, then he bowed, so he prolonged the bowing, which is less than the first bowing, then he rose and prostrated, then he did the same in the last kneeling, then he left and the sun had appeared, so he addressed the people, so he thanked Allah and praised him, then he said that the sun and the moon are two signs of Allah that do not make anyone die or live, so if you see that So supplicate to Allah, grow up, and give alms, then he said, O nation of Muhammad, by Allah, there is no one more jealous than Allah that his worshipper commits adultery or his nation commits adultery, O nation of Muhammad, by Allah, if you knew what I know, you would laugh little and weep much

حَدَّثَنَا أَبُو إِسْحَقَ الشَّافِعِيُّ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عَبَّادِ بْنِ إِسْحَقَ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ كَانَتْ أَكْثَرُ أَيْمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا وَمُصَرِّفِ الْقُلُوبِ

Abu Ishaq al-Shafi'i Ibrahim bin Muhammad bin al-Abbas told us Abdullah bin Rajaa al-Makki told us on the authority of Abbad bin Ishaq on the authority of Ibn Shihab on the authority of Salim on the authority of his father who said the most of the faith of the Messenger of Allah, may Allah's prayers and peace be upon him, was no and the turner of hearts

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامٌ هُوَ ابْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا

Ibrahim bin Musa told me, Hisham told us, he is Ibn Yusuf, on the authority of Muammar, on Hammam, on the authority of Abu Hurairah, he said, Abu al-Qasim, may Allah's prayers and peace be upon him, said, "By the One in Whose hand is Muhammad's soul, if you knew what I know, you would weep much and laugh little."

حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ أَخْبَرَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ امْرَأَةً مِنْ الْأَنْصَارِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهَا أَوْلَادٌ لَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَأَحَبُّ النَّاسِ إِلَيَّ قَالَهَا ثَلَاثَ مِرَارٍ

Ishaq told us, Wahb bin Jarir told us, Shu'bah told us, on the authority of Hisham bin Zaid, on the authority of Anas bin Malik, that a woman from the Ansar came to the Prophet, may Allah's prayers and peace be upon him, with her children.

ع T وجوب الحلف بالله والنهي عن الحلف بغيره

The obligation to swear by Allah and the prohibition of swearing by other than Him

أَخْبَرَنَا الْحَكَمُ بْنُ الْمُبَارَكِ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَسِيرُ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ

Al-Hakam bin Al-Mubarak told us that Malik bin Anas told us on the authority of Nafeh on the authority of Ibn Umar that the Messenger of Allah, may Allah’s prayers and peace be upon him, caught up with Umar bin Al-Khattab while he was riding in a cavalry while he was swearing by his father. to shut up

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَاللَّفْظُ لَهُ قَالَا حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ قَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا

Muhammad bin Abdullah bin Yazid and Saeed bin Abdul Rahman told us, and the wording is for him, they said: Sufyan told us, on the authority of Al-Zuhri, on the authority of Salem, on the authority of his father, on the authority of Umar, that the Prophet, may Allah’s prayers and peace be upon him, said that Allah forbids you to swear by your fathers.

- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ أَنَّ ابْنَ عُمَرَ سَمِعَ رَجُلًا يَقُولُ لَا وَالْكَعْبَةِ فَقَالَ ابْنُ عُمَرَ لَا يُحْلَفُ بِغَيْرِ اللَّهِ فَإِنِّي سَمِعْتُ

- Qutayba told us, Abu Khaled Al-Ahmar told us, on the authority of Al-Hassan bin Ubaid Allah, on the authority of Saad bin Ubaidah, that Ibn Umar heard a man say no and the Kaaba.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامٍ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْلِفُوا بِالطَّوَاغِي وَلَا بِآبَائِكُمْ

Abu Bakr bin Abi Shaybah told us, Abd al-Ala told us, on the authority of Hisham, on the authority of al-Hasan, on the authority of Abd al-Rahman bin Samra, he said, the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Do not swear by the tyrants or by your fathers.”

ع T وعيد من حلف بغير الإسلام

T and the feast of those who swear by other than Islam

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ

Muhammad bin Al-Muthanna told us, Ibn Abi Uday told us, on the authority of Khaled Al-Hadha, on the authority of Abi Qilabah, on the authority of Thabit bin Al-Dahhak, he said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever swears by a religion other than Islam is a willful liar, then he is as he said

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ بْنِ سَمُرَةَ حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ إِنِّي بَرِيءٌ مِنْ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ وَإِنْ كَانَ صَادِقًا لَمْ يَعُدْ إِلَى الْإِسْلَامِ سَالِمًا

Muhammad bin Ismael bin Samra told us, Amr bin Rafi Al-Bajali told us, Al-Fadl bin Musa told us, on the authority of Al-Hussein bin Waqid, on the authority of Abdullah bin Buraida, on the authority of his father, he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever says that I am innocent of Islam, if he is a liar, then he is as he said, and if he is truthful, why Return to Islam safely

حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنَا الزُّهْرِيُّ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ

Ishaq told us, Abu al-Mughirah told us, al-Awza’i told us, al-Zuhri told us on the authority of Hamid on the authority of Abu Hurayrah, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever among you swears by al-Lat and al-Uzza, let him say, “There is no god but Allah.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ حَلَفْتُ بِاللَّاتِ وَالْعُزَّى فَقَالَ أَصْحَابِي قَدْ قُلْتَ هُجْرًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنَّ الْعَهْدَ كَانَ قَرِيبًا وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ثَلَاثًا ثُمَّ انْفُثْ عَنْ يَسَارِكَ ثَلَاثًا وَتَعَوَّذْ وَلَا تَعُدْ

Yahya bin Adam told us, Israel told us, on the authority of Abu Ishaq, on the authority of Musab bin Saad, on the authority of his father, he said I swore by Al-Lat and Al-Uzza. Allah alone thrice, then spit to your left thrice and seek refuge and do not repeat

ع T من حلف علي يمين فرأى غيرها خيراً منها يتحلل ويكفر

T Whoever swears an oath and sees something better than it, he decomposes and disbelieves

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَوَجَدَ الصِّبْيَةَ قَدْ نَامُوا فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ فَحَلَفَ لَا يَأْكُلُ مِنْ أَجْلِ صِبْيَتِهِ ثُمَّ بَدَا لَهُ فَأَكَلَ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِهَا وَلْيُكَفِّرْ عَنْ يَمِينِهِ

Zuhair bin Harb told me Marwan bin Muawiya Al-Fazari told us Yazid bin Kisan told us on the authority of Abu Hazim on the authority of Abu Huraira who said a man ate in the presence of the Prophet, may Allah’s prayers and peace be upon him, then he returned to his family and found that the boys had fallen asleep. The Messenger of Allah, may Allah’s prayers and peace be upon him, mentioned that to him, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever swears an oath and finds that something else is better than it, let him do it and atone for his oath.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ حَدَّثَنَا الْحَسَنُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لَا تَسْأَلْ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيْرٌ قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرْجَسِيُّ حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ بِهَذَا الْحَدِيثِ حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ ح و حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهِشَامِ بْنِ حَسَّانَ فِي آخَرِينَ ح و حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ ح و حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ كُلُّهُمْ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي حَدِيثِ الْمُعْتَمِرِ عَنْ أَبِيهِ ذِكْرُ الْإِمَارَةِ

Shaiban bin Farukh told us, Jarir bin Hazim told us, Al-Hassan told us, Abd al-Rahman bin Samra told us, he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said to me, “O Abd al-Rahman bin Samra, do not ask for the leadership, because if you give it on a request, you entrust it to it, and if you give it on a non-questioned basis, you help with it, and if you swear on an oath I saw others better than it, so atone for your oath and White, which is better. Abu Ahmad al-Jaludi told us Abu al-Abbas al-Masrajsi told us. Shayban bin Farukh told us this hadith. And Yunus bin Ubaid and Hisham bin Hassan in others H and Ubaid Allah bin Moaz told us Al-Mu’tamar told us on the authority of his father H and Uqba bin Makram Al-Ami told us Saeed bin Amer told us on the authority of Saeed on the authority of Qatada, all of them on the authority of Al-Hassan on the authority of Abd Al-Rahman bin Samra on the authority of the Prophet, may Allah’s prayers and peace be upon him, with this hadith And not in the hadeeth of al-Mu`tamir on the authority of his father is the mention of the emirate

ع T الاستثناء فى اليمين

T The exception is on the right

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنِي أَبِي وَحَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَلَا حِنْثَ عَلَيْهِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ مَوْقُوفًا وَهَكَذَا رُوِيَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ أَيُّوبَ السَّخْتِيَانِيِّ و قَالَ إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ وَكَانَ أَيُّوبُ أَحْيَانًا يَرْفَعُهُ وَأَحْيَانًا لَا يَرْفَعُهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ أَنَّ الِاسْتِثْنَاءَ إِذَا كَانَ مَوْصُولًا بِالْيَمِينِ فَلَا حِنْثَ عَلَيْهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ

Mahmoud bin Ghailan told us, Abd al-Samad bin Abd al-Warith told us, my father and Hammad bin Salamah told me, on the authority of Ayyub, on the authority of Nafi’, on the authority of Ibn Umar that the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “Whoever swears an oath, he said, Allah willing, then he will not be broken.” He said, “At the door, on the authority of Abu Hurairah, Abu Issa said.” The hadith of Ibn Umar is a good hadith, and it was narrated by Ubaidullah bin Umar and others on the authority of Nafeh on the authority of Ibn Umar, and so it was narrated on the authority of Salem on the authority of Ibn Umar, may Allah be pleased with them both, in a mawfq, and we do not know of anyone who narrated it except Ayyub al-Sakhtiyani. This is according to most of the people of knowledge among the companions of the Prophet, may Allah’s prayers and peace be upon him, and others, that the exception is if it is connected to the right hand, then there is no perjury on it.

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا وُهَيْبٌ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ أَمْضَى وَإِنْ شَاءَ تَرَكَ

Ahmed bin Suleiman told us, he said Affan told us, he said Wahib told us, he said Ayub told us on the authority of Nafeh on the authority of Ibn Umar on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said whoever takes an oath and says, Allah willing, he has the choice.

أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا وُهَيْبٌ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ أَمْضَى وَإِنْ شَاءَ تَرَكَ

Ahmed bin Suleiman told us, he said Affan told us, he said Wahib told us, he said Ayub told us on the authority of Nafeh on the authority of Ibn Umar on the authority of the Prophet, may Allah’s prayers and peace be upon him, he said whoever takes an oath and says, Allah willing, he has the choice.

أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ أَنْبَأَنَا شُعَيْبٌ قَالَ حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لَأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّهُنَّ يَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ لَهُ صَاحِبُهُ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ جَاءَتْ بِشِقِّ رَجُلٍ وَأَيْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعِينَ

Imran bin Bakkar informed us, he said: Ali bin Ayash told us, he said: We told us Shuaib, he said: Abu Al-Zinad narrated to me from what Abd Al-Rahman Al-Araj narrated to us, from what he mentioned that he heard Abu Huraira narrate it on the authority of the Messenger of Allah, may Allah’s prayers and peace be upon him, he said: Suleiman bin Dawood said, I will go around tonight with ninety women, each of whom will bring a horseman to fight In the way of Allah Almighty, and his companion said to him, Allah willing, and he did not say, Allah willing, so he circumambulated them all, and none of them became pregnant except one woman who came with a man’s half, and I believe that Muhammad’s soul is in his hand.

ع T كراهة التمادي فى اليمين إذا كان فيها ضرر علي اهل الحالف

The dislike of persisting in swearing if it harms the people of the oath

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ

And the Messenger of Allah, may Allah’s prayers and peace be upon him, said, “By Allah, for one of you to enter into his oath with his family is a sin for him with Allah than to give his penance that Allah made obligatory upon him.”

ع T اليمين تكون علي نية المستحلف

The oath shall be based on the intention of the person making the oath

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ قَالَ يَحْيَى أَخْبَرَنَا هُشَيْمُ بْنُ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ و قَالَ عَمْرٌو حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ و قَالَ عَمْرٌو يُصَدِّقُكَ بِهِ صَاحِبُكَ

Yahya bin Yahya and Amr al-Naqid told us, Yahya told us Hashim bin Bashir on the authority of Abdullah bin Abi Salih and Amr said Hashim bin Bashir told us Abdullah bin Abi Salih told us on the authority of his father on the authority of Abu Huraira he said the Messenger of Allah, may Allah’s prayers and peace be upon him, said your oath is your oath for what your friend trusts you And Amr said, “Your friend will trust you with it.”

ع T مشروعية التورية فى اليمن

The legality of puns in Yemen

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ جَدَّتِهِ عَنْ أَبِيهَا سُوَيْدِ بْنِ حَنْظَلَةَ قَالَ خَرَجْنَا نُرِيدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا وَائِلُ بْنُ حُجْرٍ فَأَخَذَهُ عَدُوٌّ لَهُ فَتَحَرَّجَ الْقَوْمُ أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي فَخَلَّى سَبِيلَهُ فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي قَالَ صَدَقْتَ الْمُسْلِمُ أَخُو الْمُسْلِمِ

Amr ibn Muhammad al-Naqid told us Abu Ahmad al-Zubayri told us Israel told us on the authority of Ibrahim ibn Abd al-Ala on the authority of his grandmother on the authority of her father Suwayd ibn Handhalah who said we went out seeking the Messenger of Allah, may Allah’s prayers and peace be upon him, and with us was Wail ibn Hajar, so an enemy of his took him, so the people were embarrassed to swear and I swore that he was my brother, so he let him go, so we came to a messenger Allah, may Allah bless him and grant him peace, so I told him that the people were embarrassed to take an oath, and I swore that he was my brother.

ع T اليمين الغموس

T oath dipping

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَإِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ } إِلَى آخِرِ الْآيَةِ قَالَ فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ قُلْنَا كَذَا وَكَذَا قَالَ فِيَّ أُنْزِلَتْ كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيِّنَتُكَ أَوْ يَمِينُهُ فَقُلْتُ إِذًا يَحْلِفَ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانٌ

Hajjaj bin Minhal told us, Abu Awana told us, on the authority of Al-A’mash, on the authority of Abi Wail, on the authority of Abdullah bin Masoud, may Allah be pleased with him, who said that the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Whoever swears an oath that is patient in order to cut off the money of a Muslim commander with it, he will meet Allah while he is angry with him. And their faith is a small price for you, and they have no share in the Hereafter} to the end of the verse. O Messenger of Allah, so the Prophet, may Allah’s prayers and peace be upon him, said: Whoever swears an oath of patience, with which a Muslim’s property is taken away while he is a sinner, he will meet Allah while He is angry with him.

ع T يمين اللغو

T to the right of idle talk

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ السَّامِيُّ حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي الصَّائِغَ عَنْ عَطَاءٍ فِي اللَّغْوِ فِي الْيَمِينِ قَالَ قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ كَلَّا وَاللَّهِ وَبَلَى وَاللَّهِ قَالَ أَبُو دَاوُد كَانَ إِبْرَاهِيمُ الصَّائِغُ رَجُلًا صَالِحًا قَتَلَهُ أَبُو مُسْلِمٍ بِعَرَنْدَسَ قَالَ وَكَانَ إِذَا رَفَعَ الْمِطْرَقَةَ فَسَمِعَ النِّدَاءَ سَيَّبَهَا قَالَ أَبُو دَاوُد رَوَى هَذَا الْحَدِيثَ دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ إِبْرَاهِيمَ الصَّائِغِ مَوْقُوفًا عَلَى عَائِشَةَ وَكَذَلِكَ رَوَاهُ الزُّهْرِيُّ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَمَالِكُ بْنُ مِغْوَلٍ وَكُلُّهُمْ عَنْ عَطَاءٍ عَنْ عَائِشَةَ مَوْقُوفًا

Humaid bin Masada Al-Sami told us, Hassan, meaning Ibn Ibrahim, told us, Ibrahim meant Al-Sayegh, on the authority of Ata' in idle talk, he said, Aisha said that the Messenger of Allah, may Allah's prayers and peace be upon him, said, "It is the words of a man in his house. Muslim Baarands said: If he lifted the hammer and heard the call, he would let it go. Abu Dawud said this hadith was narrated by Dawood bin Abi Al-Furat on the authority of Ibrahim Al-Sayegh, with authority on Aisha, and it was also narrated by Al-Zuhri, Abd Al-Malik bin Abi Suleiman and Malik bin Mughal, all of them on the authority of Ata, on the authority of Aisha.

ع T ما هي كفارة اليمين

What is the expiation for an oath?

ع T وجوب الوفاء بالنذر فى طاعة الله

The obligation to fulfill a vow to obey Allah

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ عَنْ الْقَاسِمِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ

Al-Qa'nabi narrated to us on the authority of Malik on the authority of Talhah ibn Abd al-Malik al-Aili on the authority of al-Qasim on the authority of Aisha, may Allah be pleased with her, who said that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Allah, let him not disobey Him.

ع T لا نذر فيما لا يملكه الانسان

There is no vow in what a person does not possess

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ هِشَامٍ الدَّسْتُوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ahmed bin Manea told us, Ishaq bin Yusuf Al-Azraq told us, on the authority of Hisham Al-Distawai, on the authority of Yahya bin Abi Katheer, on the authority of Abi Qilabah, on the authority of Thabit bin Al-Dahhak, on the authority of the Prophet, may Allah's prayers and peace be upon him, he said, "A worshipper does not have to vow something that he does not possess." He said, And in the door on the authority of Abdullah bin Amr and Imran bin Hussain, he said Abu Issa, this is a good hadeeth

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كَانَتْ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عُقَيْلٍ فَأُسِرَ وَأُخِذَتْ الْعَضْبَاءُ فَمَرَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي وَثَاقٍ فَقَالَ يَا مُحَمَّدُ عَلَى مَا تَأْخُذُونِي وَتَأْخُذُونَ سَابِقَةَ الْحَاجِّ وَقَدْ أَسْلَمْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ أَفْلَحْتَ كُلَّ الْفَلَاحِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَأْخُذُكَ بِجَرِيرَةِ حُلَفَائِكَ وَكَانَتْ ثَقِيفُ قَدْ أَسَرُوا رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ فَقَالَ يَا مُحَمَّدُ إِنِّي جَائِعٌ فَأَطْعِمْنِي وَظَمْآنُ فَاسْقِنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ حَاجَتُكَ ثُمَّ إِنَّ الرَّجُلَ فُدِيَ بِرَجُلَيْنِ فَحَبَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَضْبَاءَ لِرَحْلِهِ وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ ثُمَّ إِنَّ الْمُشْرِكِينَ أَغَارُوا عَلَى سَرْحِ الْمَدِينَةِ فَذَهَبُوا بِهِ فِيهَا الْعَضْبَاءُ وَأَسَرُوا امْرَأَةً مِنْ الْمُسْلِمِينَ وَكَانُوا إِذَا نَزَلُوا قَالَ أَبُو مُحَمَّد ثُمَّ ذَكَرَ كَلِمَةً إِبِلُهُمْ فِي أَفْنِيَتِهِمْ فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ قَامَتْ الْمَرْأَةُ وَقَدْ نُوِّمُوا فَجَعَلَتْ لَا تَضَعُ يَدَيْهَا عَلَى بَعِيرٍ إِلَّا رَغَا حَتَّى أَتَتْ الْعَضْبَاءَ فَأَتَتْ عَلَى نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلُولٍ مُجَرَّسَةٍ فَرَكِبَتْهَا ثُمَّ تَوَجَّهَتْ قِبَلَ الْمَدِينَةِ وَنَذَرَتْ لَئِنْ اللَّهُ نَجَّاهَا لَتَنْحَرَنَّهَا قَالَ فَلَمَّا قَدِمَتْ عُرِفَتْ النَّاقَةُ فَقِيلَ نَاقَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَوْا بِهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْبَرَتْ الْمَرْأَةُ بِنَذْرِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِئْسَمَا جَزَيْتِهَا أَوْ بِئْسَمَا جَزَتْهَا إِنْ اللَّهُ نَجَّاهَا لَتَنْحَرَنَّهَا لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ

Abu Naim told us, Hammad bin Zaid told us, on the authority of Ayyub, on the authority of Abu Qilabah, on the authority of Abi Al-Muhallab, on the authority of Imran bin Hussain, he said that Al-Adbaa belonged to a man from Bani Aqil, who was captive, and I took Al-Adbaa, so the Messenger of Allah, may Allah's prayers and peace be upon him, passed by him while he was in chains, and he said, O Muhammad, for what you take me and you take the precedent of the pilgrim. I embraced Islam, so the Messenger of Allah, may Allah's prayers and peace be upon him, said: If you said it while you were in control of your affairs, you would have succeeded all the farmer. So the Messenger of Allah, may Allah's prayers and peace be upon him, said, "We will take you for the crime of your allies." The Thaqif had captured two men from the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, and the Messenger of Allah, may Allah's prayers and peace be upon him, came on a donkey with velvet on it. He said, O Muhammad, I am hungry, so feed me and thirsty, so give me drink. Then the Messenger of Allah, may Allah's prayers and peace be upon him, said, "This is your need." Then the man paid a ransom with two men. And when they dismounted, Abu

Muhammad said, Then he mentioned the word “camels” in their courtyards. When it was one night, the woman got up while they had slept, and she began not to put her hands on a camel except for ashes, until the al-Adaba’ came, and she came upon the camel of the Messenger of Allah, may Allah’s prayers and peace be upon him. Allah saved her to slaughter her. He said, when she came, the she-camel was known. It was said that the camel of the Messenger of Allah, may Allah’s prayers and peace be upon him, was brought to the Prophet, may Allah’s prayers and peace be upon him. While the son of Adam does not have

ع T النهي عن النذر

The prohibition of vows

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ أَوَلَمْ يُنْهَوْا عَنْ النَّذْرِ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ النَّذْرَ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُ وَإِنَّمَا يُسْتَخْرَجُ بِالنَّذْرِ مِنْ الْبَخِيلِ

Yahya bin Salih told us, Fulayh bin Suleiman told us, Saeed bin Al-Harith told us that he heard Ibn Umar, may Allah be pleased with them both, say, “Didn’t they forbid making vows that the Prophet, may Allah’s prayers and peace be upon him, said that vows do not give anything forward or delay, but rather the vow extracts from the miser.”

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدِّرَ لَهُ وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ فَيَسْتَخْرِجُ اللَّهُ بِهِ مِنْ الْبَخِيلِ فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ

Abu al-Yaman told us, Shuaib told us, Abu al-Zinad told us on the authority of al-Araj on the authority of Abu Hurayrah, he said that the Prophet, may Allah’s prayers and peace be upon him, said, “The son of Adam does not make a vow for something that was not destined for him, but the vow throws him to the destiny that is destined for him, so Allah extracts it from the miser and gives him what he was not destined for.” before

ع T الوفاء بنذر شيء مباح

T Fulfilling a vow is permissible

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَال سَمِعْتُ بُرَيْدَةَ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَأَتَغَنَّى فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتِ نَذَرْتِ فَاضْرِبِي وَإِلَّا فَلَا فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتْ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ أَنْتَ يَا عُمَرُ أَلْقَتْ الدُّفَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بُرَيْدَةَ وَفِي الْبَاب عَنْ عُمَرَ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَائِشَةَ

Al-Hussein bin Harith told us, Ali bin Al-Hussein bin Waqid told us, my father told me, Abdullah bin Buraida told me, he said I heard Buraida say that the Messenger of Allah, may Allah’s prayers and peace be upon him, went out on some of his campaigns, and when he finished, a black maid came and said, O Messenger of Allah, I had vowed that Allah returned you safely to strike between Then the Messenger of Allah, may Allah’s prayers and peace be upon him, said to her, “If you vowed, then beat me, or else not.” So she began to beat, so Abu Bakr entered while she beat, then Ali entered while she beat, then Uthman entered while she beat, then Umar entered, so she threw the duff under her waist and then sat on it. The Messenger of Allah, may Allah bless him and grant him peace, said Peace be upon you, the devil fears you, Omar. I was sitting while she was hitting, so Abu Bakr entered while she was hitting, then Ali entered while she was hitting, then Uthman entered while she was hitting, so when you entered, O Omar, she threw the tambourine. Bin Abi Waqqas and Aisha

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ أَبُو قُدَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالدُّفِّ قَالَ أَوْفِي بِنَذْرِكِ قَالَتْ إِنِّي نَذَرْتُ أَنْ أَذْبَحَ بِمَكَانِ كَذَا وَكَذَا مَكَانٌ كَانَ يَذْبَحُ فِيهِ أَهْلُ الْجَاهِلِيَّةِ قَالَ لِصَنَمٍ قَالَتْ لَا قَالَ لِوَثَنٍ قَالَتْ لَا قَالَ أَوْفِي بِنَذْرِكِ

Musaddad told us, Al-Harith bin Ubaid Abu Qudamah told us, on the authority of Ubaid Allah bin Al-Akhnas, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that a woman came to the Prophet, may Allah’s prayers and peace be upon him, and said, “O Messenger of Allah, I vowed to beat your head with a duff.” He said, “Fulfill your vow.” She said, “I vowed to sacrifice in such and such a place.” And likewise a place where the people of Jahiliyyah were slaughtered. He said to an idol, she said no. He said to an idol, she said no. He said fulfill your vow

ع T قضاء النذر عن الميت

To spend a vow on behalf of the deceased

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ وَلَمْ تَقْضِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْضِهِ عَنْهَا

Muhammad bin Rumh told us, Al-Layth bin Saad informed us, on the authority of Ibn Shihab, on the authority of Ubaid Allah bin Abdullah, on the authority of Ibn Abbas, that Saad bin Ubadah asked the Messenger of Allah, may Allah’s prayers and peace be upon him, about a vow that his mother had made, and she died and she did not fulfill it.

ع T من نذر الصلاة فى غير الحرمين

T from a vow to pray in other than the Two Holy Mosques

حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا حَبِيبٌ الْمُعَلِّمُ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَجُلًا قَالَ يَوْمَ الْفَتْحِ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ إِنْ فَتَحَ اللَّهُ عَلَيْكَ مَكَّةَ أَنْ أُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ فَقَالَ صَلِّ هَاهُنَا فَسَأَلَهُ فَقَالَ صَلِّ هَاهُنَا فَسَأَلَهُ فَقَالَ شَأْنَكَ إِذًا

Affan told us, Hammad bin Salamah told us, Habib Al-Moallem told us, on the authority of Ata, on the authority of Jaber that a man said on the day of the conquest, O Messenger of Allah, I vowed that if Allah conquered Mecca for you, I would pray in Jerusalem.

ع T من نذر طاعة ومعصية

T of a vow of obedience and disobedience

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ قَالَ عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Musa bin Ismail told us, Wahib told us, Ayyub told us, on the authority of Ikrimah, on the authority of Ibn Abbas. And to complete his fast. Abdul Wahhab said: Ayoub told us on the authority of Ikrimah, on the authority of the Prophet, may Allah bless him and grant him peace

ع T من نذر شيئاً لا يطيقه

T of Xia's vow is unbearable

و حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَمْرٍو وَهُوَ ابْنُ أَبِي عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ شَيْخًا يَمْشِي بَيْنَ ابْنَيْهِ يَتَوَكَّأُ عَلَيْهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنُ هَذَا قَالَ ابْنَاهُ يَا رَسُولَ اللَّهِ كَانَ عَلَيْهِ نَذْرٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْكَبْ أَيُّهَا الشَّيْخُ فَإِنَّ اللَّهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ وَاللَّفْظُ لِقُتَيْبَةَ وَابْنِ حُجْرٍ و حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَذَا الْإِسْنَادِ مِثْلَهُ

And Yahya bin Ayyub, Qutaybah and Ibn Hajar told us, they said: Ismael, who is Ibn Jaafar, narrated to us, on the authority of Amr, and he is the son of Abi Amr, on the authority of Abd al-Rahman al-Araj, on the authority of Abu Hurairah, that the Prophet, may Allah’s prayers and peace be upon him, caught an old man walking between his two sons leaning on them, and the Prophet, may Allah’s prayers and peace be upon him, said What is the matter of this? He said His two sons, O Messenger of Allah, he had a vow, so the Prophet, may Allah’s prayers and peace be upon him, said, “Ride, O sheikh, for Allah is independent of you and your vow.”

و حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيَّاشٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ حَافِيَةً فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَيْتُهُ فَقَالَ لِتَمْشِ وَلْتَرْكَبْ و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّهُ قَالَ نَذَرَتْ أُخْتِي فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ حَافِيَةً وَزَادَ وَكَانَ أَبُو الْخَيْرِ لَا يُفَارِقُ عُقْبَةَ و حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلَفٍ قَالَا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ بِهَذَا الْإِسْنَادِ مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ

Zakaria bin Yahya bin Salih al-Masri narrated to us, al-Mufaddal narrated to us, meaning Ibn Fadalah, narrated to me Abdullah bin Ayyash, on the authority of Yazid bin Abi Habib, on the authority of Abi al-Khair, on the authority of Uqba bin Aamer that he said, “My sister vowed to walk to the House of Allah barefoot, so she commanded me to consult the Messenger of Allah, may Allah’s prayers and peace be upon him, for her.” So I questioned him, and he said, “Go for a walk and ride.” Muhammad bin Rafi told us, Abd al-Razzaq told us, Ibn Jurayj told us, Saeed bin Abi Ayyub told us, that Yazid bin Abi Habib told him that Abul-Khair told him on the authority of Uqbah bin Aamer al-Juhani that he said, “My sister vowed.” So he mentioned the likes of a favorite hadith, and he did not mention Barefoot in the hadith, and he added. Abu al-Khair does not leave an obstacle, and Muhammad bin Hatim and Ibn Abi Khalaf told him, they said that Rawh bin Ubadah told us, Ibn Jurayj told us, Yahya bin Ayyub told me that Yazid bin Abi Habib told him this chain of narrators, like the hadith of Abd al-Razzaq

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ عِمْرَانَ الْقَطَّانِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ نَذَرَتْ امْرَأَةٌ أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَسُئِلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْيِهَا مُرُوهَا فَلْتَرْكَبْ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا إِذَا نَذَرَتْ امْرَأَةٌ أَنْ تَمْشِيَ فَلْتَرْكَبْ وَلْتُهْدِ شَاةً

Abd al-Qudous ibn Muhammad al-Attar al-Basri told us Amr ibn Asim told us on the authority of Imran al-Qattan on the authority of Hamid on the authority of Anas that he said a woman vowed to

walk to the House of Allah, so the Prophet of Allah, may Allah's prayers and peace be upon him, asked about that, and he said that Allah is in need of her walking. Ibn Aamer and Ibn Abbas said Abu Issa, the hadeeth of Anas, a good, saheeh hadeeth, is strange from this face, and this is acted upon by some of the people of knowledge, and they said, "If a woman vows to walk, then she should ride and guide a sheep."

ع T النذر الذي يوجب الكفارة

T The vow that requires atonement

أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ

Ahmed bin Yahya bin Al-Wazir bin Suleiman and Al-Harith bin Miskeen told us a reading from him, and I hear from Ibn Wahb.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ حَدَّثَنِي مُحَمَّدٌ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّارَةُ النَّذْرِ إِذَا لَمْ يُسَمِّ كَفَّارَةُ يَمِينٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

Ahmad bin Manea told us, Abu Bakr bin Ayyash told us, Muhammad Mawla Al-Mughira bin Shu'bah told me, Ka'b bin Alqamah told me, on the authority of Abi Al-Khair, on the authority of Uqba bin Aamer, he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said the expiation of a vow if he did not name the expiation for an oath.

أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ

Yunus bin Abd Al-Ala told us, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Salamah, on the authority of Aisha, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "We do not make a vow for disobedience, and its expiation is the expiation of an oath."

حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التِّنِّيسِيُّ عَنْ ابْنِ أَبِي فُدَيْكٍ قَالَ حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى الْأَنْصَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَمَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَمَنْ نَذَرَ نَذْرًا لَا يُطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَمَنْ نَذَرَ نَذْرًا أَطَاقَهُ فَلْيَفِ بِهِ قَالَ أَبُو دَاوُد رَوَى هَذَا الْحَدِيثَ وَكِيعٌ وَغَيْرُهُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي الْهِنْدِ أَوْقَفُوهُ عَلَى ابْنِ عَبَّاسٍ

Jaafar bin Musafir al-Tanisi narrated to us on the authority of Ibn Abi Fadik who said Talha bin Yahya al-Ansari told me on the authority of Abdullah bin Saeed bin Abi Hind on the authority of Bakir bin Abdullah bin al-Ashaj on the authority of Kurayb on the authority of Ibn Abbas that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Whoever makes a vow that he did not name, then his expiation is expiation An oath, and whoever vows a vow for a sin, then his expiation is an expiation for an oath, and whoever vows a vow that he cannot bear, then his expiation is an oath, and whoever vows a vow that he is able to bear, then he fulfills it.

- عن عبدالله بن عباس إنَّ النَّذرَ نَذْرانِ، فما كان للهِ، فَكَفّارَتُه الوفاءُ بِه، وما كان للشيَّطانِ، فلا وفاءَ لهُ، وعليهِ كَفّارَةُ اليَمينِ

- On the authority of Abdullah bin Abbas that a vow is two vows, so what is for Allah, then its expiation is to fulfill it, and what is for the devil, then it is not fulfilled for him, and he has to expiate an oath

ع T كتاب الإمارة والخلافة وما يتبعها

T book Emirate and Caliphate and what follows

ع T كراهة طلب الإمارة

The dislike of the Emirate request

يا عبد الرحمن لا تسأل الإمارة، فإنك إن أوتيتها عن مسألة وكلت إليها، وإن أعطيتها من غير مسألة أعنت عليها

Abd al-Rahman, do not ask for leadership, for if you give it on request, you will entrust it to it, and if you give it without request, you will help it.

- إنكم ستحرصون على الإمارة وستكون ندامة يوم القيامة، فنعمت المرضعة، وبئست الفاطمة

- That you will strive for leadership and it will be a regret on the Day of Resurrection, so blessed is the wet nurse, and miserable is the fatimah

- يا أبا در إنك ضعيف وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذي عليه فيها

Abu, know that you are weak and that it is a trust, and that on the Day of Resurrection it will be disgrace and regret, except for the one who takes it for what it is and fulfills what he owes it.

- يا أبا ذر إني أراك ضعيفاً وإني أحب لك ما أجب لنفسي لا تأمرن على اثنين، وتولين مال بيتيم

O Abu Dhar, I see you as weak, and I love for you what I owe to myself.

إنا والله لا نولي هذا العمل أحدا سأله أو أحدا حرض عليهإن أخونكم عندنا من طلبه

By Allah, we do not entrust this work to anyone who asks for it or incites anyone to do so

ما من أمير عشرة إلا يؤتى به القيامة مغلولا حتى يفك عنه العدل أو يوبقه الجور

There is no leader of ten but that he will be brought on the Day of Resurrection in chains until justice is released from him or unfairness protects him

- ويل للأمراء، ويل للعرفاء، ويل للأمناء، ليتمنين أقوام يوم القيامة أن نواصيهم معلقة بالثريا يتجلجلون بين السماء والأرض، وأنهم لم يلوا عملا

Woe to the princes, woe to the nobles, woe to the trustees, so that on the Day of Resurrection people will wish that their forelocks were hanging from the Pleiades, faltering between heaven and earth, and that they had not done any work.

ع T مسؤولية الراعي وتحذيره من الغش والغدر والشق على الناس واحتجاجه عن ذوي الحاجات

T The shepherd's responsibility and his warning against cheating, treachery, and mistreatment of people, and his argument on behalf of those in need

كلكم راع وكلكم مسؤول عن رعيته، فالأمير الذي على الناس راع عليهم وهو مسؤول عنهم ألا فكلكم راع وكلكم مسؤول عن رعيته

Each of you is a shepherd and each of you is responsible for his subjects, so the ruler who is over the people is a shepherd over them and he is responsible for them.

ما من عبد يسترعيه الله رعية يموت يوم يلي أمر المسلمين ثم لا يجهد لهم وينصح إلا لم يدخل معهم الجنةما من أمير يأمر المسلمين ثم لا يجهد لهم وينصح إلا لم يدخل معهم الجنة

There is no worshipper whom Allah puts in charge of his subjects, who dies on the day he follows the command of the Muslims, then does not strive for them and advises them, but he will not enter Paradise with them.

- إن الغادر ينصب له لواء يوم القيامة، فيقال: ألا إن هذه غدرة فلانإذا اجتمع الناس من الأولين والآخرين فيقال: هذه غدرة فلان بن فلانإذا اجتمع الناس من الأولين والآخرين فيقال: هذه غدرة فلان بن فلانلكل غادر لواء عند إسته يوم القيامة

The treacherous one will have a banner erected for him on the Day of Resurrection, and it will be said: This is the treachery of so-and-so, when the people of the first and the last gather, and it will be said: This is the treachery of so-and-so, the son of so-and-so.

- لكل غادر لواء يوم القيامة يرفع له بقدر غدرته، ألا ولا غادر أعظم غدرا من أمير عامة

For every traitor, there will be a banner on the Day of Resurrection that will be raised to him according to his treachery, except that no traitor is greater in treachery than the leader of a common people

- من ولي من أمر أمتي شيئا، فشق عليهم فاشقق عليه، ومن ولي من أمر أمتي شيئا فرفق بهم فارفق به

Whoever is given some authority over the affairs of my nation and treats them harshly, treat him harshly.

- إن شر الرعاء الحطمة، فإياك أن تكون منهم

- The worst of the shepherds is the destroyer, so beware of being one of them

- من ولاه الله شيئا من أمور المسلمين فاحتجب دون حاجتهم، وخلتهم، وفقرهم، احتجب الله دون حاجته وخلته وفقره

Whoever is entrusted by Allah with any of the affairs of the Muslims, and he is veiled from their need, want and poverty, Allah is veiled from his need, want and poverty.

ع T فضل الإمام العادل

T the virtue of the just imam

سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله ﷻ، ورجل قلبه معلق بالمسجد، إذا خرج منه حتى يعود إليه، ورجلان تحابا في الله، اجتمعا على ذلك وتفرقا، ورجل ذكر الله خاليا ففاضت عيناه، ورجل دعته امرأة ذات منصب وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه

Seven whom Allah will shade in His shade on the Day when there will be no shade but His: a just imam, a young man who has grown up in the worship of Allah Almighty, a man whose heart is attached to the mosque, when he leaves it until he returns to it, and two men who love each other for the sake of Allah, meeting on that and dispersing, and a man who remembers Allah in private and his eyes overflow. And a man who was invited by a woman of position and beauty, and he said: I fear Allah, and a man who gave alms and kept it hidden so that his left hand does not know what his right hand is giving.

- إن المقسطين عند الله ﷻ على منابر من نور عن يمين الرحمن ﷻ، وكلتا يديه يمين، الذين يعدلون في حكمهم وأهليهم وما ولوا

Those who are just in the sight of Allah, may His Majesty be exalted, are on pulpits of light at the right hand of the Most Merciful, may His Majesty be exalted, and both of His hands are right.

ع T الأئمة والخلفاء من قريش

The imams and caliphs of the Quraysh

الناس تبع لقريش في هذا الشأن، مسلمهم تبع لمسلمهم، وكافرهم تبع لكافرهم

People follow the Quraysh in this regard, their Muslims follow their Muslims, and their infidels follow their infidels

الناس تبع لقريش في الخير والشر

People followed the Quraish in good and bad

لا يزال هذا الأمر في قريش ما بقي منهم اثنان
This matter is still in Quraysh as long as there are two of them left
- إن هذا الأمر في قريش، لا يعاديهم أحد إلا كبه الله على وجهه ما أقاموا الدين
- This matter is in Quraysh, and no one will be hostile to them except that Allah will punish him on his face as long as they establish the religion
ع T الخلافة الراشدة بعد النبي ﷺ
T rightly guided caliphate after the Prophet, may Allah bless him and grant him peace
يكون اثنا عشر أميرا، قال: كلهم من قريش
There will be twelve princes. He said: All of them are from Quraysh
اثنا عشر كعدة نقباء بني إسرائيل
Twelve as many captains of the children of Israel
- الخلافة في أمتي ثلاثون سنة، ثم ملك بعد ذلك
Caliphate in my nation thirty years, then king after that
- إنكم في النبوة ما شاء الله أن تكون، ثم يرفعها إذا شاء، ثم تكون الخلافة على منهاج النبوة، تكون ما شاء الله أن تكون، ثم يرفعها إذا شاء، ثم يكون ملك عضوض، ثم تكون جبرية ما شاء الله أن تكون، ثم يرفعها إذا شاء، ثم تكون خلافة على منهاج النبوة
- You are in Prophethood as Allah wills it to be, then He will raise it up if He wills, then the caliphate will be on the method of the Prophethood, it will be as Allah wills it to be, then He will lift it up if He wills, then it will be a member's kingdom, then it will be obligatory as Allah wills it to be, then He will lift it If he wants, then there will be a caliphate on the method of the Prophethood
ع T الاستخلاف والبيعة
T Succession and allegiance
ادعي لي أبا بكر أباك: وأخاك حتى أكتب كتابا، وإني أخاف أن يتمني متمن ويقول قائل: أنا أولى، ويأبى الله والمؤمنون إلا أبا بكرلقد هممت أو أردت أن أرسل إلى أبى بكر وابنه فأعهد أن يقول القائلون أو يتمنى المتمنون، ثم قال: يأبى الله ويدفع المؤمنون، أو يدفع الله ويأبى المؤمنون
Call me Abu Bakr, your father: and your brother, until I write a book, and I am afraid that a wisher will wish and say: I am the first, and Allah and the believers refuse, except for Abu Bakr. And the believers pay, or Allah pays and the believers refuse
ع T البيعة مع الشورى
T Allegiance with Shura
ع T لا تكون البيعة إلا لخليفة واحد وإن الثاني يجب قتاله
The pledge of allegiance is only for one caliph, and the second must be fought
كان بنو إسرائيل تسوسهم الأنبياء كلما هلك نبي خلفه نبي، وإنه لا نبي بعدي، وسيكون خلفاء فيكثرونفوا ببيعة الأول فالأول، وأعطوهم حقهم، فإن الله سائلهم عما استرعاهم
The Children of Israel were led by the prophets, whenever a prophet died, a prophet succeeded him, and that there will be no prophet after me, and there will be successors, so they will multiply the oath of allegiance to the first and the first, and give them their right, for Allah will ask them what He has entrusted them with.
إذا بويع لخليفتين فاقتلوا الآخر منهما
If sold to two caliphs, then kill the other of them
من أتاكم وأمركم جميع على رجل واحد يريد أن يشق عصاكم أو يفرق جماعتكم فاقتلوه كائنا من كان
Whoever comes to you when your affairs are all under one man, he wants to split your ranks or divide your group, kill him whoever he is.
- من بايع إماما فأعطاه صفقة يده وثمرة قلبه فليطعه إن استطاع، فإن جاء آخر ينازعه فاضربوا عنق الآخر
Whoever pledges allegiance to an imam and gives him the clasp of his hand and the fruit of his heart, let him obey him if he can, and if another comes to dispute with him, strike the neck of the other.
ع T وجوب طاعة الولاة في المعروف
The obligation to obey the rulers in what is good
من أطاعني فقد أطاع الله، ومن أطاع الإمام فقد أطاعني، ومن عصاني فقد عصى الله، ومن عصى الإمام فقد عصاني
Whoever obeys me has obeyed Allah, and whoever obeys the Imam has obeyed me, and whoever disobeys me has disobeyed Allah, and whoever disobeys the Imam has disobeyed me
اسمعوا وأطيعوا وإن استعمل عليكم عبد حبشي كأن رأسه زبيبة
Listen and obey, even if an Abyssinian slave whose head is a raisin is appointed over you
إن خليلي أوصاني أن أسمع وأطيع وإن كان عبدا مجدع الأطراف
My boyfriend commanded me to listen and obey, even if he was a slave with emaciated limbs
- إن امر عليكم عبد مجدع ، حسبتها قالت: أسود - يقودكم بكتاب الله فاسمعوا له وأطيعوا

- If a crippled slave is commanded over you, I thought she said: black - he leads you by the Book of Allah, so listen to him and obey

- اسمعوا وأطيعوا فإنما عليهم ما حملوا، وعليكم ما حملتم

Listen and obey, for they are responsible for what they bear, and upon you is what you bear

- السمع والطاعة على المرء المسلم فيما أحب وكره ما لم يؤمر بمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة

Hearing and obedience to a Muslim in what he likes and dislikes as long as he is not commanded to commit a sin.

لا طاعة في معصية الله إنما الطاعة في المعروف

There is no obedience in disobedience to Allah, but obedience in what is good

ع T الصبر على ما يكره الإنسان من الأمير ولزوم الجماعة وإن لا يخرج عن الطاعة إلا مع الكفر

T Patience for what a person hates from the ruler, adhering to the group, and not deviating from obedience except with disbelief

على السمع والطاعة في اليسر والعسر، والمنشط والمكره، وأن لا ننازع الأمر أهله، وأن نقوم أو نقول بالحق حيثما كنا، لا نخاف في الله لومة لائم وأثر علينا، وأن لا ننازع الأمر أهله إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان

To hear and obey in ease and hardship, encouragement and compulsion, and not to dispute the matter with its people, and to stand up or speak the truth wherever we are, not to fear Allah's blame and influence on us, and not to dispute the matter of its people unless you see clear blasphemy that you have from Allah in which there is proof

- من رأى من أميره شيئاً يكرهه فليصبر، فإنه ليس أحد يفارق الجماعة شبراً فيموت إلا مات ميتة جاهلية

Whoever sees something from his ruler that he dislikes, let him be patient, for no one leaves the group by an inch and dies except that he dies a pre-Islamic death.

- من خرج من الطاعة وفارق الجماعة ثم مات، مات ميتة جاهلية، ومن قتل تحت راية عمية يغضب للعصبة ويقاتل للعصبة، فليس من أمتي، ومن خرج من أمتي على أمتي يضرب برها وفاجرها لا يتحاشى من مؤمنها، ولا يفي بذي عهدها فليس مني

Whoever breaks away from obedience and separates from the group and then dies, dies the death of ignorance, and whoever is killed under a blind banner becomes angry with the group and fights for the group, so he is not from my nation, and whoever goes out from my nation against my nation strikes both the righteous and the wicked, does not avoid its believer, and does not fulfill the covenant of it, then he is not from me

- إنها ستكون بعدي أثرة وأمور تنكرونهاتؤدون الحق الذي عليكم، وتسألون الله الذي لكم

After me, there will be a legacy and matters that you deny. You will beg for the right that is upon you, and you will ask Allah for what you have

- من خلع يدا من طاعة لقي الله يوم القيامة لا حجة له، ومن مات وليس في عنقه بيعة مات ميتة جاهلية

Whoever removes his hand from obedience will meet Allah on the Day of Resurrection without an argument for him, and whoever dies without having a pledge of allegiance on his neck dies the death of ignorance

إنه من خرج من الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه إلا أن يراجع

He who departs from the congregation the measure of an inch has taken off the yoke of Islam from his neck, unless he turns back

- نعميكون بعدي أئمة لا يهتدون بهداي ولا يستنون بسنتي، وسيقوم فيهم رجال قلوبهم قلوب الشياطين في جثمان إنستسمع وتطيع للأمير وإن ضرب ظهرك وأخذ مالك فاسمع وأطع

Yes, there will be leaders after me who do not follow my guidance and do not heed my Sunnah, and among them men whose hearts are the hearts of devils will rise in a dead body. Listen and obey the prince, and if he strikes your back and takes your money, then listen and obey.

- يكون عليكم أمراء تعرفون وتنكرون، فمن أنكر فقد برئ، ومن كره فقد سلم، ولكن من رضي وتابعلا ما صلوا، لا ما صلوا

There will be rulers over you that you know and deny, so whoever denies has acquitted himself, and whoever dislikes has surrendered, but whoever is satisfied and follows what they prayed, not what they prayed.

ع T خيار الأمراء وشرارهم

The choice of princes and their wickedness

خيار أئمتكم الذين تحبونهم ويحبونكم، وتصلون عليهم ويصلون عليكم، وشرار أئمتكم الذين تبغضونهم ويبغضونكم، وتلعنونهم ويلعنونكملا، ما أقاموا فيكم الصلاة، لا ما أقاموا فيكم الصلاة، ألا من ولى عليه وال، فرآه يأتي شيئاً من معصية الله فليكره ما يأتي من معصية الله ولا ينزعن يداً من طاعةوإذا رأيتم من ولاتكم شيئاً تكرهونه فاكرهوا عمله، ولا تنزعوا يداً من طاعة

The best of your leaders are those whom you love and who love you, and you pray upon them and they pray upon you, and the worst of your leaders are those whom you hate and they hate you, and you curse them and they curse you, as long as they establish prayer among you, not as long as they establish prayer among you, except for the one who is in charge of his family. They withdraw a hand

from obedience, and if you see something from your governors that you hate, then hate his work, and do not withdraw a hand from obedience

ع T لا تصح ولاية المرأة بالإجماع

The woman's guardianship is not valid unanimously

لن يفلح قوم ولوا أمرهم امرأة

people who entrust their affairs to a woman will not succeed

ع T بطانة الأمراء

T lining princes

ما بعث الله من نبي ولا استخلف من خليفة إلا كانت له بطانتان، بطانة تامره بالخير، وتحضه عليه، وبطانة تامره بالشر وتحضه عليه، فالمعصوم من عصم الله

Allah did not send a prophet, nor did he appoint a caliph except that he had two clans, one that enjoins him to do good and encourages him to do it, and one that enjoins him to do evil and encourages him to do it.

- من ولى منكم عملا فأراد الله به خيرا، جعل له وزيرا صالحا، إن نسي ذكره، وإن ذكر أعانة

Whoever of you is appointed to a deed and Allah intends good for it, He will appoint for him a virtuous minister, if he forgets he will mention it, and if he remembers it will help him.

ع T جواز اتخاذ الشرط للأمير

T permissibility to take the condition of the prince

ع T وصية الأمراء عمالهم بالتبشير والتيسير

T commandment of the princes of their workers to preach and facilitate

بشروا ولا تنفروا، ويسروا ولا تعسروا

Good news and do not be alienated, and make it easy and do not make it difficult

ع T نصح الولاة والإنكار عليهم ما يأتون من مناكير وظلم

T advise the governors and denounce them for what they come of evil and injustice

إنه يستعمل عليكم أمراء فتعرفون وتنكرون فمن كره فقد برئ، ومن انكر فقد يلم، ولكنه من رضى وتابع

He uses rulers over you, so you recognize and deny, so whoever dislikes it has cleared it, and whoever denies it may blame, but it is he who is satisfied and follows.

- من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان

Whoever among you sees an evil, let him change it with his hand, and if he is not able to, then with his tongue, and if he is not able, then with his heart, and that is the weakest of faith.

إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أو شد ان يعمهم الله بعقاب منه

If the people see the oppressor, they do not take him at his hands, or it is hard for Allah to blind them with a punishment from Him

- إن أول ما دخل النقص على بني إسرائيل أنه كان الرجل يلقى الرجل فيقول له: يا هذا اتق الله ودع ما تصنع فإنه لا يحل لك، ثم يلقه من الغد، وهو على حاله فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده فلما فعلوا لك ضرب الله قلوب بعضهم ببعض|لُعِنَ الَّذِينَ كَفَرُوا م

- The first thing that entered the deficiency of the Children of Israel was that the man used to meet the man, and he would say to him: O you, fear Allah and let what you do, for it is not permissible for you, then he meets him from tomorrow, and he is as he is, so that does not prevent him from being his food, his drink, and his seat, so when they did to you, Allah struck The hearts of one another | Cursed are those who disbelieve

- إذا رأيت أمتي تهاب الظالم أن تقول له: أنت الظالم، فقد تودع منهم

If you see my ummah fearing the oppressor, you should say to him: You are the oppressor, then you may be bid farewell to them

أفضل الجهاد من قال كلمة حق عند سلطان جائر

The best jihad is the one who says a word of truth with a tyrant sultan

- سيد الشهداء حمزة بن عبد المطلب، ورجل قام إلى إمام جائر فأمره ونهاه فقتله

The master of martyrs, Hamzah bin Abdul Muttalib, and a man who stood up to the front of a tyrant, ordered him and forbade him, so he killed him.

ع T التحذير من الدخول على الظلمة ومعاونتهم وتصديقهم في كذبهم

T Warning against entering the darkness and helping them and believing them in their lies

اسمعوا وأطيعوا هل سمعتم إنه سيكون بعدي أمراء فمن دخل عليهم فصدقهم في كذبهم وأعانهم على ظلمهم فليس مني ولست منه، وليس بوارد علي الحوض، ومن لم يدخل عليهم ولم يعنهم على ظلمهم ولم يصدقهم بكذبهم فهو مني وأنا منه وهو وارد علي الحوض

Hear and obey, did you hear that there will be rulers after me? Whoever enters upon them and believes their lies and helps them in their oppression is not of me, and I am not of him, and he is not coming to me at the Cistern.

- من بدا جفا، ومن تبع الصيد غفل، ومن تبع الصيد غفل، ومن أتى أبوبا السلطان افتتن، وما ازداد أحد من السلطان قربا إلا ازداد من الله بعدا

He who looks dry, he who follows the hunt is heedless, he who follows the hunt is heedless, and he who comes to the doors of the Sultan is charmed, and no one increases his closeness to the Sultan except that he increases his distance from Allah.

ع T تحذير المراء من اتهام رعاياهم وإساءة الظن بهم

T Warning women against accusing their subjects and mistrusting them

إن الأمير إذا ابتغى الريبة في الناس افسدهم

If the prince wanted to distrust people, he would spoil them

ع T رزق الخليفة والحكام والعاملين معهم

The livelihood of the caliph, the rulers and those working with them

خذه فتموله وتصدق به، فما جاءك من هذا المال وأنت غير مشرف ولا سائل فخذه، وإلا فلا تتبعه نفسكإذا أعطيت شيئاً من غير أن تسأل فكل وتصدق

Take it, finance it, and give it in charity, so whatever comes to you from this money and you are neither honorable nor begging, take it, otherwise do not follow it yourself. If you are given something without asking, then eat and give charity.

- من كان لنا عاملا فليكتسب زوجة، فإن لم يكن له خادم فليكتسب خادماً، فإن لم يكن له مسكن فليكتسب مسكنا

Whoever has a worker for us, then let him acquire a wife, and if he does not have a worshipper, then let him acquire a worshipper, and if he does not have a home, then let him acquire a home.

ع T هدايا العمال والموظفين

T gifts for workers and employees

فهلا جلست في بيت أبيك وبيت أمك حتى تأتيك هديتك إن كنت صادقاًأما بعد فإني أستعمل رجالا منكم على أمور مما ولاني الله فيأتي أحدكم فيقول: هذا لكم وهذه هدية أهديت لي، فهلا جلس في بيت أبيه وبنيت أمه حتى تأتيه هديته إن كان صادقاً، فوالله لا يأخذ أحدكم منها شيئاً بغير حقه إلا جاء الله يحمله يوم القيامة، ألا فلا أعرفن ما جاء الله رجل ببعير له رغاء، أو بقرة لها خوار، أو شاه تيعرألا هل بلغت<>

So why did you sit in your father’s house and your mother’s house until your gift comes to you, if you are truthful? Now, I employ men among you on matters that Allah has entrusted to me, so one of you comes and says: This is for you, and this is a gift that was given to me. If any one of you takes anything from it unjustly, Allah will come carrying it on the Day of Resurrection, except that I do not know what a man came to Allah with a grunting camel, or a lowing cow, or a bleating sheep. Have I conveyed it? <>

من استعملناه على عمل فرزقناه رزقا فما أخذ بعد ذلك فهو غلوم

Whoever We appointed him for a job, then We provided him with sustenance, and what he took after that is blameworthy

ع T تحريم الرشوة ولعن أصحابها

The prohibition of bribery and the curse of its owners

الراشي والمرتشي<>

The briber and the bribed<>

ع T السلطة القضائية وتوابعها <>

The judicial power and its dependencies <>

ع T خطر ولاية القضاء

T risk mandate elimination

من ولي القضاء فقد ذبح بغير سكينمن جعل قاضياً

He who is appointed to judge has been slaughtered without a knife, who has been made a judge

ع T القضاة ثلاثة

T judges three

القضاة ثلاثة: واحد في الجنة، واثنان في النار، فأما الذي في الجنة، فرجل عرف الحق فقضى به، ورجل عرف الحق فجار في الحكم فهو في النار ، ورجل قضى للناس على جهل فهو في النار

There are three judges: one will be in Paradise and two will be in Hell. As for the one in Paradise, a man who knows the truth and judges with it, and a man who knows the truth and is unfair in judgment is in Hell, and a man who judges for people out of ignorance is in Hell.

ع T الاجتهاد من صفات القاضي

Diligence is one of the qualities of a judge

إذا حكم الحاكم فاجتهد فأصاب له إجرام، وإذا حكم فأخطأ فله أجر واحد

If the judge rules and strives, then he suffers a crime, and if he rules and makes a mistake, then he has one reward

ع T كيف يقضي القاضي

T how the judge judges

كيف تقضي؟فإن لم يكن في كتاب الله تعالي؟إن لم يكن في سنة رسول الله صلى الله عليه وسلمالحمد لله الذي وفق رسول رسول الله ﷺ لما يرضي رسول الله

How do you judge? If it is not in the Book of Allah Almighty? If it is not in the Sunnah of the Messenger of Allah, may Allah’s prayers and peace be upon him.

ع T القضاء بين الناس بالحكمة

T judiciary between people with wisdom

لا حسد إلا في اثنتين: رجل أتاه الله مالا فسلطه على هلكته في الحق، ورجل أتاه الله حكمة فهو يقضي بها ويعلمها

There is no envy except in two cases: a man to whom Allah gave wealth, so he gave it power over his waste in the right, and a man to whom Allah gave wisdom, so he judges by it and teaches it.

ع T مشروعية مشاورة القاضي لأهل العلم

The legality of the judge's consultation with scholars

لا ينبغي لنبي يلبس لأمته فيضعها حتى يحكم اللهأمرت أن أقاتل الناس حتى يقولوا لا إله إلا اللهمن بدل دينه فاقتلوه

It is not appropriate for a prophet to clothe his nation and put it down until Allah rules. I have been commanded to fight the people until they say there is no god but Allah.

ع T لا يقضي القاضي حتى يسمع كلام الخصمين

The judge does not rule until he hears the words of the two parties

إن الله سيهدي قلبك، ويثبت لسانك ، فإذا جلس بين يديك الخصمان فلا تقضين حتى تسمع من الآخر، كما سمعت من الأول، فإنه أحرى أن يتبين لك القضاءفسوف تدري كيف تقضي

Allah will guide your heart and make your tongue firm, so if the two adversaries sit between your hands, do not judge until you hear from the other, as you heard from the first, for it is more likely that the judgment becomes clear to you, so you will know how to judge.

ع T لا يقضي القاضي وهو غضبان

The judge does not judge when he is angry

لا يقضين حكم بين اثنين وهو غضبانلا يحكم أحد بين اثنين وهو غضبانلا يحكم الحاكم بين اثنين وهو غضبان

They do not judge between two people when they are angry. No one judges between two when they are angry. The ruler does not rule between two people when they are angry

ع T حكم القاضي لا يحل حراماً ولا يحرم حلالا

T The judge's ruling does not allow a forbidden thing, nor does it forbid a lawful thing

إنكم تختصمون إلي وإنما أنا بشر، ولعل بعضكم أن يكون ألحن بحجته من بعض، فإن قضيت لأحد منكم بشيء من حق أخيه فإنما أقطع له من النار فلا يأخذ منه شيئافلعل بعضكم أن يكون أبلغ من بعض، فأحسب أنه صادق

You are arguing against me, but I am human, and perhaps some of you may have tenderness in his argument from some, so if I decide for one of you something from the right of his brother, then I cut him off from the fire, so he does not take anything from him, so perhaps some of you will be more eloquent than others, so I think that he is truthful

ع T الدعاوى والبينات البينة على المدعي واليمين على من انكر

Claims and evidence Evidence is on the plaintiff and the oath is on the one who denies

ألك بينةفلك يمينهليس لك إلا ذاكلئن حلف على ماله ليأكله ظلماً ليلقين الله وهو عنه معرض

You have proof, you have an oath, you have no one but those who swear by his wealth to consume it unjustly, so that he may meet Allah while He is turning away from Him.

- لو يعطى الناس بدعواهم لذهب دماء قوم وأموالهم|إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً|اليمين على المدعى عليهلو يعطى الناس بدعاويهم لأدعى قوم دماء رجال وأموالهم ولكن اليمين على المدعى عليه

- If people were given due to their claims, the blood of a people and their money would have gone | Indeed, those who buy Allah's covenant and their faith for a small price | The oath is on the defendant

بينتك أو يمينه

between you or his right

ع T القضاء بشاهد ويمين

T Judgment by witness and oath

قضى بيمين وشاهد

He took an oath and watched

قضى باليمين مع الشاهد

He took the oath with the witness

قضى باليمين مع الشاهد

He took the oath with the witness

ع T تعارض البينتين

T opposes the two evidences

استهما على اليمين ما كان، أحبا ذلك أو كرها

They swore to the right whatever it was, like it or hate it

ع T القضاء بشاهد واحد إذا علم القاضي صدقه

The judiciary with one witness if the judge knows his sincerity

أوليس قد ابتعته منكبلى قد ابتعته منكبم تشهد

Didn't you buy it from me? I bought it from you. You testify

ع T خير الشهود

The best witnesses

ألا أخبركم بخير الشهداء الذي يأتي بشهادته قبل أن يسألها

Shall I not inform you of the best of martyrs, who brings his testimony before he asks for it?

ع T شهادة اهل الكتاب والكفار

The testimony of the People of the Book and the infidels

ع T من لا يصح شهادته

T whose testimony is not valid

ع T شهادة الدوي على القروي

T The testimony of Al-Dawi on Al-Qarawi

لا تجوز شهادة بدوي على صاحب قرية

It is not permissible for a Bedouin to testify against a village owner

ع T القضاء بالإقرار

T judiciary by approval

انطلقوا به فارجموهأبك جنون

They set off with him, so they stoned you mad

- واغد يا أنيس غلى امرأة هذا، فإن اعترفت فارجمها

O Anis, go to the wife of this man, and if she confesses, then stone her

ع T القضاء بالقرائن

T Elimination of evidence

خرجت امرأتان معهما ولداهما، فأخذ الذئب أحدهما فاختصمها في الولد غلى داود عليه السلام فقضى به للكبرى منهما، فمرتا على سليمان عليه السلام: ائتوني بالسكين أشقه بينكما، فقالت الصغرى، لا، يرحمك الله هو ابنها، فقضى به للصغرى

Two women went out with their two sons, so the wolf took one of them and singled them out for the son of David, peace be upon him, and he passed it on to the eldest of them.

ع T هل يقضي الحاكم بعلمه

T Does the ruler rule with his knowledge

ع T خلاصة أسباب القضاء

T Summary of the reasons for the elimination

ع T أنواع الشهادات كما ذكرها البغوي في شرح السنة

Types of testimonies as mentioned by Al-Baghawi in Explanation of the Sunnah

ع T مشروعية الحبس والسجن في التهمة ونحوها

T The legality of imprisonment and imprisonment in the accusation and the like

حبس رجلا في تهمة ثم خلى سبيله

He imprisoned a man on charges and then released him

لي الواجد يحل عرضه وعفويته

Lee solves his presentation and spontaneity

ع T ربما كان في السجن مصالح

T probably was in prison interests

ع T الخاتمة

T Conclusion

ع T كتاب الدماء والجنايات

T book blood and felonies

ع T عظم قتل النفس وأنه من أكبر الكبائر

T is the bone of killing oneself, and it is one of the greatest sins

الشرك بالله، وقتل النفس، وعقوق الوالدينألا أنبئكم بأكبر الكبائر، قول الزورقول الزورشهادة الزور

Polytheism, killing oneself, and disobedience to one's parents. I shall not tell you of the greatest of sins, false speech, false speech, false testimony.

لا يزال المؤمن في فسحة من دينه ما لم يصب دما حراما

The believer is still free from his religion as long as he does not shed unlawful blood

لزوال الدنيا أهون على الله من قتل رجل مسلم
The demise of the world is easier for Allah than killing a Muslim man
أول ما يقضى بين الناس في الدماء
The first thing that is spent between people is in bloodshed
لو أن أهل السماء وأهل الأرض اشتركوا في دم مؤمن لكبهم الله ﷻ في النار
If the people of the heavens and the people of the earth had shared in the blood of a believer, Allah would have cast them into the fire
ع T تحريم قتل من قال لا آله إلا الله
The prohibition of killing someone who says there is no god but Allah
بل دعهوإن فعلإن قتلته بعد أن يقول لا إله إلا الله فأنت مثله قبل أن يقولها وهو مثلك قبل أن تقتلهفلاذ مني بشجرة فقال: أسلمت لله
Rather, they called him two actions that killed him after he said there is no god but Allah, so you are like him before he says it and he is like you before you kill him. So he sought refuge from me with a tree and said: I have submitted to Allah
أقال لا إله إلا الله وقتلتهأفلا شققت عن قلبه حتى تعلم أقالها أم لا
He said there is no god but Allah, and I killed her, so you did not cut his heart until you knew whether he said it or not
لم قتلتهأقتلتهفكيف تصنع بلا إله إلا الله إذا جاءت يوم القيامةوكيف تصنع بلا إله إلا الله إذا جاءت يوم القيامةكيف تصنع بلا إله إلا الله إذا جاءت يوم القيامة
Why did you kill her, you killed him, so how do you deal with There is no god but Allah when she comes on the Day of Resurrection and how do you deal with There is no god but Allah when she comes on the Day of Resurrection how do you deal with There is no god but Allah when she comes on the Day of Resurrection
أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأني رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله
I have been commanded to fight the people until they testify that there is no god but Allah and that I am the Messenger of Allah and establish prayer and pay the zakat, so if they do that they will keep their blood and their money safe from me except for what is rightfully theirs and their reckoning is with Allah
ع T ما يبيح القتل وإراقة دم المسلم
T does not allow killing and shedding the blood of a Muslim
لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاث: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة
The blood of a Muslim who testifies that there is no god but Allah and that I am the Messenger of Allah is not lawful except in one of three cases: the married adulterer, a life for a life, and the one who abandons his religion and separates from the community.
ع T جواز القتال دفاعا عن النفس وغيرها
T permissibility to fight in self-defense and others
من أريد ماله بغير حق فقاتل فقتل، فهو شهيدمن قتل دون ماله فهو شهيد
Whoever wants his money unjustly, then fights and is killed, then he is a martyr. Whoever kills without his money, then he is a martyr
- من قتل دون ماله فهو شهيد، ومن قتل دون دمه فهو شهيد، ومن قتل دون بدنه فهو شهيد، ومن قتل دون أهله فهو شهيد
Whoever is killed without his money is a martyr, and whoever is killed without his blood is a martyr, and whoever is killed without his body is a martyr, and whoever is killed without his family is a martyr
فلا تعطه مالكقاتلهفأنت شهيدهو في النار
Do not give him the money that killed him, for you are a martyr, and you are a martyr in Hell
ع T عظم جريمة الانتحار
T most crime of suicide
من تردى من جبل فقتل نفسه فهو في نار جهنم يتردى خالداً مخلداً فيها أبدا، ومن قتل نفسه بحديدة فحديدته في يده يجأ بها في بطنه في نار جهنم خالدا مخلدا أبداالذي يخنق نفسه يحنقها في النار، والذي يطعنها يطعنها في النار
Whoever falls from a mountain and kills himself, then he is in the fire of Hell, he will fall for eternity in it, and whoever kills himself with an iron, his iron is in his hand, he will drag it into his stomach in the fire of Hell, for eternity.
من قتل نفسه بشيء عذب به يوم القيامة
Whoever kills himself with something will be tortured with it on the Day of Resurrection
كان فيمن كان قبلكم رجل به جرح فأخذ سكينا فحز بها يده فما رقأ الدم حتى مات قال الله ﷻ: بادرني عبدي حرمت عليه الجنة

There was a man before you who had a wound, so he took a knife and cut his hand with it, and the blood did not stop until he died.

ع T قد يغفر الله تعالى للمنتحر لعمل صالح سبق له

T Allah Almighty may forgive the one who commits suicide for a good deed that he had previously done

اللهم وليديه فاغفر

Oh Allah, his children, so forgive

ع T تحريم قتل المعاهد

T prohibition of killing institutes

من قتل معاهدا لم يرح برائحة الجنة، وإن ريحها ليوجد من مسيرة أربعين عاما

Whoever kills a covenant will not smell the fragrance of Paradise, and its fragrance can be found from a distance of forty years

ع T مشروعية القصاص والمماثلة في الدماء والأطراف

The legality of retaliation and similarity in blood and limbs

يا أنس كتاب الله القصاصإن من عباد الله من لو أقسم على الله لأبره

Oh man, Allah's Book of retribution is among the worshippers of Allah who, if they swear by Allah, would have done it

من قتلك فلانففلان

Who killed you flan flan

ع T أولياء المقتول عمداً بخير النظرين

T guardians of the murdered deliberately fine theorists

ومن قتل له قتيل فهو بخير النظرين: إما أن يغفر وإما أن يقتلإما يودي وإما يقاد

And whoever kills his victim, he is better in two ways: either to forgive or to be killed, to be led, or to be led

ثم إنكم معشر خزاعة قتلتم هذا الرجل من هذيل وإني عاقله فمن قتل له قتيل بعد اليوم فأهله بين خيرتين إما أن يقتلوا أو يأخذوا العقل

Then you Khuza'a community killed this man from Hudhail and I am sane

ع T أنواع القتل ثلاثة

There are three types of killing

ع T قتل العمد والخطأ لا قصاص فيه

T is intentional killing and there is no retribution in it

قتيل الخطأ شبه العمد قتيل السوط والعصا، مائة من الإبل

A semi-intentional victim killed with a whip and a stick, a hundred camels

أما إنه إن كان صادقاً ثم قتلته دخلت النار

But if he was truthful and then you killed him, you will enter the Fire

ع T طلب الإمام العفو من أولياء المقتول

The imam asked for forgiveness from the relatives of the murdered

أتعفوأفتقتل؟أتعفوأفتأخذ الديةأفتقتل؟أما إنك إن عفوت عنه يبوء بإثمه وإثم صاحبه

Will you pardon, and then kill?

ع T مشروعية الشفاعة في الجناة

The legality of intercession for offenders

اشفعوا تؤجروا ويقضي الله على لسان نبيه ما شاء

Intercede, and Allah will judge by the tongue of His Prophet, as He wills

ع T المسلمون تتكافؤ دماؤها ولا يقتل مؤمن بكافر

T Muslims are equal in blood, and a believer is not killed for an infidel

المسلمون تتكافؤ دماؤهم ويسعى بذمتهم أدناهم، ويرد عليهم أقصاهم، وهم يد على من سواهم، لا يقتل مسلم بكافر ولا ذو عهد في عهده

Muslims are equal in their blood, and the least of them strives for their covenant, and the maximum of them is restored to them, and they are a hand on everyone else.

- العقل، وفكاك الأسير، و لا يقتل مؤمن بكافر

The mind, the prisoner's release, and a believer is not killed for an infidel

ع T لا يقتل الوالد بالولد

T does not kill the father for the child

لا يقتل الوالد بالولد

The father does not kill the child

ع T إباحة أطراف المعتدي وأنه لا قود على جانيه

Permissibility of the parties of the aggressor and that there is no restraint on his offenders

أيعض أحدكم كما بعض الفحل لا دية لهأردت أن تأكل لحمهأردت أن تقضمها كما يقضم الفحلما تأمرني؟ تأمرني أن آمره أن يدع يده في فيك تقضمها كما يقضم الفحل، ادفع يدك حتى بعضها ثم انتزعها

Does one of you bite like some of a stallion? Is there no blood money if you are unable to eat its meat, and if you are unable to nibble on it as a stallion nibbles, do you command me? You command me to order him to put his hand in your mouth and you will gnaw it as a stallion gnaws it, push your hand to some extent and then pull it out

لو أعلم أن تنظرني لطعنت به في عينيكإنما جعل الإذن من قبل البصر

If I knew that you would look at me, I would have stabbed it in your eyes, as if the ear was made before the sight

لو أن امرأ اطلع عليك بغير إذن فحذفته بحصاة ففقأت عينه لم يكن عليك جناحفقد حل لهم أن يفقئوا عينيهفقد هدرت عينه

If something came to you without permission and you wiped it out with a pebble and his eye popped out, you would have no blame, because it was lawful for them to gouge out his eyes, for his eye wasted.

ع T لا يتحمل أحد جناية غيره

T No one is responsible for the crime of others

ألا لا يجني جان إلا على نفسه، لا يجني والد على ولده ، ولا مولود على والده

Except that a jinn does not harm except against himself, no father harms his son, and no child harms his father

ع T القود في كل شئ حتى من الضربة بالسوط

T Command in everything, even from the blow with the whip

ع T مشروعية القصاص بالإقرار او بشهادة رجلين

The legality of retaliation by confession or by the testimony of two men

أقتلتهكيف قتلتههل لك من شئ تؤديه عن نفسكفترى قومك يشترونكدونك صاحبكإن قتله فهو مثلهأما تريد أن يبوء بإثمك وإثم صاحبكفإن ذاك كذلك

You killed him, how did you kill him, do you have anything to pay for yourself, then you see your people buying you without a friend who killed him, and he is the same as you want him to bear your sin and the sin of your companion, so is that like that

أقم شاهدين على من قتله أدفعه إليكم برمتهفتحلف خمسين قسامةفاستحلف منهم خمسين قسامة

Set up two witnesses against the one who killed him, and I will hand him over to you in his entirety. You swear fifty oaths. So he took fifty oaths from them.

لكم شاهدان يشهدان على قتل صاحبكمفاختاروا منهم خمسين فاستحلفوهم

You have two witnesses who bear witness to the killing of your friend, so choose fifty from them and make them swear

ع T قتل الجماعة بالواحد

T killed the group by one

لو اشترك فيها أهل صنعاء لقالتهم

If the people of Sana'a participated in it, they would have said it

ع T لا يقتص من الجاني حتى يبرأ المجني عليه

T does not detract from the offender even pera the victim

حتي تبرأقد نهيتك فعصيتني، فأبعدك الله وبطل عرجك

Until you die, I forbid you to disobey me, so Allah will keep you away and stop your lameness

ع T لا قصاص على المجانين ومن في حكمهم كالدواب مثلا

T There is no retaliation against the insane and those who are in their ruling, such as animals, for example

رفع القلم عن ثلاثة: عن النائم حتى يستيقظ، وعن الصبي حتى يشب، وعن المعتوه حتى يعقل

The pen has been lifted from three: from the sleeper until he wakes up, from the boy until he grows up, and from the insane until he becomes sane

- العجماء جرحها جبار، والبئر جبار، والمعدن جبار

- The ignorant are powerfully wounded, the well is mighty, and the metal is mighty

النار جبار

The fire is mighty

ع T بيان العاقلة التي تؤدي الدية عن الجاني

T Statement of the family that pays blood money on behalf of the offender

ع T القسامة

aliquot

كبر الكبر في السناتحلفون خمسين يميناً فتستحقون صاحبكم أو قاتلكمفتبرئكم يهود بخمسين يميناًإما أن يدوا صاحبكم، وإمام أن يؤذنوا بحربتأتون بالبينة على من قتله

Growing old in age, you swear fifty oaths, so you deserve your friend or your killer, so the Jews praise you with fifty oaths, either they hand your friend, and before they warn you with a spear, you will prove the one who killed him

ع T القسامة كانت معمولاً بها في الجاهلية

T Qasama was in force in the pre-Islamic era

أقر القسامة على ما كان عليه في الجاهلية

I approve the division as it was in the pre-Islamic era

ع T الديات

T blood money

ع T دية الخطأ وشبه العمد

T friendly negligence and quasi-intentional

قضي أن من قتل خطأ فديته مائة من الإبل ثلاثون بنت مخاض، وثلاثون بنت لبون، وثلاثون جذعة، وعشرة بنو لبون ذكر

It was decreed that whoever kills a mistake, a hundred camels shall be ransomed for him, thirty female labours, thirty female laboons, thirty jadha'ahs, and ten male camels.

ألا إن دية الخطأ شبه العمد ما كان بالسوط والعصا مائة من الإبل منها أربعون في بطونها أولادها

However, the blood money for the mistake is similar to the intentional, what was with the whip and the stick, one hundred camels, of which forty are in their bellies.

- من قتل في عميا في رمي يكون بينهم بحجارة، أو بالسياط، أو ضرب بعصا، فهو خطأ وعقله عقل الخطأ، ومن قتل عنداً قود، ومن حال دونه فعليه لعنه الله وغضبه، لا يقبل منه صرف ولا عدل

- Whoever kills a blind man in a throwing between them with stones, or with whips, or is struck with a stick, then he is a mistake and his mind is the mind of the mistake, and whoever kills while driving, and whoever prevents him from doing so, then the curse of Allah and His wrath will not be accepted from him, neither exchange nor justice will be accepted from him

ع T قيمة الدية على عهد رسول الله صلي الله تعالى عليه وآله وسلم فما بعده

The value of blood money at the time of the Messenger of Allah, may Allah Almighty bless him and his family and grant them peace, and thereafter

ع T على من تجب تأدية الدية

T on whom the blood money is due

ع T دية جماعة قتلوا في زنبية

T friendly group killed in Zanbia

ع T دية الأطراف

T friendly parties

خمس ، خمس

Five, five

- دية أصابع اليدين والرجلين سواء، شرة من الإبل لكل أصبع

The blood money for the fingers and toes is equal, a piece of camel for each finger

هذه وهذه سواء

This and this both

- الأصابع سواء والأسنان سواء الثنية، والضرس سواء، هذه وهذه سواء

The fingers are equal, the teeth are equal, the furrow is equal, and the molars are equal, this and that are the same

في الأسنان خمس خمس

In the teeth five five

قضى رسول الله ﷺ في العين القائمة السادة لمكانها بثلث الدية

The Messenger of Allah, may Allah's prayers and peace be upon him, decided in Al-Ain Al-Qaimah for its place with one-third of the blood money

ع T دية اهل الذمة

T is blood money for the dhimmis

عقل الكافر نصف دية المسلم قضي أن عقل أهل الكتابين نصف عقل المسلمين وهم اليهود والنصاريودية أهل الكتاب يومئذ النصف من دية المسلم

The mind of the infidel is half the blood money of a Muslim

ع T خاتمة

T conclusion

ع T الحدود

T border

ع T الترغيب في إقامة حدود الله تعالى

T Encouragement to establish the limits of Allah Almighty

إقامة حد في الأرض خير لأهلها من مطر أربعين ليلةخير من أن يمطروا ثلاثين أو أربعين

Establishing a punishment in the land is better for its people than forty nights of rain, better than thirty or forty nights of rain

ع T استحباب التسير على من اتى حداً

The desirability of walking over someone who has come to an end

من ستر عورة مؤمن فكأنما استحيا موءودة من قبرهاكان كمن أحيا

He who covers the nakedness of a believer, it is as if he is alive from her grave

ع T الغيرة على حرمات الله والانتقام لها

T jealousy on Allah's sanctities and revenge for them

ع T المنع من الشفاعة في الحدود والتساوي فيها بين الناس

The prohibition of intercession in the prescribed punishments and equality in them among people

أتشفع في حد من حدود اللهيا أيها الناس إنما ضل من كان قبلكم أنهم كانوا إذا سرق الشريف تركوه، وإذا سرق الضعيف فيهم أقاموا عليه الحد، وايم الله لو أن فاطمة بنت محمد ﷺ سرقت لقطع محمد يدهالقطعت يدها

people, intercede in one of the limits of Allah, O people, but those who were before you went astray because if the honorable stole, they would leave him, and if the weak among them stole, they would carry out the punishment on him.

ع T الحدود كفارات

T border penances

بايعوني على أن لا تشركوا الله شيئاً، ولا تسرقوا، ولا تزنواومن أصاب من ذلك شيئاً فعوقب به فهو كفارته ومن أصاب من ذلك شيئاً فستره الله فهو إلى الله إن شاء غفر له، وإن شاء عذبه

Oath of allegiance to me that you do not associate anything with Allah, do not steal, and do not commit adultery. And whoever commits any of this and is punished for it, then it is his penance.

ـ من أصاب حداً فعجل عقوبته في الدنيا فالله أعدل من أن يثني علي عبد العقوبة في الآخرة، ومن أصاب حداً فستره الله عليه وعفا عنه فالله أكرم من أن يعود في شيء قد عفا عنه

- Whoever harms someone and hastens his punishment in this world, then Allah is more just than praising the worshipper of punishment in the Hereafter, and whoever harms someone, Allah covers him and pardons him, then Allah is too generous to return to something that He has pardoned.

ع T جريمة الزنا والتنفير منها

The crime of adultery and alienation from it

لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن، والتوبة معروضة بعد

The adulterer does not commit adultery while he is a believer, nor does he steal when he steals while he is a believer, nor does he drink alcohol when he drinks it while he is a believer, and repentance is offered after

ـ ما تقولون في الزنا؟ قالوا: هو حرام، حرمه الله ﷻ ورسوله فهو حرام إلى يوم القيامة

What do you say about adultery? They said: It is forbidden, Allah Almighty and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection

ما ظهر في قوم الربا والزنا إلا أحلوا بأنفسهم عقاب الله ﷻ

What appeared in the people of usury and adultery, except that they inflicted upon themselves the punishment of Allah, may He be glorified and exalted

ـ ادنهأتحبه لأمكولا الناس يحبونه لأمهاتهمأفتحبه لابنتكولا الناس يحبونه لبناتهمأفتحبه لأختكولا الناس يحبونه لأخواتهمأفتحبه لعمتكولا الناس يحبونه لعماتهمأفتحبه لخالتكولا الناس يحبونه لخالاتهماللهم اغفر ذنبه، وطهر قلبه، وحصن فرجه

- Don’t love it for your mother, people love it for their mothers, love it for your daughter, or people love it for your daughters, love it for your sister-in-law, people love it for their sisters, love it for your aunt, or people love it for their aunts, so people love it for their aunts, or people love it for their aunts, O Allah, forgive his sin, purify his heart, and guard his private parts

ع T حد الزاني البكر جلد مائة وتغريب عام

The punishment for the virgin adulterer is watered flogging and general expatriation

والذي نفسي بيده، لأقضين بينكما بكتاب الله، الوليدة والغنم رد، وعلى ابنك جلد مائة وتغريب عام، اغد يا أنيس على امرأة هذا فإن اعترفت فارجمها

By Him in Whose hand is my soul, I will judge between you both according to the Book of Allah. The newborn and the sheep will be returned, and your son will be given a hundred floggings and a year in exile. O Anis, go to this woman, and if she confesses, then stone her.

ع T حد الزاني الثيب المحصن الجلد والرجم

The punishment for the unmarried adulterer is flogging and stoning

خذوا عني، خذوا عني، خذوا عني، خذوا عني، قد جعل الله لهن سبيلا، البكر بالبكر جلد مائة، ونفي سنة، والثيب بالثيب جلد مائة ثم الرجم

Take from me, take from me, take from me, take from me, Allah has made a way for them.

ع T قصة رجم ماعز الأسلمي

The story of the stoning of Moez Al-Islami

أبك جنونفهل أحصنتناذهبوا به فارجموه

Are you mad? Are you horsemen? Go with him and stone him

- فلعلك قبلتألا كلما نفرنا غازين في سبيل الله خلف أحدهم له نبيب كنبيب التيس يمنح أحدهم الكبشة، أما والله أن يمكنني من أحدهم لأنكلته عنهتخلف رجل في عيالنا

Perhaps you have accepted that whenever we go out to fight in the cause of Allah, one of them has a pipe behind him, like the pipe of a goat, who gives one of them the ram, but by Allah, I can help one of them because we are tired of him leaving behind a man among our children.

أوكلما انطلقنا غزاة في سبيل الله تخلف رجل في عيالنا له نبيب كنبيب التنيس على أن لا أوتي برجل فعل ذلك إلا نكلت به

Or whenever we set out on a campaign in the way of Allah, a man leaves behind among our children, his prophet is like the prophet of a tennis player, provided that no man who does that is given but that I will punish him.

- ويحك، ارجع فاستغفر الله وتب إليهويحك ارجع فاستغفر الله وتب إليهفيم أطهركأبه جنونأشربت خمراًأزنيتأستغفروا لماعز بن مالكلقد تاب توبة لو قسمت بين أمة لوسعتهم

Woe to you, go back and ask Allah's forgiveness and repent to Him Woe to you go back and ask Allah's forgiveness and repent to Him Who is the purest of his madness?

- لعلك قبلت، أو غمزت، أو نظرتأنكتها لا يكني

Perhaps you kissed, or winked, or looked at her joke, but he is not

ع T قصة الغامدية التي رجمها رسول الله صلى الله تعالى عليه وآله وسلم

T The story of Al-Ghamidiyah, which was stoned by the Messenger of Allah, may Allah’s prayers and peace be upon him and his family

إما لا فأذهبي حتى تلديإذهبي فأرضعيه حتى تفطميهمهلا يا خالد، فوالذي نفسي بيده لقد تابت توبة لو تابها صاحب مكس لغفر لهويحك ارجعي فاستغفري الله ﷻ وتوبي إليهحتى تضعي ما في بطنكإذا لا نرجمها وندع ولدها صغيراً ليس له من يرضعه

But no, go until you give birth. Go and breastfeed him until you wean them. Hey, Khalid, by Him in Whose hand is my soul, she has repented.

- أحسن إليها، فإذا وضعت فاءتني بهالقد تابت توبة لو قسمت بين سبعين من أهل المدينة لوسعتهم، وهل وجدت توبة أفضل من أن جادت بنفسها لله ﷻ

- Be good to her, and when she gives birth, then bring it to me. Indeed, she has repented with repentance. If it was divided among seventy of the people of Medina, it would suffice them. Have you found a better repentance than if she sacrificed herself for Allah, the Exalted, the Majestic?

ع T مشروعية رجم اليهود إذا تحاكموا إلينا

The legality of stoning the Jews if they judge us

ما تجدون في التوراة في شأن الرجم

What do you find in the Torah regarding stoning?

هكذا تجدون حد الزاني في كتابكمأنشدك بالله الذي أنزل التوراة على موسى أهكذا تجدون حد الزاني في كتابكمإني أول من أحيا أمرك إذ أماتوه

This is how you find the punishment for the adulterer in your book. I adjure you by Allah who sent down the Torah to Moses. Is this how you find the punishment for the adulterer in your book?

ع T إقامة الحد على الإماء

T establish the limit on slavery

إذا زنت أمة أحدكم فتبين زناها فليجلدها الحد، ولا يثرب عليها، ثم إن زنت فليجلدها الحد ولا يثرب، ثم إن زنت الثالثة فتبين زناها فليبعها ولو بحبل من شعر

If a slave-girl of one of you commits adultery and her adultery is revealed, then let her be flogged and not punished, then if she commits adultery, let her be flogged and not punished, then if she commits adultery for the third time and her adultery is revealed, then let him sell her even with a rope of hair

ع T إقامة الحد على المريض وكيف ذلك

T set up a limit on the patient and how so

أحسنت اتركها حتى تماثل

Well, leave it alone

اضربوه حدهخذوا له عثكالا فيه مائة شمراخ ثم اضربوه به ضربة واحدة

Hit him sharply, take a stick for him with a hundred spears in it, then hit him with it once
ع T حد من اتى أحد محارمه
T is someone who comes to one of his relatives
ع T حكم من أكرهت على الزنا
The ruling on one who is forced to commit adultery
اذهبي فقد غفر الله لكارجموهلقد تاب توبة لو تابها أهل المدينة لقبل منهم
Go, for Allah has forgiven those who stoned him. He has repented with repentance. If the people of Medina had repented, it would have been accepted from them
ع T جلد القذف
T ejaculation leather
ع T من قذف امرأة بنفسه فأنكرت
Whoever slanders a woman himself, she denies it
ع T من أصاب ذنباً دون الحد فيتوب
T Whoever commits a sin without the limit should repent
للناس كافة
for all people
ع T حكم من أقر بحد عند الحاكم ولم يوضح أمره
T The ruling of someone who acknowledges a limit with the ruler and does not explain his matter
أليس صليت معنافإن الله ﷻ قد غفر لك ذنباًحدك
Didn't you pray with us? Allah, may His Majesty be glorified, has forgiven you for one of your sins
ع T حكم من يقع على بهيمة
The ruling of one who falls upon an animal
من وجدتموه وقع على بهيمة فاقتلوه واقتلوا البهيمة
Whoever you find has fallen upon an animal, kill him and kill the animal
ع T حكم فاعل قوم لوط
T ruling the actor of Lot's people
من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به
Whoever you find doing the work of Lot's people, kill the doer and the object of it
ع T حكم السارق وحده
T rule the thief alone
لعن الله السارق يسرق البيضة، فتقطع يده، ويسرق الحبل فتقطع يده
May Allah curse the thief who steals an egg and his hand is cut off, and who steals a rope and his hand is cut off
ع T تقطع يد السارق في ربع دينار او قيمته
The hand of the thief shall be cut off for a quarter of a dinar or its value
تقطع يد السارق في ربع دينارفصاعداً
The thief's hand shall be cut off at a quarter of a dinar or more
ع T ما يدل على اشتراط الحرز للقطع وبيان ما لا قطع فيه
T, which indicates the requirement of scoring for cutting and an indication of what is not cut
فهلا كان هذا قبل أن نأتيني به
So was this before we brought him to me?
- من أصاب بفيه من ذي حاجة غير متخذ خبنة فلا شيء عليه، ومن خرج بشيء منه فعليه غرامة مثليه والعقوبة، ومن سرق منه شيئا بعد أن يؤويه الجرين فبلغ ثمن المجن فعليه القطع
- Whoever gets something in his mouth from a needy person who does not take a piece of kine, there is nothing against him, and whoever takes something out of it, he must pay a double fine and the penalty.
- هي ومثلها والنكال، وليس في شيء من الماشية قطع، إلا فيما آواه المراح فبلغ ثمن المجن ففيه قطع اليد، وما لم يبلغ المجن عقفيه غرامة مثلته وجلدات نكالهو مثله معه والنكال، وليس في شيء من الثمر المعلق قطع إلا فيما آواه الجرين، فما أخذ من الجرين فبلغ ثمن المجن
She and the like thereof, and the sacking, and there is no cutting in any of the cattle, except for what the riders sheltered, and it reached the price of the madden, in which the hand is cut off, and if the madman did not reach his knuckles, a fine like him and the lashes of his neck, he is like him with him and the lashings, and nothing of the hanging fruit is cut except in what the mud harbored, so he did not take From the mud, it reached the price of madness
لا قطع في ثمر ولا كثر
No cut in fruit or many
ع T قطع اليد في العارية إذا جحدت

T cut off the hand in the bare if denied

ع T لا يشرع القطع في الغزو

T cutting is not initiated into the invasion

لا تقطع الأيدي في الغزو

Do not cut hands in the invasion

ع T العمل بإقرار السارق وتلقينه ما يسقط عند الحد

T Work with the thief's admission and teach him what falls at the limit

ما أخالك سرقت بلى مرتين أو ثلاث اقطعوه ثم جيئوا به قطعوه قل استغفر الله وأتوب إليه استغفر الله وأتبو إليه اللهم تب عليه

I don't think I stole, but two or three times, cut it off, then bring it and cut it off. Say, I ask Allah's forgiveness and repent to Him.

ع T توبة السارق

The thief's repentance

ع T هل يقتل السارق

T will kill the thief

اقتلواهاقطعوهاقتلوهاقطعوهاقتلوهاقطعوهاقتلوهاقطعوهاقتلوه

Kill it, cut it, kill it, cut it, kill it, cut it, kill it, cut it off, kill it

ع T حد الشارب

T the edge of the mustache

ع T لا يجوز لعن شارب الخمر

T is not permissible to curse the drinker

لا تلعنوه فوالله ما علمت إلا أنه يحب الله ورسوله

Do not curse him, for by Allah, I only know that he loves Allah and His Messenger

لا تكونوا عون الشيطان على أخيكم لا تقولوا هكذا: لا تعينوا عليه الشيطان بكتوه اللهم اغفر له اللهم ارحمه

Do not help the devil against your brother, do not say like this: Do not help the devil against him by slandering him, O Allah, forgive him, O Allah, have mercy on him

ع T نسخ قتل الشارب

T copies kill the mustache

إذا سكر فاجلدوه، ثم إن سكر فاجلدوه، ثم إن سكر فاجلدوه، فإن عاد الرابعة فاقتلوه

If he is drunk, flog him, then if he is drunk, flog him, then if he is drunk, flog him, and if he repeats the fourth time, kill him

- إن شرب فاجلدوه، ثم إن شرب فاجلدوه، ثم إن شرب فاجلوده، ثم إن شرب فاقتلوه

- If he drinks, flog him, then if he drinks, flog him, then if he drinks, flog him, then if he drinks, kill him

ع T التعزيزات

T reinforcements

لا يجلد فوق عشر جلدات إلا في حد من حدود اللهلا عقوبة فوق عشر ضربات

He shall not be flogged more than ten lashes except within the limits set by Allah. There is no punishment more than ten lashes

ع T إقالة ذوي الهيئات عثراتهم

T Dismissal of those with stumbling blocks

أقيلوا ذوي الهيئات عثراتهم إلا الحدود

Oqlwa people with Hiyyat stumbling blocks only

ع T خاتمة

T conclusion

ع T المحاربون وقطاع الطريق والمرتدون

T Warriors, bandits and renegades

لا تعذبوا بعذاب اللهمن بدل دينه فاقتلوه

Do not punish with the punishment of Allah who changed his religion, so kill him

اقتلوهم وإن وجدتموهم متعلقين بأستار الكعبةأما كان فيكم رجل رشيد يقوم إلى هذا حيث رآني كففت يدي عن بيعته فيقتلهإنه لا ينبغي لنبي أن يكون له خائنة الأعين

Kill them, even if you find them clinging to the curtain of the Kaaba. Was there not a rational man among you who would stand up to this one when he saw me withholding my hand from swearing allegiance to him, and kill him? No prophet should have a traitor in his eyes

ع T إهدار دم من سب النبي صلى الله تعالى عليه وآله وسلم

T Wasted blood from insulting the Prophet, may Allah bless him and his family and grant them peace

ألا اشهدوا أن دمها هدر

Do not bear witness that her blood was shed

ع T الخوارج والبغاة

T Khawarij and prostitutes

ويلك من يعدل إذا لم أعدلدعه فإن له أصحابا يحقر أحدكم صلاته مع صلاتهم، وصيامه مع صيامهم، يمرقون من الدين كما يمرق السهم من الرمية آيتهم رجل إحدى يديه مثل ثدي المرأةمثل البضعة تدردر يخرجون على حين فرقة من الناسيقتلون أهل الإسلام ويدعون أهل الأوثان لئن أنا أدركتهم لأقتلنهم قتل عاديخرجون في فرقة الناس سيماهم التحليقيخرجون في فرقة من الناس سيماهم التحليقهم شر الخلق أو من شر الخلق يقتلهم أدنى الطائفين إلى الحقهم شر الخلق والخليقة طوبي لمن قتلهم وقتلوه

Woe to you who is just if I do not do justice to him, for he has companions. One of you will despise his prayer with their prayer, and his fasting with their fasting. They pass through the religion as the arrow passes through the prey. If a man has one of his hands like a woman's breast, it is like a handful of pearls. I would have killed them with an ordinary killing. They would go out in a group of people, marked by flight. They would go out in a band of people, marked by flight. The worst of creation, or the worst of creation. The lowest of the two wanderings to their right would kill them. The worst of creation and creation. Blessed is he who killed them and killed him

- ويح عمار تقتله الفئة الباغية، يدعوهم إلى الجنة، ويدعونه غلى النار

Woe to Ammar, who will be killed by the oppressive millennium. He will invite them to Heaven, and they will invite him to Hell

أبشر يا عمار تقتلك الفئة الباغية

Preach, Ammar, the transgressive millennium will kill you

ع T كتاب الجهاد

T Book of Jihad

ع T فضل الجهاد والترغيب

The virtue of jihad and encouragement

الصلاة على ميقاتهاثم بر الوالدينالجهاد في سبيل الله

Praying at its appointed times, then honoring one's parents, striving in the way of Allah

إيمان باللهالجهاد في سبيل اللهحج مبرور

Belief in Allah, Jihad for the sake of Allah, an accepted pilgrimage

- مثل المجاهد في سبيل الله كمثل الصائم القائم الدائم الذي لا يفتر من صيام ولا صلاة حتى يرجعتكفل الله لمن جاهد في سبيله لا يخرجه من بيته إلا الجهاد في سبيله، وتصديق كلمته أن يدخله الجنة، أو يرجعه إلى مسكنه الذي خرج منه مع ما نال من أجر أو غنيمة،والذي نفسي

The likeness of the fighter in the way of Allah is like the one who fasts, perpetually perpetually fasting, who does not wane from fasting or prayer until he returns. reward or booty, which is my soul

إنكم لا تستطيعونهمثل المجاهد في سبيل الله مثل الصائم القائم الذي لا يفتر من صلاة ولا صيام حتى يرجع المجاهد في سبيل اللهكمثل الصائم القائم بآيات الله لا يفتر

You cannot do it. He is like a fighter in the cause of Allah. He is like the one who fasts and remains standing, who does not slacken in prayer or fasting until the fighter returns in the way of Allah.

- مؤمن يجاهد في سبيل الله بنفسه ومالهمؤمن في شعب من الشعاب يتقي الله ويدع الناس من شرهمن خير معاش الناس لهم رجل ممسك عنان فرسه في سبيل الله يطير على متنه كلما سمع هيعة، أو فزعة طار عليه يبتغي القتل والموت مظانة، أو رجل في غنيمة في رأس شعفة من هذه الشعف أو

- A believer who strives in the way of Allah with his life and money, and those who are among the reefs who fear Allah and leave people from their evil. Of the best livelihood for people is a man holding the reins of his horse in the way of Allah, flying on his board whenever he hears an alarm, or a panic that flies over him, seeking death and death in suspicion, or a man in the spoils of war. Ras Shafah of these hairs or

- ألا أخبركم بخير الناس: رجل ممسك بعنان فرسه في سبيل الله، ألا أخبركم بالذي يتلوه رجل معتزل في غنيمة يؤدي حق الله فيه

Shall I not inform you of the best of people: a man holding the reins of his horse in the cause of Allah? Shall I not inform you of the one that is recited by a man who is secluded from booty and pays what Allah owes to him?

ع T الروحة والغدوة في سبيل الله

The soul and the morning for the sake of Allah

لغدوة في سبيل الله أو روحة خير من الدنيا وما فيها

A morning for the sake of Allah or a soul is better than the world and what is in it

ع T درجات المجاهدين في سبيل الله

T degrees mujahideen in the way of Allah

من آمن بالله وبرسوله وأقام الصلاة وصام رمضان، كان حقا على الله أن يدخله الجنة، جاهد في سبيل الله أو جلس في أرضه التي ولد فيهاإن في الجنة مائة درجة أعدها الله ﷻ للمجاهدين في سبيل الله، ما بين الدرجتين كما بين السماء والأرض، فإذا سألتم الله فاسألوه الفردوس، فإنه أوسط الجنة، وأعلى الجنة، وفوقه عرش الرحمن، ومنه تفجر أنهار الجنة

Whoever believes in Allah and His Messenger and establishes prayer and fasts Ramadan, it is incumbent upon Allah to enter him into Heaven, he strives for the sake of Allah or he sits in the land in which he was born. You asked Allah, so ask Him for Paradise, for it is the middle of Paradise and the highest of Paradise, and above it is the Throne of the Most Merciful, and from it the rivers of Paradise gush forth.

- يا أبا سعيد من رضي بالله وبالإسلام ديناً، وبمحمد نبيا وجبت له الجنةوأخرى يرفع الله بها العبد مائة درجة في الجنة، ما بين درجتين كما بين السماء والأرضالجهاد في سبيل الله، الجهاد في سبيل الله

O Abu Saeed, whoever is pleased with Allah and Islam as his religion, and with Muhammad as his prophet, Paradise becomes obligatory for him, and another by which Allah raises the worshipper by one hundred degrees in Paradise, what is between two degrees is what is between heaven and earth.

ع T لا يدخل النار من أغبرت قدماه في سبيل الله

The one whose feet are forced into the path of Allah shall not enter the Fire

من اغبرت قدماه في سبيل الله فهما حرام على النار

Whoever forced his feet in the way of Allah, they are forbidden to the Fire

- لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم

A man who wept out of fear of Allah will not enter Hell until the milk returns to the udder, and the dust of Allah's cause and the smoke of Hell will not gather together.

ع T من جوامع فضل الجهاد في سبيل الله

T is one of the mosques of the merits of jihad for the sake of Allah

من قاتل في سبيل من رجل مسلم فواق ناقته وجبت له الجنة، ومن سأل الله القتل من عند نفسه صادقا ثم مات أو قتل فله أجر شهيد، ومن جرح جرحا في سبيل الله أو نكب نكبة فإنها تجيء يوم القيامة كأغزر ما كانت، لونها كالزعفران، وريحها كالمسك، ومن جرح جرحا في سبيل الله فعليه طابع الشهداء

Whoever fights in the cause of a Muslim man overtakes his she-camel, Paradise is obligatory for him, and whoever asks Allah to kill from himself sincerely, then dies or is killed, he will have the reward of a martyr, and whoever is wounded in the way of Allah, or suffers a calamity, then it will come on the Day of Resurrection as abundant as it was, its color is like saffron, and its fragrance Like musk, and whoever is wounded in the way of Allah, he has the character of martyrs

- من رمى بسهم في سبيل الله فبلغ فأصاب أو أخطأ، كان كمن اعتق رقبة من ولد إسماعيلفهو له عدل محرر

- Whoever shoots an arrow in the way of Allah, and it hits and hits or misses, it is like someone who freed the slave of one of Ismail’s children, so for him is a free justice.

لا يجتمع كافر وقاتله في النار أبدا

An unbeliever and his killer will never meet in Hell

ع T يضحك الله غلى رجلين ويعجب من رجلين

T Allah laughs at two men and marvels at two men

يضحك الله لرجلين يقتل أحدهما الآخر كلاهما يدخل الجنةيقاتل هذا في سبيل الله ﷻ فيستشهد ثم يتوب الله على القاتل فيسلم فيقاتل في سبيله ﷻ فيستشهد

Allah laughs at two men, one of whom kills the other, and both of them enter Paradise. This one fights in the way of Allah, may His Majesty be exalted, and becomes martyred.

- عجب ربنا ﷻ من رجلين: يا ملائكتي انظروا إلى عبدي ثار من فراشة ووطائه ومن بين حيه واهله إلى صلاته رغبة فيما عندي وشفقة مما عندي، ورجل غزا في سبيل الله ﷻ فانهزموا فعلم ما عليه من الفرار وماله من الرجوع فرجع حتى أهريق دمه رغبة فيما عندي، وشفقة

Our Lord, may He be glorified and exalted, is astonished by two men: O my angels, look at my worshipper who revolted against a butterfly and his host, and between his life and his family for his prayers, desiring for what I have and pitying for what I have. Desire for what I have, and pity

ع T فضل الجهاد في البحر

The virtue of jihad at sea

ناس من أمتي عرضوا علي غزاة في سبيل الله يركبون نيج هذا البحر ملوكا على الأسرة أو مثل الملوك على الأسرةناس من أمتي عرضوا علي غزاة في سبيل اللهأنت من الأولين

People from my nation offered me raiders in the cause of Allah who would ride in the stormy waters of this sea as kings over the family, or like kings over the family.

أول جيش من أمتي يغزون البحر قد اوجبواأنت فيهمأول جيش من أمتي يغزون دينة قيصر مغفور لهملا

The first army of my ummah to invade the sea has been enjoined, and you are in it

ع T فضل الرباط في سبيل الله تعالى

T the virtue of the bond for the sake of Allah Almighty

كل ميت يختم على عمله إلا مات مرابطا في سبيل الله، فإنه ينمى له عمله إلى سوم القيامة، ويأمن فتنة القبر

Every dead person has a seal on his deeds except he died stationed in the way of Allah, because his deeds will grow for him until the end of the resurrection, and he will be safe from the trial of the grave.

- من رابط يوما وليلة في سبيل الله كان له كأجر صيام شهر وقيامه، ومن مات مرابطا أجرى له مثل ذلك من الأجر، وأجرى عليها الرزق، وأمن من الفتان

Whoever commits one day and one night in the way of Allah will have a reward like fasting a month and praying in prayer, and whoever dies committed will have a similar reward for him, and he will be rewarded with sustenance for it, and he will be safe from temptation.

رباط يوم في سبيل خير من ألف يوم فيما سواه من المنازلرباط يوم في سبيل خير من الدنيا وما فيها

The bond of a day on the path is better than a thousand days in other homes. The bond of a day on the path is better than the world and what is in it

ع T الحرس في سبيل الله تعالى

T guard for the sake of Almighty Allah

عينان لا تمسهما النار: عين بكت من خشية الله، وعين باتت تحرس في سبيل الله

Two eyes will not be touched by fire: an eye that cried out of fear of Allah, and an eye that spent the night guarding for the sake of Allah

- حرمت النار على عين سهرت في سبيل الله، وحرمت النار على عين دمعت من خشية الله

Fire is forbidden to the eye that stayed awake in the way of Allah, and fire is forbidden to the eye that cried out of fear of Allah

- تلك غنيمة المسلمين غداً إن شاء اللهمن يحرسنا الليلةاستقبل هذا الشعب حتى تكون في أعلاه ولا نغرن من قبلك الليلةهل أحسستم فارسكمأبشروا فقد جائكم فارسكمهل نزلت الليلةقد أوجبت، فلا عليك أن لا تعمل بعدها

This is the booty of the Muslims tomorrow, Allah willing. Who will guard us tonight? Receive this people so that you will be at the top.

ع T فضل الشهادة والشهداء

T preferred martyrdom and martyrs

ما أحد يدخل الجنة يحب أن يرجع إلى الدنيا، وله ما على الأرض من شيء، إلا الشهيد يتمنى أن يرجع إلى الدنيا فيقتل عشر مرات، لما يرى من الكرامةما من أهل الجنة أحد يسره أن يرجع إلى الدنيا وله عشر أمثالها إلا الشهيدما من عبد يموت له عند الله خير يحب أن يرجع إلى الدنيا

No one who enters Paradise likes to return to the world, and he has everything on earth, except the martyr who wishes to return to the world, so he kills ten times, when he sees the dignity. With Allah is good, he likes to return to the world

- أرواحهم كطير خضر تسرح في أيها شاءت، ثم تأوي إلى قناديل معلقة بالعرش، فبينما هم كذلك إذ اطلع عليهم ربك اطلاعة، فقلال: سلوني ما شئتم، فقالوا: يا رب كيف نسألك ونحن نسرح في الجنة في أيها شئنا، فلما رأوا أن لا يتركوا من أن يسألوا، قالوا: نسألك أن ترد أرواحنا

Their souls are like green birds, roaming in whatever they want, then sheltering in lamps attached to the throne, so while they are like that, when your Lord looked at them, they said: Ask me as you wish, and they said: O Lord, how do we ask you while we roam in Paradise in what we want, so when they saw that they would not be left If they ask, they said: We ask you to return our souls

- إن أرواح الشهداء في طير خضر تعلق من ثمر الجنة، أو شجر الجنة

The souls of the martyrs are in green birds hanging from the fruits of Paradise, or the trees of Paradise

ع T يغفر للشهيد كل شيء إلا الدين

forgive the martyr everything except debt

نعم، إن قتلت في سبيل الله وأنت صابر محتسب، مقبل غير مدبركيف قلتنعم وأنت صابر، محتسب مقبل غير مدبر، إلا الدين، فإن جبريل عليه السلام قال لي ذلك

Yes, if you were killed in the cause of Allah while you were patient, seeking reward, advancing without retreating, how did you say, yes, while you were patient, seeking reward, advancing without retreating, except for debt, for Gabriel, peace be upon him, told me that

يغفر للشهيد كل شيء إلا الدين

The martyr is forgiven for everything except debt

ع T للشهيد ست خصال

The martyr has six characteristics

للشهيد ست خصال: يغفر له من أول دفعة، ويرى مقعده من الجنة، ويجار من عذاب القبر، ويأمن من الفزع الكبر، ويوضع على رأسه تاج الوقار، الياقوتة منه خير من الدنيا وما فيها، ويزوج اثنتين وسبعين زوجة من الحور العين، ويشفع في سبعين من أقاربهويحلي حلة الإيمان

The martyr has six qualities: he is forgiven from the first push, he is shown his seat in Paradise, he is protected from the torment of the grave, he is safe from the fear of old age, a crown of dignity is placed on his head, a ruby from him is better than the world and what is in it, he marries seventy-two wives from among the beautiful ones, and he intercedes for seventy From his relatives and sweeten the garment of faith

ع T من سأل الشهادة أعطيها وإن مات على فراشه

T Whoever asks for testimony, give it even if he dies on his bed

من سأل الله الشهادة من قلبه صادقا، بلغه الله منازل الشهداء، وإن مات على فراشه

Whoever asks Allah for martyrdom from his sincere heart, Allah will bring him to the ranks of the martyrs, even if he dies on his bed

من طلب الشهادة صادقا أعطيها ولو لم تصبه

Whoever sincerely asks for testimony, give it even if it does not happen to him

من سأل القتل في سبيله صادقا من قلبه أعطاه الله اجر الشهيد

Whoever asks for killing for his sake, sincerely from his heart, Allah will give him the reward of martyrdom

ع T أنواع الشهادة

The types of certificate

ما تعدون الشهيد فيكمإن شهداء أمتي إذا لقليلمن قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد، والغرق شهيدوصاحب الهدم شهيد

You do not count the martyr among the martyrs of my nation, so for a few, whoever is killed in the cause of Allah is a martyr, and whoever dies in the path of Allah is a martyr, and whoever dies in the plague is a martyr, and whoever dies in the stomach is a martyr, and the one who drowns is a martyr and the one who destroys is a martyr

- إن شهداء أمتي إذا لقليل: القتل في سبيل الله شهادة، والمطعون شهادة، والمرأة تكوت بجمع شهادة

The martyrs of my ummah are then few: those killed in the cause of Allah are martyrdom, the stabbed is martyrdom, and the woman is buried with the accumulator of martyrdom.

ع T من هو المجاهد والشهيد اللذان يحرزان على الشهادة

T Who is the mujahid and the martyr who attain martyrdom?

من قاتل لتكون كلمة الله هي العليا، فهو في سبيل اللهالرجل يقاتل للمغنم، والرجل يقاتل للذكر، والرجل يقاتل ليرى مكانه

Whoever fights so that the word of Allah is supreme, then he is in the cause of Allah.

لا أجر لهلا أجر لهلا أجر له

There is no reward for him. There is no reward for him. There is no reward for him

- الغز غزوان فأما من ابتغى وجه الله وأطاع الإمام، وأنفق الكريمة، وياسر الشريك واجتنب الفساد، فإن نومه، ونبهه أجر كله، وأما من غزا فخرا ورياء وسمعة، وعصى الإمام، وأفسد في الأرض فإنه لم يرجع بالكفاف

- Conquest is a conquest, so as for he who sought the face of Allah and obeyed the imam, and spent the precious, and comforted the partner, and avoided corruption, then his sleep and his alertness will be rewarded for it all.

ع T وجوب الجهاد بالنفس والمال بعد الدعوة إلى الله

The obligation of jihad with life and money after calling to Allah

جاهدوا المشركين بأموالكم وأنفسكم وألسنتكمبأموالكم وأيديكم

Struggle against the polytheists with your money, yourselves, and your tongues, with your money and your hands

- كذبوا، الآن جاء القتال، ولا تزال من أمتي أمة يقاتلون على الحق، ويزيغ الله لهم قلوب أقوام ويرزقهم منهم حتى تقوم الساعة، وحتى يأتي وعد الله

- They lied, now the fighting has come, and there will still be a nation among my nation fighting for the truth, and Allah will turn the hearts of people for them and provide for them from them until the Hour is established, and until the promise of Allah comes

- أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله

I was commanded to fight the people until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah and perform the prayer and pay the zakat.

- فإذا قالوها واستقبلوا قبلتنا وأكلوا ذبيحتنا وصلوا صلاتنا فقد حرمت علينا دماؤهم وأموالهم غلا بحقها، لهم ما للمسلمين وعليهم ما على المسلمين

If they said it and faced our qiblah and ate our slaughtered animals and prayed our prayers, then their blood and their money are forbidden to us as a dearth of their right. They have what the Muslims have and they have what the Muslims owe.

- اغزوا باسم الله في سبيل الله قاتلوا من كفر بالله فإذا لقيت عدوك من المشركين فادعهم إلى إحدى ثلاث خصال فأيتهم ما أجابوك إليها فاقبل منهم وكف عنهم، ادعهم إلى الإسلام فإن أجابوك فاقبل منهم فإن هم أبوا فادهم إلى إعطاء الجزية، فإن أجابوا فاقبل منهم وكف عنهم،

Invade in the name of Allah for the sake of Allah, fight those who disbelieve in Allah, so if you meet your enemy among the polytheists, call them to one of three things, and if they do not respond to you with it, then accept from them and desist from them, invite them to Islam, if they respond to you, then accept from them, and if they refuse, then help them to pay tribute, and if they respond, then accept from them and desist about them,

- لا هجرة بعد الفتاح، ولكن جهاد ونية، وإذا استنفرتم فانفروا

- There is no emigration after Al-Fatah, but jihad and intention, and if you mobilize, then mobilize

- إن الهجرة قد مضت لأهلها، ولكن على الإسلام، والجهاد، والخير

- The emigration has passed for its people, but on Islam, jihad, and goodness

ع T فضل من جهز غازياً او انفق في سبيل الله ﷻ

The virtue of the one who equipped a fighter or spent in the cause of Allah, may His Majesty be glorified

من جهز غازيا في سبيل الله فقد غزا، ومن خلف غازيا في سبيل الله بخير فقد غزاه

Whoever equips a fighter for the sake of Allah has conquered, and whoever replaces someone who fights for the sake of Allah with something good has conquered him

ليخرج من كل رجلين رجلأيكم خلف الخارج في أهله وماله بخير كان له مثل نصف أجر الخارجوالأجر بهما

Let each of your two men go out behind the one who goes out with his family and his money is good.

لك بها يوم القيامة سبعمائة ناقة كلها مخطومة

On the Day of Resurrection, you will have seven hundred she-camels, all of them severed

من أنفق زوجين في سبيل الله دعاه خزنة الجنة كل خزنة باب أي فل هلمإني لأرجو أن تكون منهم

Whoever spends in pairs in the way of Allah, he will be called by the treasurers of Paradise, every treasure of the door, that is, I hope you will be one of them

ع T حرمة نساء المجاهدين

The sanctity of the Mujahideen women

حرمة نساء المجاهدين على القاعدين كحرمة أمهاتهم، وما من رجل من القاعدين بخلف فيأخذ من عمله ما شاء، فما ظنكمفخذ من حسناته ما شئتفما ظنكم

The sanctity of women of the Mujahideen for those sitting behind is like the sanctity of their mothers, and there is no man from those sitting behind who takes what he wants from his work, so what do you think?

ع T دم من لم يغز ولم يحدث نفسه بالغزو

The blood of one who did not invade and did not think of an invasion

من مات ولم يغز ولم يحدث به نفسه، مات على شبعة من نفاق

He who died without conquering and did not tell himself about it, died full of hypocrisy

ع T إيجاد أعداد القوة الحربية

T Find the war force numbers

ألا إن القوة الرمي، ثلاثاً

Except that throwing power, three

- ارموا يا بني إسماعيل فإن أباكم كان راميا، ارموا وأنا مع بني فلانارمواارموا، وأنا معكم كلكم

Shoot, O Banu Ismail, for your father was an archer. Shoot, and I am with the Banu So-and-so. Shoot, and I am with all of you.

- إن الله ﷻ يدخل الثلاثة بالسهم الواحد الجنة: صانعه الذي يحتسب في صنعته الخير، والذي يجهز به في سبيل الله، والذي يرمي به في سبيل اللهارموا واركبوا، فإن ترموا خير لكم من أن تركبواكل شيء يلهو به ابن آدم فهو باطل إلا ثلاثا: رميه عن قوسه، وتأديبه فرسه،

- Allah, may He be glorified and exalted, will enter the three with one arrow into Paradise: the one who makes it, the one whose work is considered good, the one who equips with it in the way of Allah, and the one who shoots with it in the way of Allah. Shooting him from his bow, training his horse,

ع T أعداد الخيل للحرب

preparing horses for war

الخيل معقود في نواصيها الخير إلى يوم القيامة، الخيل لثلاثة: هي لرجل أجر، وهي لرجل ستر، وهي على رجل وزر، فأما الذي له أجر فالذي يتخذها في سبيل الله فيعدها له، هي له أجر، لا يغيب في بطونها إلا كتب الله له لأجراً

Horses are tied in their forelocks for goodness until the Day of Resurrection. Horses are for three: they are for a man a reward, they are for a man a cover, and they are for a man a burden.

الخيل معقود نواصيها الخير إلى يوم القيامة الأجر والمغتم

Horses knotted forelocks goodness until the Day of Resurrection reward and grief

- من احتبس فرسا في سبيل الله إيمانا بالله وتصديقا بوعده فإن شبعه، وريه، وورثه، وبوله، في ميزانه يوم القيامة
Whoever keeps a mare for the sake of Allah out of faith in Allah and ratification of His promise, his fill, his water, his heirs, and his urine will be in his balance on the Day of Resurrection.

ع T استئذان الأبوين في الجهاد

T Permission of parents in jihad

ففيهما فجاهد

In both of them he strived

- هل لك أحد باليمنأذنا لكارجع إليهما فاستأذنهما، فإن أذنا لك فجاهد وإلا فبرهما
Do you have anyone in our right to call them back and seek their permission? If they give you permission, then strive, otherwise honor them

ع T دعوة الكفار إلى الإسلام قبل القتال ووصية الإمام قائد الجيش بوصايا هامة
T Calling the infidels to Islam before fighting and the commandment of the imam, the leader of the army, with important commandments

ما قاتل رسول ﷺ قوما قط إلا دعاهم حتى يدعوهم
The Messenger of Allah, may Allah bless him and grant him peace, never fought a people without calling them until he called them

- اغزوا باسم الله قاتلوا من كفر بالله، اغزوا ولا تغلوا، ولا تغدوا، ولا تمثلوا، ولا تقتلوا وليدا، وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال أو خلال، فأيتهن ما أجابوك فاقبل منهم وكف عنهم، ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم، ثم ادعهم إ
Invade in the name of Allah, fight those who disbelieve in Allah. Invade, but do not go to extremes, do not commit adultery, do not mutilate, and do not kill a newborn. them and stop them, then call them

- أمرنا نبينا رسول ربنا عن رسالة ربنا أن نقاتلكم حتى تعبدوا الله وحده أو تؤدوا الجزية، وأخبرنا نبينا ﷺ عن رسالة ربنا أنه من قتل منا صار إلى الجنة في نعيم لم ير مثلها قط، ومن بقي منا ملك رقابكم
Our Prophet, the Messenger of our Lord, commanded us on the message of our Lord to fight you until you worship Allah alone or pay the tribute, and our Prophet, may Allah’s prayers and peace be upon him, told us about the message of our Lord that whoever among us was killed will go to heaven in bliss the like of which he had never seen, and whoever remains of us is the king of your necks

ع T تبييت الكفار والاغارة عليهم

T Nightling the infidels and attacking them

هم منهم

They are of them

ع T تحريم قصد قتل نساء الكفار وصبيانهم
T It is forbidden to intend to kill the infidels' women and their children

ع T لا يجوز تحريق الكفار بالنار
T It is not permissible to burn the infidels with fire

إن وجدتم فلاناً وفلاناً فأحرقوهما بالنارإني كنت أمرتكم أن تحرقوا فلانا وفلانا بالنار، وأن النار لا يعذب بها إلا الله، فإن وجدتموهما فاقتلوهما
If you find so-and-so and so-and-so, burn them with fire, I would have commanded you to burn so-and-so and so-and-so with fire, and that fire does not punish except Allah, so if you find them, kill them

- فاقتلوه ولا تحرقوه، فإنه لا يعذب بالنار إلا رب النار
Kill him and do not burn him, for no one punishes with fire except the Lord of Fire

ع T جواز تحريق الأشجار والدور ونحو ذلك
The permissibility of burning trees, houses, and so on

ألا تريحني من ذى الخلصةاللهم ثبته واجعله هادياً مهدياًفبارك في خيل أحمس ورجالها
Don't you relieve me of the traitor, O Allah, make him firm and make him a guide and a guide. Blessed be the horses of Ahmose and her men.

ع T تحريم الفرار من المعركة

T forbid fleeing from battle

اجتنبوا السبع الموبقاتوالتوالي يوم الزحف

Avoid the seven deadly sins and the day of the crawl

ع T التكبير عن القتال والدعاء على المشركين بالانهزام
takbir for fighting and praying for defeat against the polytheists

الله أكبر خربت خيبر

Allahu Akbar Khyber ruined

- اللهم منزل الكتاب سريع الحساب، اللهم اهزم الأحزاب، اللهم اهزمهم وزلزلهم

- Oh Allah, Revealer of the Book, Quick to reckon, O Allah, defeat the parties, O Allah, defeat them and shake them

ع T شعار المجاهدين فيما بينهم

T logo Mujahideen among themselves

إن بينكم العدو فيكن شعاركم: حم لا ينصرون

If the enemy is among you, then your motto shall be: Let them not be helped

ع T المخادعة في الحرب

T disingenuous in war

الحرب خدعة

war is a trick

ع T الاستعانة بدعاء الصالخين

T seeking help from the supplication of the righteous

هل تنصرون وترزقون إلا بضعفائكمإنما ينصر الله الأمة بضعيفها بدعواتهم وصلاتهم وإخلاصهمإنما ينصر الله هذه الأمة بضعيفها بدعواتهم وصلاتهم وإخلاصهم

Will you be helped and provided only with your weakness, just as Allah helps the weak nation through their supplications, prayers and sincerity

- أبغوني الضعيف، فإنما ترزقون وتنصرون بضعفائكم

Seek me for the weak, for you are provided with sustenance and victory with your weakness

ع T الاستعانة بالمشركين

T seeking help from the polytheists

تؤمن بالله ورسولهفارجع فلن أستعين بمشرك

Believe in Allah and His Messenger, so go back, for I will not seek the help of an idolater

ع T جواز التخلف عن الجهاد لعذر ما وأنه يكتب للمتخلف اجر المجاهد

The permissibility of staying away from jihad for some excuse, and that the reward of the mujahid is recorded for the one who is late

إن قوما خلفنا بالمدينة ما سلكنا شعبا ولا واديا إلا وهم معنا حسبهم العذرلقد تركتم بالمدينة أقواما ما سرتم مسيرا، ولا أنفقتم من نفقة، ولا قطعتم من واد إلا وهم معكم فيهحبسهم العذر

There are people behind us in Al-Madinah, we have not walked a people or a valley except that they are with us. The excuse is sufficient for them. You have left in Al-Madinah people whom you did not travel in a journey, nor did you spend any money, nor did you cross from a valley except that they were with you in it. The excuse imprisoned them.

حبسهم المرضإلا شركوكم في الأخر

Sickness imprisoned them, but they did not associate you with the other

ع T وجوب طاعة قائد الجيش وأميره

The obligation to obey the commander of the army and his emir

إنما الطاعة في المعروف

Obedience is only in favor

ع T مشروعية مشاورة القائد للجيش

The legality of consulting the commander of the army

ع T لا يتمنى لقاء العدو

T does not wish to meet the enemy

لا تتمنوا لقاء العدو، وإذا لقيتموهم فاصبروا

Do not wish to meet the enemy, and if you meet them, be patient

- يا أيها الناس لا تتمنوا لقاء العدو وسلوا الله العافية، فإذا لقيتموهم فاصبروا واعلموا أن الجنة تحت ظلال السيوف

O people, do not wish to meet the enemy, and ask Allah for well-being. If you meet them, be patient and know that Paradise is under the shadows of swords.

ع T قتل الجاسوس

T kill the spy

اطلبوه فاقتلوه

Seek him, and kill him

ع T الفتك بأهل الحرب

T lethal war people

من لكعب بن الأشرف، فإنه قد آذى الله ورسولهنعم

From Kaab bin Al-Ashraf, he has harmed Allah and His Messenger

ع T مشروعية المبارزة

The legality of fencing

ع T خروج الناسء مع الغزاة للخدامة ومداواة الجرحى ونقلهم
T Women go out with the invaders to serve, treat the wounded and transport them
ما هذا الخنجر
What is this dagger
جهادكن الحجلكن أفضل الجهاد حج مبرورنعم عليهن جهاد لا قتال فيه: الحج والعمرة
Your jihad is the pilgrimage, but the best jihad is an accepted pilgrimage
ع T إقامة المسلمين بعد الانتصار عند عرصات العدو
The residence of the Muslims after the victory at the enemy's bases
ع T تأييد الدين بالرجل الفاجر
T Endorsement of religion by the immoral man
هذا من أهل النارإلى النارالله أكبر أشهد أني عبد الله ورسولهأنه لا يدخل الجنة إلا نفس مسلمة، وأن الله ليؤيد هذا الدين بالرجل الفاجر
This is from the people of Hell to Hell. Allah is great. I bear witness that I am the worshipper of Allah and His Messenger. Only a Muslim soul will enter Paradise, and that Allah will support this religion with the immoral man.
ع T لا يقتل البريد ولا السفير الكافران
T does not kill the unbelievers mail nor ambassador
فما تقولان أنتمالولا أن الرسل لا تقتل لضربت أعناقكما
So what do you say if you don't belong, and if messengers don't kill, I would have cut your throats
لولا أنك رسول لضربت عنقك
If you were not a messenger, I would have cut off your head
ع T أبوبا قسم الغنائم وما يتبع ذلك
T Abuba section spoils and what follows
ع T تخصيص هذه الأمة بحلية الغنائم
T Allocating this nation with spoils
إن الله فضلني على الأنبياء أو قال أمتي على الأمم، وأحل لنا الغنائم
Allah preferred me over the prophets, or he said my nation over the nations, and made lawful for us the spoils
- فضلت على الأنبياء بست: أعطيت جوامع الكلم، ونصرت بالرعب، وأحلت لي الغنائم
was preferred over the prophets with six things: I was given comprehensive words, I was victorious with terror, and the spoils were made permissible for me.
لم تحل الغنائم لأحد سود الرؤوس من قبلكم كانت تنزل نار من السماء فتأكلها
The booty was not permissible for any of the blacks of the Russians before you. Fire would come down from the sky and devour it
- إن الله أطعمنا الغنائم رحمة رحمنا بها وتخفيفاً، وخفف عنا لما علم من ضعفنا
Allah fed us the spoils as a mercy that He had mercy on us and lightened, and He lightened for us when He knew of our weakness.
ع T تحريم الغلول
The prohibition of ghullul
لا ألفين أحدكم يجئ يوم القيامة على رقبته بعير له رغاء فيقول: يا رسول الله أغثني، فأقول: لا أملك لك من الله شيئا قد بلغتك
No, two thousand one of you will come on the Day of Resurrection with a heavy camel on his neck and say: O Messenger of Allah, help me, so I say: I do not have anything for you from Allah.
ع T سهم الصفي يأخذه الإمام قبل الخمس والقسمة
is the arrow of the class, which the imam takes before the fifth and the division
من محمد رسول الله ﷺ إلى بني زهير بن أقيش إنكم إن شهدتم أن لا إله إلا الله، وأن محمداً رسول الله، وأقمتم الصلاة، وآتيتم الزكاة، وأديتم الخمس من الغنم، وسهم النبي ﷺ، وسهم الصفي، أنتمنون بأمان الله ورسوله
From Muhammad, the Messenger of Allah, may Allah's prayers and peace be upon him, to Banu Zuhair bin Aqish. If you bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, and you establish prayer, and you pay the zakat, and you pay one-fifth of the sheep, and the share of the Prophet, may Allah's prayers and peace be upon him, and the share of Al-Safi, you will be safe. Allah and his prophet
إن الله ﷻ إذا أطعم نبيا طعمة فهي الذي يقوم من بعده
If Allah Almighty feeds a prophet with food, it is the one who rises after him
ع T تخميس الغنيمة
T Thursdays booty
ولا يحل لي من غنائمكم مثل هذا إلا الخمس، والخمس مردود فيكم
Of your spoils like this, it is only permissible for me one-fifth, and one-fifth is returned to you

ع T خمس ذوي القربى

T five kin

إنهم لم يفارقوني في جاهلية ولا إسلام، وإنما هم بنو هائم وبنو المطلب شيء واحد

They did not leave me in Jahiliyyah or Islam, but they are the Banu Haim and the Banu al-Muttalib are one thing

ع T حكم الفيء

T Rule of Fae

لا نورث ما تركنا صدقةلا نورث ما تركنا صدقة

We do not bequeath what we leave is charitable. We do not bequeath what we leave is charitable

ع T بيان قسمة الغنية

T statement rich division

ع T من يرضخ لهم ويخذون من الغنيمة بلا إسهام

Those who submit to them and take from the booty without sharing

ع T السلب يعطى للقاتل ولا يخمس

The plunder is given to the murderer, but it does not take a fifth

من قتل قتيلا له عليه بينة فله سلبه

Whoever kills a dead person who has proof of him, he has his plunder

- قضى بالسلب للقاتل، ولم يخمس السلب

- He decreed the spoils for the murderer, but he did not decimate the spoils

ع T مشروعية التنفيل زيادة على قسمة الغنيمة

The legitimacy of Al-Tanfil in addition to dividing the booty

لا نفل إلا بعد الخمس

It is not superfluous until after the five

ع T إعطاء الربع في البدأة، والثلث في الرجعة

T Giving a quarter in the beginning, and a third in the return

ع T إثار المؤلفة قلوبهم من الغنيمة

T triggers tuned their hearts out from the booty

ما الذي بلغني عنكمأما ترضون أن ترجع الناس بالدنيا إلى بيوتهم، وترجعون برسول الله ﷺ إلى بيوتكملو سلك الناس واديا أو شعباً وسلكت الأنصار وادياً أو شعباً لسلكت وادي الأنصار وشعب الأنصارإني أعطي رجالاً حديثي عهد بكفر أتألفهم، أما ترضون أن يذهب الناس بالأموال وتذهبون بالنبي ﷺ إلى رحالكم، فوالله لما تنقلبون به خير مما ينقلبون به

What have I heard about you? When you are satisfied that people in this world will return to their homes, and that you will return the Messenger of Allah, may Allah’s prayers and peace be upon him, to their homes. By the Prophet, may Allah’s prayers and peace be upon him, to your homes. By Allah, what you return with is better than what you return with

- إني أعطي قوما أخاف ظلعهم وجزعهم، وأمل أقواما إلى ما جعل الله ﷻ في قلوبهم من الخير والغناء منهم عمرو بن تغلب

I give to a people whose affliction and distress I fear, and I hope for a people to what Allah, may He be glorified and exalted, has placed in their hearts of goodness and riches. Among them is Amr ibn Taghlib.

ع T اموال المسلمين يأخذها الكفار ثم تؤخذ منهم

The money of the Muslims is taken by the infidels, then it is taken from them

ع T الرخصة في الانتفاع بالطعام ونحوه من الغنيمة للحاجة بلا قسم

T The license to benefit from food and the like from the booty for need without division

ع T النهي عن أخذ شيء من الغنيمة لغير حاجة

The prohibition of taking something from the spoils for no reason

ع T حكم الأسرى

The rule of captives

لو كان المطعم بن عدي حيا ثم كلمني في هؤلاء النتنى لتركتهم له

If the restaurant bin Uday was alive and then he spoke to me about these stinky people, I would have left them to him

ما ترون في هؤلاء الأساريما تري يا ابن الخطاب

What do you see in these asarima you see, Ibn al-Khattab?

النار

fire

ع T وجوب فكاك الأسير المسلم

The obligation to free the Muslim prisoner

فكوا العاني، وأطعموا الجائع ، وعودوا المريض

Release the suffering, feed the hungry, and visit the sick
ع T هل يجوز استرقاق العرب
T Is it permissible to enslave the Arabs?
هم أشد أمتي على الدجالهذه صدقات قومناأعتقيها، فإنها ولد إسماعيلوهم أاشد الناس قتالاً في الملاحم
They are the toughest of my nation against the Antichrist. These are the alms of our people. Free them, for they are the sons of Ismail. They are the fiercest in fighting people in epics.
- أحب الحديث إلى أصدقه، فاختاروا إحدى الطائفتين: إما السبي، وإما المال
- I love talking to his friends, so choose one of the two categories: either captivity, or money
فهل لك من خير من ذلكأقضي كتابتك وأتزوجكقد فعلت
Is there anything better for you than that? I spend your writing and marry you. I did
ع T إذا اسلم الكافر قبل الدرة عليه أحرز ماله
If the infidel converts to Islam before the cycle, he must protect his money
وهل ترك لنا عقيل منزلاًنحن نازلون غداً بخيف بنى كنانة المحصب
And did Aqeel leave us a house?
إذا أسلم الرجل فو أحق بأرضه ومالهيا صخر عن القوم إذا أسلموا أحرزوا أموالهم ودماءهم
If a man converts to Islam, then he has more right to his land and its wealth than the people.
ع T الأرض المغنومة أمرها للإمام
The spoiled land is forward
أيما قرية أتيتموها وأقمتم فيها فسهمكم فيها، وأيما قرية عصت الله ورسوله فإن خمسها لله ولرسوله ثم لكم
Whichever village you come to and live in, your share is in it, and whatever village disobeys Allah and His Messenger, one-fifth of it is for Allah and His Messenger, then for you.
ع T مهادئة الكفار وعقد الصلح معهم
T Mahadism of the infidels and the conclusion of peace with them
نعم إنه من ذهب منا إليهم فأبعده الله ، ومن جاء منهم سيجعل الله له فرجا ومخرجا
Yes, whoever of us goes to them, Allah will keep him away, and whoever comes from them, Allah will grant him relief and a way out
- هذا ما اصطلح عليه محمد بن عبد الله وسهيل بن عمرو على وضع الحرب عشر سنين يأمن فيها الناس، ويكف بعضهم عن البعض
- This is what Muhammed bin Abdullah and Suhail bin Amr agreed upon regarding the state of war for ten years, during which people would be safe, and they would stop fighting each other.
ع T مشروعية أخذ الجزية من الكفار
The legality of taking tribute from the infidels
انظر مجوس من قبلك فخذ منهم الجزية
See Magians before you, take tribute from them
ع T مقدار الجزية
T the amount of tribute
فأمرني أن آخذ من كل حالم ديناراً، أو عدله معافر
So he commanded me to take a dinar from every dreamer, or his equivalent to a penny
ع T إخراج اليهود والنصارى والمشركين من جزيرة العرب
To expel the Jews, Christians and polytheists from the Arabian Peninsula
لأخرجن اليهود والنصارى من جزيرة العرب، حتى لا أدع إلا مسلمالئن عشت لأخرجن
I will expel the Jews and Christians from the Arabian Peninsula, so that I will invite only Muslims. I lived to be expelled
- أخرجوا المشركين من جزيرة العرب، وأجيزوا الوفد بنحو ما كنت أجيزهم
- Expel the polytheists from the Arabian Peninsula, and permit the delegation in the way I used to permit them
- أخرجوا يهود أهل الحجاز، وأهل نجران، من جزيرة العرب
Expelled the Jews of the Hijaz and the people of Najran from the Arabian Peninsula
ع T الهجرة من ديار الكفار وحكم الإقامة بها
T Migration from the homes of the infidels and the rule of residence there
لا تنقطع الهجرة حتى تنقطع التوبة، ولا تنقطع التوبة حتى تطلع الشمس من مغربها
Migration does not cease until repentance ceases, and repentance does not cease until the sun rises from the west
أنا برئ من كل مسلم يقيم بين أظهر المشركينلا تراآي نارا لهما
am innocent of every Muslim who resides among the polytheists, and you will not see a fire for them
من جامع المشرك وسكن معه فإنه مثله
Whoever intercourses with an idolater and lives with him, then he is like him

لا يقبل الله ﷻ من مشرك بعدما أسلم عملا أو يفارق المشركين إلى المسلمين
Allah, may He be glorified and exalted, does not accept any deed from a polytheist after he has embraced Islam, or separate the polytheists to the Muslims
- إنكم إن أقمتم الصلاة وآتيتم الزكاة وفارقتم المشركين، وأعطيتم الخمس من المغنم ثم سهم النبي والصفي فأنتم آمنون بأمان الله ﷻ وأمان رسوله ﷺ
- If you establish the prayer, pay the zakat, separate from the polytheists, and give the fifth of the spoils, then the share of the Prophet and the Safi, then you are secure in the safety of Allah, the majesty of His majesty, and the safety of His Messenger, may Allah's prayers and peace be upon him.
ع T فاعمل من وراء البحار

T work from overseas
ويحك إن شأن الهجرة شديد، فهل لك من إبل؟ قال: نعم، قال: فهل تؤدي صدقتهافاعمل من وراء البحار فإن الله ﷻ لن يترك من عملك شيئاًهل تمنح منهاهل تحلبها يوم وردها
And itching that the matter of immigration is severe, so do you have a camel? He said: Yes, he said: Do you give back her sadaqah, then work from overseas, for Allah, the Exalted, the Majestic, will not leave anything of your work.

ع T من فضل الهجرة

T of immigration please

ع T الخيل والسبق

T horse and head start
الخيل لثلاثة: لرجل أجر ، ولرجل ستر، وعلى رجل وزر، فأما الذي له أجر فرجل ربطها في سبيل الله، فأطال في مرج أو روضة، فما أصابت في طلبها ذلك من المرج أو الروضة كانت له حسنات، ولو أنمها قطعت طلبها فاستنت شرفا أو شرفين طانت أرواثها وآثارها حسنات، له، ولو أنها مرت بنهر فشربت منه ولم برد ان يسقيها كان ذلك حسنات له وأما الرجل الذي هي عليه وزر فهو رجل ربطها فخرا ورياء ونواءه لأهل الإسلام فهر وزر على ذلكما أنزل على فيها إلا هذه الآية الجامعة الفاذة |فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ |*| ومَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًا يَرَهُ|وأما التي هي له ستر فرجل ربطها في سبيل الله ثم لم ينس حق الله في ظهورها، ولا رقابها فهي له ستر
Horses are for three: a man has a reward, a man has a cover, and a man bears a burden. As for the one who has a reward, he is a man who tied them up for the sake of Allah, so he lengthened them in a meadow or a meadow. Its dung and traces are good deeds for him, and if it passed through a river and I drank from it and did not want him to water it, that would be good deeds for him. An atom's weight of good he sees |*| And whoever does an atom's weight of evil will see it.|As for that which is a cover for him, it is a man who tied it in the way of Allah and then did not forget the right of Allah in its backs, nor its necks, so it is for him a cover

ع T يمن الخيل

T Yemen horse

يمن الخيل في الشقر

Yemen horses in Al-Shaqr
- خير الخيل الأدهم الأقرح الأرثم، ثم الأقرح المحجل طلق اليمين، فإن لم يكن أدهم فكميت على هذه الشية
- The best horse is the most adamant, the most rumpled, the ungrateful, then the most ungrateful, the bristled, the right-handed.

ع T ما يكره من الخيل

What he hates from horses

ع T الرهان والمسابقة

T bet and contest

لا سبق إلا في نصل أو خف أو حافر

There is no precedent except in a blade, a slipper, or a hoof
ع T المسابقة بناقة النبي صلى الله تعالى عليه وآله وسلم
T competition with the camel of the Prophet, peace be upon him and his family
حق على الله أن لا يرفع شيئا من الدنيا إلا وضعه
Allah has the right not to lift anything from the world but put it down

ع T جامع أبوبا الجهاد

T Jame Abuba Jihad

ع T وقت الخروج للجهاد

T is the time to go out for jihad

اللهم بارك لأمتي في بكورها

Allah bless my nation in its early days

ع T فضل الصيام في سبيل الله

The virtue of fasting for the sake of Allah

من صام يوما في سبيل الله بعد الله وجهه عن النار سبعين خريفاسبعين عاماً
Whoever fasts a day for the sake of Allah, Allah will distance his face from Hellfire for seventy years, for seventy years

ع T أخذ الجعل على الجهاد

T taking the scarab on the jihad

قفلة كغزوةللغازي أجره وللجاعل أجره وأجر الغازي
A raid is like a raid: for the conqueror his reward, and for the conqueror his wages, and the reward of the invader

ما أجد له في غزوته هذه في الدنيا والآخرة إلا دنانيره التي سمي
I find nothing for him in this battle of his in this world and in the Hereafter except for his dinars which he was named

ع T متى يستحب القتال

T when it is desirable to fight

ع T الأسير يسلسل ويوثق

Captive T is sequenced and documented

عجب ربنا من قوم يقادون إلى الجنة في السلاسل
Our Lord wonders at a people who are led to Paradise in chains

ما عندك يا ثمامة

What do you have, Thumama?

ع T نزول الكفار على حكم بعض افراد المسلمين
The descent of the infidels on the rule of some Muslims

قوموا إلى سيدكمإن هؤلاء نزلوا علي حكمكلقد حكمت فيهم بحكم الملك
Stand up to your master, those who have come down to your judgment, you have judged them with the king's judgment

ع T استقبال الغزاة وأدب القدوم من السفر
T reception of invaders and manners coming from travel

آيبون إن شاء الله تائبون عابدون حامدون ساجدون صدق الله وعده ونصر عبده وهزم الأحزاب وحده
Ebon, Allah willing, Taiboon, Abidon, Hamdoun, Sajdon, Allah has fulfilled His promise, His worshipper has been victorious, and Al-Ahzab has been defeated alone

ادخل المسجد فصل ركعتين

Enter the mosque and pray two rak'ahs

ع T المجلد الثامن

T Volume VIII

ع T الله خالق كل شيء خلق الماء والعرش والقلم والسماء والأرض
Allah, the Creator of everything, created the water, the throne, the pen, the heavens and the earth

اقبلوا البشرى يا بني تميماقبلوا البشرى يا أهل اليمن إذ لم يقبلها بنو تميمكان الله ولم يكن شيء غيره، وكان عرشه على الماء، وكتب في الذكر كل شيء، وخلق السموات والأرض

Accept the glad tidings, O Banu Tamim, accept the glad tidings, O people of Yemen, because the Banu Tamim did not accept it. Allah was in place, and there was nothing but Him, and His Throne was on the water, and everything was written in the remembrance, and He created the heavens and the earth.

- إن أول ما خلق الله القلم، فقال له: اكتب، قال: ما أكتب؟ قال: اكتب القدر ما كان وما هو كائن إلى الأبد
The first thing that Allah created was the pen. He said to it: Write. He said: What do I write? He said: Write down fate, what was and what is, forever

كتب الله مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنةوعرشه على الماء
Allah wrote the destinies of creatures fifty thousand years before He created the heavens and the earth, and His Throne was on the water

ع T خلق الزمان والسنين والأشهر والليل والنهار
He created time, years, months, night and day

إن الزمان قد استدار كهيئته يوم خلف السموات والأرض، السنة اثنا عشر شهرا، منها أربعة حرم، ثلاث متواليات: ذو القعدة، ذو الحجة، والمحرم، ورجب مضر، الذي بين جمادي وشعبان

Time has turned around as it is a day behind the heavens and the earth. A year is twelve months, of which four are sacred, three in succession: Dhul-Qa’dah, Dhul-Hijjah, and Muharram, and Rajab of Mudar, which is between Jumada and Sha’ban.

قال الله ﷻ : يؤذيني آدم يسب الدهر وأنا الدهر بيدي الأمر أقلب الليل والنهار
Allah, may He be glorified and exalted, said: Adam will lead me to insult time, and time is in my hands, I turn night and day

ع T خلق الجبال والحديد والنار والماء والريح

T created mountains, iron, fire, water and wind

لما خلق الله ﷻ الأرض جعلت تميد فخلق الجبال فألقاها عليها فاستقرت، فتعجبت الملائكة من خلق الجبال، فقالت: يا رب هل من خلقك شيء أشد من الجبال؟ قال: نعم الحديد، قالت: يا رب هل من خلقك شيء أشد من الحديد؟ قال: نعم النار، قالت: يا رب هل من خلقك شيء أشد من النار؟ قال: نعم الماء، قالت: يا رب هل من خلقك شيء أشد من الماء؟ قال: نعم الريح، قالت: يا رب هل من خلقك شيء أشد من الريح؟ قال: نعم، ابن آدم يتصدق بيمينه يخفيها من شماله

When Allah, may He be glorified and exalted, created the earth, it made it tidal, so He created the mountains and threw them on it, so they settled. The angels were amazed at the creation of the mountains, so they said: O Lord, is there anything more powerful than mountains in Your creation? He said: Yes, iron. She said: O Lord, is there anything stronger than iron in your creation? He said: Yes, fire. She said: O Lord, is there anything in your creation that is more severe than fire? He said: Yes, water. She said: O Lord, is there anything stronger than water in your creation? He said: Yes, the wind. She said: O Lord, is there anything stronger than the wind in your creation? He said: Yes, the son of Adam gives alms in his right hand and hides it in his left

ع T خلق الجنة والنار

T created heaven and hell

عرضت علي الجنة بما فيها من الزهرة والنضرة، فتناولت منها قطفا من عنب لآتينكم به، فحيل بيني وبينه، ولو أتيتكم به لأكل منه من بين السماء والأرض لا ينقصونه شيئا، ثم عرضت علي النار، فلما وجدت سفعها تأخرت عنها، وأكثر من رأيت فيها النساء اللاتي إن ائتمن أفشين، وإن يسألن بخلن، وإن يسألن ألحفن، وإن أعطين لم يشكرن، ورأيت فيها عمرو بن لحي، وأشبه ما رأيت به معبد بن أكثم الكعبيلا، أنت مؤمن وهو كافر، وكان أول من حمل العرب على عبادة الأوثان

Paradise was offered to me with all its flowers and succulents, so I ate from it a pick of grapes to bring to you, so there is a barrier between me and it, and if I brought it to you, I would eat it from between heaven and earth, not detracting from it in a thing. Those who are entrusted with Afshin, and that they ask for stinginess, and that they ask for handfuls, and if they are given, they are not grateful, and I saw Amr bin Lahi in it, and it resembles what I saw in Ma`bad bin Aktham Al-Kaabila, you are a believer and he is an infidel, and he was the first to push the Arabs to worship idols

- تحاجت النار والجنة، فقالت النار: أوثرت بالمتكبرين والمتجبرين، وقالت الجنة: فما لي لا يدخلني إلا ضعفاء الناس وسقطهم وعجزهم، فقال الله ﷻ للجنة: أنت رحمتي أرحم بك من أشاء من عبادي، وقال للنار: إنما أنت عذابي أعذب بك من أشاء من عبادي، ولكل واحدة منكم

Hell and Paradise argued, and Hell said: I preferred the arrogant and the arrogant, and Paradise said: What is mine that only the weak, fallen, and helpless people enter me? Then Allah Almighty said to Heaven: You are my mercy. of My worshippers, and to each of you

- لما خلق الله الجنة قال لجبريل: اذهب فأنظر إليها، فذهب فنظر إليها ثم جاء فقال: أي رب وعزتك لا يسمع بها أحد إلا دخلها، ثم حفها بالمكاره، ثم قال: يا جبريل اذهب فأنظر إليها فذهب فنظر إليها ثم جاء فقال: أي رب وعزتك لقد خشيت أن لا يدخلها أحد، فلما خلق الله ال

When Allah created Paradise, He said to Gabriel: Go and look at it. And by Your Honor, I was afraid that no one would enter it, so when Allah created the

ع T خلق الملائكة والجان وآدم

The creation of the angels, the jinn and Adam

خلقت الملائكة من نور، وخلق الجان من مارج من نار، وخلق آدم عليه السلام مما وصف لكم

The angels were created from light, the jinn were created from flames of fire, and Adam, peace be upon him, was created from what was described to you

أن النبي ﷺ رأى جبريل عليه السلام وله ستمائة جناح كل منها قد سد الأفق يسقط من جناحه من التهاويل والدر والياقوت ما الله أعلم به

The Prophet, may Allah’s prayers and peace be upon him, saw Gabriel, peace be upon him, and he had six hundred wings, each of which had closed the horizon, falling from his wing of exaggerations, pearls and rubies, what Allah knows best

- رأيت الليلة رجلين أتياني قالا: الذي يوقد النار مالك خازن النار، وأنا جبريل، وهذا ميكائيل

Tonight I saw two men who came to me and said: He who lights the fire is the owner of the keeper of the fire, and I am Gabriel, and this is Michael.

أذن لي أن أحدث عن ملك من ملائكة الله من حملة العرش: إن ما بين شحمة أذنه إلى عاتقه مسيرة سبعمائة عام

Permit me to narrate from one of Allah’s angels who bears the Throne: The distance between the lobe of his ear to his shoulder is the distance of seven hundred years.

- إني أرى ما لا ترون، وأسمع ما لا تسمعون، أطت السماء وحق لها أن تئط، ما فيها موضع أربع أصابع إلا وملك واضع جبهته لله ساجدا، والله لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا، وما تلذذتم بالنساء على الفرش ولخرجتم إلى الصعدات تجأرون إلى الله ﷻ

- I see what you do not see, and I hear what you do not hear. The heavens roamed and it is right for it to tread. There is not a place in it for four fingers except that an angel puts his forehead to Allah in

prostration. By Allah, if you knew what I know, you would laugh a little and weep a lot, and you would not enjoy women on the beds, and you would go out to the stairs as merchants. To Allah Almighty

ع T ذكر الجن وإبليس

T mentioned the jinn and Iblees

إن إبليس يضع عرشه على الماء ثم يبعث سراياه فأدناهم منه منزلة أعظمهم فتنة، يجئ أحدهم فيقول: فعلت كذا وكذا، فيقول: ما صنعت شيئا، قال: ثم يجيء أحدهم فيقول: ما تركته حتى فرقت بينه وبين امرأته، قال: فيدنيه منه، ويقول: نعم أنت فيلتزمه

Iblees places his throne on the water, then sends his squadrons, and we bring them closer to him in the rank of the greatest sedition. One of them comes and says: I did such-and-such, and he says: I did not do anything. : Yes, you will comply

- إن الشيطان قد أيس أن يعبده المصلون في جزيرة العرب، ولكن في التحريش بينهم

Satan has despaired of being worshiped by worshipers in the Arabian Peninsula, but in provocation among them

- الجن على ثلاثة أصناف: صنف كلاب وحيات، وصنف يطيرون في الهواء، وصنف يحلون ويظعنون

The jinn are of three types: dogs and snakes, those that fly in the air, and those that appear and lie down.

ع T خلق آدم عليه السلام

The creation of Adam, peace be upon him

إن الله ﷻ خلق آدم من قبضة قبضها من جميع الأرض، فجاء بنو آدم على قدر الأرض، منهم الأحمر، والأبيض، والأسود، وبين ذلك، والسهل، والحزن، والخبيث والطيب

Allah Almighty created Adam from a fist that he seized from all the earth, so the sons of Adam came according to the extent of the earth, including red, white, black, and between that, the plain, the sad, the bad and the good.

ع T الخلق العام للمخلوقات الحية وغيرها

T general creation of living creatures and others

قام فينا رسول الله ﷺ مقاما فأخبرنا عن بدء الخلق حتى دخل أهل الجنة منازلهم، وأهل النار منازلهم، حفظ ذلك من حفظه، ونسيه من نسيه

The Messenger of Allah, may Allah's prayers and peace be upon him, stood among us and told us about the beginning of creation until the people of Paradise entered their homes, and the people of Hell entered their homes.

- خلق الله التربة يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الاثنين، وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وبث فيها الدواب يوم الخميس، وخلق آدم بعد العصر يوم الجمعة في آخر الخلق وآخر ساعة من النهار فيما بين العصر إلى الليل

Allah created the soil on Saturday, and He created the mountains in it on Sunday, and He created the trees on Monday, and He created what is hated on Tuesday, and He created the light on Wednesday, and He spread the animals in it on Thursday, and He created Adam after the afternoon on Friday at the end of creation and the last hour of the day between the afternoon to the night

ع T الأرواح جنود مجندة

T spirits are conscript soldiers

الأرواح جنود مجندة، فما تعارف منها ائتلف، وما تناكر منها اختلف

Spirits are conscripted soldiers, so what you recognize will be destroyed, and what you dislike will be different

- أخذ الله ﷻ الميثاق من ظهر آدم بنعمان - يعني عرفة - فأخرج من صلبه كل ذرية ذرأها فنثرهم بين يديه كالذر، ثم كلمهم قبلا قال: ألست بربكم؟ قالوا: بلى شهدنا، أن تقولوا يوم القيامة إنا كنا عن هذا غافلين

- Allah Almighty took the covenant from Adam's back with Noman - meaning Arafa - so he brought out from his loins every offspring he had raised and scattered them in his hands like grains of corn. They said: Yes, we have witnessed, lest you say on the Day of Resurrection, We were heedless of this

ع T كتاب الأنبياء عليهم الصلاة والسلام

T Book of the Prophets, may blessings and peace be upon them

ع T عدد الأنبياء والرسل عليهم الصلاة والسلام

T The number of prophets and messengers, may blessings and peace be upon them

مائة ألف وأربعة وعشرون ألفا، الرسل من ذلك ثلاثمائة وخمسة عشر جما غفيرا

One hundred thousand twenty-four thousand, the messengers of that three hundred and fifteen thousand large numbers

ع T دين الأنبياء واحد

The religion of the prophets is one

الأنبياء إخوة من علات، أمهاتهم شتى، ودينهم واحد

The prophets are brothers from calamities, their mothers are different, and their religion is one

ع T كان الأنبياء يبعثون بلغات أممهم

The prophets were sent in the languages of their nations

لم يبعث الله نبيا إلا بلغة قومه

Allah did not send a prophet except in the language of his people

ع T خلق آدم عليه السلام وما يتعلق به

The creation of Adam, peace be upon him, and what is related to it

خير يوم طلعت عليه الشمس يوم الجمعة، فيه خلق آدم، وفيه أدخل الجنة، وفيه أخرج منها

The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted to Paradise, and on it he was expelled from it

- إن الله خلق آدم من تراب، ثم جعله طينا، ثم تركه حتى إذا كان حما مسنونا خلقه وصوره ثم تركه حتى إذا كان صلصالا كالفخار، قال: فكان إبليس يمر به فيقول: لقد خلقت لأمر عظيم، ثم نفخ الله فيه الروح فكان أول شيء جرى فيه الروح بصره وخياشيمه فعطس فلقاه الله حمد ربه

That Allah created Adam from dust, then made him clay, then left him until when he was an aged father-in-law, he created him and formed him, then left him until it was clay like pottery. The spirit ran through his eyes and his nostrils, so he sneezed, so Allah met him, praise be to his Lord

- لما خلق الله آدم عليه السلام جعل إبليس يطيف به، فلما رآه أجوف عرف أنه خلق لا يتمالكلما صور الله آدم في الجنة تركه ما شاء الله أن يتركه

- When Allah created Adam, peace be upon him, he made Iblis go around him, and when he saw him hollow, he knew that he was created unfinished.

- خلق الله آدم عليه السلام على صورته، وطوله ستون ذراعا، فملا خلقه قال: اذهب فسلم على أولئك النفر وهم من الملائكة جلوس، فاستمع ما يحيونك فإنها تحيتك وتحية ذريتك، قال: فذهب فقال: السلام عليكم، فزادوه: ورحمة الله، قال: فكل من يدخل الجنة على صورة آدم طوله ستو

Allah created Adam, peace be upon him, in His image, and his height was sixty cubits. So when he created him, he said: Go and greet those who are among the angels sitting, and listen to what they greet you, for it is your greeting and the greeting of your offspring. He said: So he went and said: Peace be upon you. Everyone who enters Paradise in the image of Adam will be sixty feet tall

- لما نفخ في آدم فبلغ الروح رأسه عطس، فقال: الحمد لله رب العالمين، فقال له ﷻ: يرحمك الله

When he breathed on Adam, and the soul reached his head, he sneezed, and said: Praise be to Allah, Lord of the worlds. So His Majesty said to him: May Allah have mercy on you.

- احتج آدم وموسى فقال موسى: أنت آدم الذي خلقك الله بيده ونفخ فيك من روحه وأغويت الناس وأخرجتهم من الجنةاحتج آدم وموسى عليهما السلام فقال له موسى: يا آدم خلقك الله بيده ثم نفخ فيك من روحه، ثم قال لك كن فكنت ثم أمر الملائكة فسجدوا لك، ثم قال: |اسْكُنْ أَنتَ

- Adam and Moses argued, and Moses said: You are Adam, whom Allah created you with His hand and breathed into you from His spirit, and seduced people and brought them out of Paradise. Then he said: You live

- استوصوا بالنساء خيرا، فإن المرأة خلقت من ضلع وإن أعوج شيء في الضلع أعلاه

Treat women well, for women were created from a rib, and the crooked part of the rib is at the top.

- لولا بنوا إسرائيل لم يخنز اللحم، ولولا حواء لم تخن أنثى زوجها

- Had it not been for the children of Israel, the flesh would not have been hoarded, and had it not been for Eve, the female would not have betrayed her husband

نعم مكملعشرة قرون

Yes, ten centuries

ع T فوائد تتعلق بسيدنا آدم عليه السلام

T benefits related to our master Adam, peace be upon him

ع T قصة هابيل وقابيل ابني آدم

The story of Abel and Cain, the sons of Adam

لا تقتل نفس ظلما إلا كان على ابن آدم الأول كفل من دمها، لأنه أول من سن القتل

No soul is killed unjustly, but the first son of Adam owed a surety of her blood, because he was the first to enact killing

- إنها ستكون فتنة القاعد فيها خير من القائم، والقائم ير من الماشي، والماش خير من الساعي أفرأيت إن دخل على بيتي فبسط يده إلي ليقتلني؟ كن كابني آدم وتلا: |لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لأَقْتُلَكَ إِنِّي أَخَافُ

There will be a fitnah in which the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the runner. Have you seen that he entered my house and stretched out his hand to me to kill me? Be like the sons of Adam

and recite: “If you stretch out your hand to kill me, I will not stretch out my hand to you to kill you. I am afraid.”

ع T إدريس عليه السلام

T Idris, peace be upon him

ثم عرج بنا إلى السماء الرابعة فإذا أنا بإدريس عليه السلام فرحب بي ودعا لي بخير، قال الله ﷻ|ورَفَعْنَاهُ مَكَانًا عَلِيًا|

Then he ascended with us to the fourth heaven, so I was Padres, peace be upon him, so he welcomed me and prayed for me well.

- كان نبي من الأنبياء يخط، فمن وافق خطه فذاك

- A prophet of the prophets used to write, so whoever agrees with his handwriting will be redeemed

ع T نوح عليه السلام

T Noah, peace be upon him

أنا سيد الناس يوم القيامة، وهي تدرون مم ذلك يجمع الله الأولين والآخرين في صعد واحد يسمعهم الداعي وينفذهم البصر، وتدنو الشمس منهم فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون، فيقول بعض الناس: ألا ترون إلى ما أنتم فيه إلى ما بلغكم، ألا تنظرون إلى من يشفع لكم إلى ربكم، فيقول بعض الناس: أبوكم آدم، فيأتونه فيقولون: يا آدم أنت أبو البشر خلقك الله بيده ونفخ فيك من روحه وأمر الملائكة فسجدوا لك وأسكنك الجنة ألا تشفع لنا إلى ربك، ألا ترى ما نحن فيه وما بلغنا؟ فيقول: ربي غضب غضبا لم يغضب قبله مثله، ولا يغضب بعده مثله ونهاني عن الشجرة فعصيت، نفسي نفسي اذهبوا إلى غيري، اذهبوا إلى نوح، فيأتون نوحا فيقولون: يا نوح أنت أول الرسل إلى أهل الأرض وسماك الله عبدا شكورا، أما ترى إلى ما نحن فيه، ألا ترى إلى ما بلغنا، ألا تشفع لنا إلى ربك

will be the master of the people on the Day of Resurrection, and you will know how Allah gathers the first and the last in one level, the caller hears them and the sight penetrates them, and the sun approaches them, and the people reach what they cannot bear or bear, so some people say: Do you not see what you are in, what you have reached? Don't you look to someone who will intercede for you with your Lord, then some people say: Your father is Adam, then they come to him and say: O Adam, you are the father of mankind. ? He will say: My Lord became angry as He had not been angry before it, and He will not be angry after it. We are in it, don't you see what we have reached, don't you intercede for us with your Lord

- يجيء نوح وأمتهيدعي نوح يوم القيامة فيقول: لبيك وسعديك يارب، فيقول: هل بلغت؟ فيقول: نعم، فيقال لأمته: هل بلغكم؟ فيقولون: ما أتانا من نذير، فيقول: من يشهد لك؟ فيقول: محمد وأمته، فيشهدون أنه قد بلغهم |ويكون الرسول عليكم شهيداً|

- Noah and his family will come, and Noah will be called on the Day of Resurrection, and he will say: I am here to help you, O Lord, and he will say: Have you conveyed the message? And he says: Yes, then it is said to his nation: Did he reach you? They say: No warner has come to us, and he says: Who testifies for you? He says: Muhammad and his nation, and they testify that he has reached them | and the Messenger will be a witness against you |

- سيد الأنبياء خمسة ومحمد ﷺ سيد الخمسة: نوح، وإبراهيم، وموسى، وعيسى، ومحمد ﷺ

The master of the five prophets, and Muhammad, may Allah bless him and grant him peace, is the master of the five: Noah, Abraham, Moses, Jesus, and Muhammad, may Allah bless him and grant him peace.

- كان بين نوح وآدم عشرة قرون، كلهم على شريعة من الحق، فاختلفوا فبعث الله النبيين مبشرين ومنذرين

There were ten centuries between Noah and Adam, all of them on a law of truth, but they differed, so Allah sent the prophets as glad tidings and warnings.

- جمع ربنا لنوح علم الماضيين كلهم، وأيده بروح منه فدعا قومه سرا وعلانية تسعمائة وخمسين سنة، كلما مضى قرن أتبعه قرن فزادهم كفرا وطغيانا

- Our Lord gathered for Noah the knowledge of all the past, and supported him with a spirit from him, so he summoned his people secretly and openly for nine hundred and fifty years.

- لو رحم الله من قوم نوح أحدا لرحم أم الصبيكان نوح عليه السلام مكث في قومه ألف سنة إلا خمسين عاما يدعوهم حتى كان آخر زمانه وغرس شجرة فعظمت وذهبت كل مذهب ثم قطعها، وجعل يعملها سفينة، ويمرون عليه فيسألونه فيقول: أعملها سفينة، فيسخرون منه، ويقولون: تعمل سفين

If Allah had mercy on one of Noah's people, he would have mercy on the boy's mother. Noah, peace be upon him, stayed with his people for a thousand years minus fifty years, inviting them until it was the end of his time. , and they say: Sven works

ع T السور التي ذكرت قصة سيدنا نوح عليه السلام

The surahs that mentioned the story of our master Noah, peace be upon him

ع T بعض ما يؤخذ من القصة من الفوائد

T Some of what is taken from the story of benefits

ع T أولاد سيدنا نوح ووصيته لولده

The children of our master Noah and his will to his son

سام أبو العرب، وحام أبو الحبش، ويافث أبو الروم
Sam Abu Al-Arab, Ham Abu Al-Habash, and Yafeth Abu Al-Rom
- لا أرى عليك لباس من لا يعقلإن نبي الله نوحا عليه السلام لما حضرته الوفاة قال لابنه: إني قاص عليك الوصية آمرك باثنتين، وأنهاك عن اثنتين، آمرك بلا إله إلا الله، فإن السموات السبع، والأرضين السبع، لو وضعت في كفه، ووضعت لا إله إلا الله في كفه، رجحت بهن لا إ
The Prophet of Allah Noah, peace be upon him, when he was about to die, said to his son: I am telling you the will: I order you to do two things, and I forbid you from two things. There is no god but Allah in his palm, I outweighed them not a
ع T هود عليه السلام
T Hood, peace be upon him
يا أبا بكر أي واد هذايا أبا بكر أي واد هذالقد مر به هود وصالح على بكرات حمر خطمها الليف، أزرهم العباء، وأرديتهم النمار يحجون البيت العتيق
Oh Abu Bakr, what valley is this, O Abu Bakr, what valley is this?
نصرت بالصبا وأهلكت عاد بالدبور
Nusrat Balsaba and destroyed returned Baldboor
لئن أدركتهم لأقتلنهم قتل عاد أو ثمود
If I overtook them, I would have killed them, killing Ad or Thamud
يا عائشة ما يؤمنني أن يكون فيه عذاب قد عذب قوم بالريح وقد رأى قوم العذاب فقالوا هذا عارض ممطرنا
Oh Aisha, I don't believe that there will be a punishment in it that people were tortured for profit, and the people saw the torment, and they said, "This is a rainy day."
وما وافد عاد
And no expatriate returned
ع T من فوائد قصة هود مع قومه
T from the benefits of the story of Hood with his people
ع T خاتمة هامة
T important conclusion
ع T سيدنا صالح عليه السلام
T our master Salih, peace be upon him
لا تسألوا الآيات وقد سألها قوم صالح، فكانت ترد من هذا الفج وتصدر من هذا الفج، فعتوا عن أمر ربهم فعقروها، فكانت تشرب ماءهم يوما، ويشربون لبنها يوما فعقروها فأخذتهم صيحة أهمد الله ﷺ من تحت أديم السماء منهم إلا رجلا واحدا كان في حرم الله جل جلالهأبو رغال، فلما خرج من الحرم أصابه ما أصاب قومه
Do not ask for the verses, and a righteous people asked for them, so they came from this chasm and came from this chasm, so they disobeyed the command of their Lord and disobeyed her, so she used to drink their water one day, and they drank her milk one day and they disobeyed her. Allah Almighty, Habu Raghal, and when he left the sanctuary, what befell his people befell him
- ألا أحدثكما بأشقى الناس؟أحيمر ثمود الذي عقر الناقة، والذي يضربك يا علي على هذهحتى تبتل هذه
Shall I tell you about the most wretched of people? Uhaymar of Thamud, who hamstrung the she-camel, and who beats you, O Ali, for this, until this one gets wet.
إذ انبعث أشقاها انبعث لها رجل عزيز عارم في رهطه مثل أبي زمعة
When the most wretched of them were sent forth, a man of Uzair, mighty in his tribe, like Abu Zam'a, was sent to her
- إني أخشى أن يصيبكم مثل ما أصابهم فلا تدخلوا عليهملا تدخلوا أماكن الذين ظلموا إلا أن تكونوا باكين أن يصيبكم ما أصابهم، وتقنع بردائه وهو على الرجلفإن لم تكونوا باكين فلا تدخلوا عليهم
I am afraid that you will be afflicted like what afflicted them, so do not enter upon them. Do not enter the places of those who wronged, unless you are weeping, lest what afflicted them befall you.
- الصلاة جامعةما تدخلون على قوم غضب الله ﷺ عليهمأفلا أنذركم بأعجب من ذلك؟ رجل من أنفسكم ينبئكم بما كان قبلكم، وما هو كائن بعدكم فاستقيموا وسددوا، فإن الله ﷺ لا يعبأ بعذابكم شيئا، وسيأتي قوم لا يدفعون عن أنفسهم بشيء
Prayer is inclusive. Whenever you enter upon a people, the wrath of Allah, may He be glorified and exalted, be upon them, shall I not warn you of anything more wondrous than that? A man from among yourselves informs you of what was before you and what will happen after you.
ع T من فوائد قصة صالح عليه السلام
T from the benefits of the story of Saleh, peace be upon him
ع T سيدنا إبراهيم خليل الرحمن صلوات الله وسلامه عليه وعلى نبينا وعلى جميع الأنبياء
Our master Ibrahim Khalil Al-Rahman, may Allah's prayers and peace be upon him, our Prophet, and all the prophets
ع T إبراهيم أكرم الناس وأنه خليل الله

T Abraham is the most generous of people and he is the friend of Allah

أكرمهم عند الله أتقاهمفأكرم الناس يوسف نبي الله ابن نبي الله ابن نبي الله ابن خليل اللهإن الكريم ابن الكريم ابن الكريم ابن الكريم يوسف بن يعقوب بن إسحق بن إبراهيم

The most honorable of them in the sight of Allah is the most pious of them. The most honorable of people is Yusuf, the Prophet of Allah, the son of the Prophet of Allah, the son of the Prophet of Allah, the son of Khalil Allah, the honorable, the son of the honorable, the son of the honorable, the son of the honorable, Yusuf, son of Jacob, son of Ishaq, son of Ibrahim.

- إن الله يجمع يوم القيامة الأولين والآخرين في صعيد واحد، فيسمعهم الداعي وينفذهم البصر وتدنو الشمس منهمفيأتون إبراهيم فيقولون: أنت نبي الله وخليله من الأرض اشفع لنا

On the Day of Resurrection, Allah will gather the first and the last in one place, and the caller will hear them, and the sight will pass them by, and the sun will approach them.

ع T من صفاته وأنه أول من اختتن

T is one of his characteristics and that he was the first to be circumcised

أما إبراهيم فانظروا إلى صاحبكم

As for Ibrahim, look at your friend

لقيت موسى ورأيت إبراهيم وأنا أشبه ولده به

I met Musa and I saw Ibrahim, and I resemble his son to him

- أتاني الليلة آتيان فأتينا على رجل طويل لا أكاد أرى رأسه طولا، وإنه إبراهيم

Tonight, two came to me, and we came upon a tall man whose head I could hardly see, and that he was Ibrahim.

اختتن إبراهيم عليه السلام وهو ابن ثمانين سنة بالقدوم

Ibrahim, peace be upon him, was circumcised when he was eighty years old

ع T إبراهيم ووالده يوم القيامة

T Abraham and his father on the Day of Resurrection

يلقى إبراهيم أباه آزر يوم القيامة وعلى وجه آزر قترة وغبرة فيقول له إبراهيم: ألم أقل لك: لا تعصني، فيقول أبوه: اليوم لا أعصيك، فيقول إبراهيم: يا رب إنك وعدتني أن لا تخزني يوم يبعثون فأي خزي أخرى من أبي الأبعد، فيقول الله ﷻ: إني حرمت الجنة على الكافرين، ثم يقال: يا إبراهيم ما تحت رجليك، فينظر فإذا هو بذيخ متلطخ فيؤخذ بقوائمه فيلقى في النار

Abraham will meet his father on the Day of Resurrection, and on his face will be dust and dust, so Abraham will say to him: Did I not tell you: Do not disobey me? His father will say: Today I will not disobey you. Abraham will say: O Lord, you promised me that you would not disgrace me on the Day when they are resurrected. What other disgrace is there from my more distant father? Glory be to Him: I have forbidden Paradise to the unbelievers. Then it is said: O Ibrahim, what is under your feet?

ع T إبراهيم وصورته داخل الكعبة يستقسم

Abraham and his image inside the Kaaba swearing

أما لهم فقد سمعوا أن الملائكة لا تدخل بيتا فيه صورة، هذا إبراهيم مصور فما له يستقسمقاتلهم الله، والله إن استقسما بالألازم قط

As for them, they have heard that the angels do not enter a house in which there is a picture.

ع T قصته مع الطاغية وشأن سارة وهاجر

T his story with the tyrant and the affair of Sarah and Hagar

لم يكذب إبراهيم عليه الصلاة والسلام إلا ثلاث كذبات: ثنتين منهن في ذات أهل ﷻ، قوله: إني سقيم، وقوله: بل فعله كبيرهم هذا، وقال: بينا هو ذات يوم وسارة إذ أتى على جبار من الجبابرة فقيل له: إن هذا رجل معه امرأة من أحسن الناس، فأرسل إليه فسأله عنها، فقال: من هذه؟ قال: أختي، فأتى سارة فقال: يا سارة ليس على وجه الأرض مؤمن غيري وغيرك، وإن هذا سألني فأخبرته أنك أختي فلا تكذبيني، فأرسل إليها فلما دخلت عليه ذهب يتناولها بيده فأخذ، فقال: ادعي الله لي ولا أضرك، فدعت الله فأطلق، ثم تناولها الثانية فأخذ مثلها أو أشد، فقال: ادعي الله لي ولا أضرك، فدعت فأطلق فدعا بعض حجبته، فقال: إنك لم تأتني بإنسان إنما أتيتني بشيطان، فأخدمها هاجر فأتته وهو قائم يصلي فأومأ بيده مهيم قالت: رد الله كيد الكافر أو الفاجر في نحره وأخدم هاجر

Ibrahim, peace and blessings of Allah be upon him, did not lie except for three lies: two of them were about the people of His Majesty, His saying: I am sick, and his saying: Rather, the eldest of them did this, and he said: One day he saw Sarah when he came to a tyrant from the tyrants, and it was said to him: This is a man with him. A woman from the best of people, so he sent for him and asked him about her, so he said: Who is this? He said: My sister, so he came to Sarah and said: Oh Sarah, there is no believer on the face of the earth except me and you, and that this one asked me, so I told him that you are my sister, so do not lie to me, so he sent for her, and when I entered on him, he went and took her with his hand, so he took it, and said: Pray to Allah for me and I will not harm you, so she prayed to Allah and he divorced, then He took it the second time, and he took the same or stronger, then he said: Pray to Allah for me and I will not harm you. And serve Hagar

ع T قصة إحياء الطيور طمأنة لقلبه

T the story of revival of birds reassure his heart

نحن أحق بالشك من إبراهيم، إذ قال إرَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَ لَمْ تُؤْمِن قَالَ بَلَى ولَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا|
We are more deserving of doubt than Abraham, when he said, “My Lord, show me how you revive the dead.” He said, “Did you not believe?” He said, “Yes, but to reassure my heart.” He said, “Take four birds and tie them to you.

ع T كل الحيوانات كن في صف إبراهيم إلا الوزغ

All animals were on Ibrahim's side, except for the gecko
يا أم المؤمنين ما تصنعين بهذا الرمح؟ قالت: تقتل به الأوزاغ، فإن نبي الله ﷺ أخبرنا أن إبراهيم عليه السلام حين ألقي في النار لم تكن دابة إلا تطفئ النار عنه غير الوزغ، فإنه كان ينفخ عليه فأمر ﷺ بقتله
Mother of the Believers, what are you doing with this spear? She said: You kill geckos with it, for the Prophet of Allah, may Allah’s prayers and peace be upon him, told us that when Ibrahim, peace be upon him, was thrown into the fire, there was no animal that could not extinguish the fire except the gecko.
- كانت الضفدع تطفئ النار عن إبراهيم، وكان الوزغ ينفخ فيه، فنهى عن قتل هذا، وأمر بقتل هذا
The frog used to put out the fire on Ibrahim, and the stag used to blow on him, so he forbade the killing of this one, and ordered the killing of this one.

كان ينفخ على إبراهيم عليه السلام

He was blowing on Abraham, peace be upon him

ع T هجرته إلى مكة بهاجر وابنها إسماعيل عليهم الصلاة والسلام

T He emigrated to Mecca with Hajar and her son Ismail, may blessings and peace be upon them
فذلك سعي الناس بينهمايرحم الله أم إسماعيل لو تركتلو لم تغرف من زمزم لكانت زمزم عينا معينافألقى ذلك أم إسماعيل وهي تحب الأنسولم يكن لهم يومئذ حب، ولو كان لهم دعا لهم فيه
So that is the quest of the people between them. May Allah have mercy on Umm Ismail. If she left, and if she did not scoop from Zamzam, Zamzam would have been a source of water. So he met that, Umm Ismail, and she loved the people, and they would not have love on that day.

ع T الكعبة أول مسجد وضع في الأرض

The Kaaba was the first mosque to be built on earth
المسجد الحرامالمسجد الأقصىأربعون عاماحيثما أدركتك الصلاة فصل والأرض مسجد لك
The Sacred Mosque, the Al-Aqsa Mosque, for forty years, wherever prayer overtakes you, pray, and the earth is a mosque for you

ع T إبراهيم عليه السلام خير البرية

T Ibrahim, peace be upon him, is the best of creation

ذاك إبراهيم

That's Ibrahim

ع T بسط قصة الخليل عليه السلام

T Simplified the story of Hebron, peace be upon him

ع T مناظرة الخليل مع الطاغية النمروذ

T The debate of Hebron with the tyrant Nimrod

ع T تحطيم الخليل للأصنام وإلقاؤه في النار

T Hebron destroying idols and casting them into the fire

ع T هجرة الخليل من العراق إلى فلسطين

The migration of Hebron from Iraq to Palestine

ع T ولادة إسماعيل من هاجر عليهما السلام

The birth of Ismael from Hajar, peace be upon them both

ع T مهاجرة إبراهيم بهاجر وابنها إسماعيل إلى مكة

The emigration of Ibrahim Hajar and her son Ismail to Mecca

ع T رؤيا إبراهيم ذبح ولده إسماعيل عليهما السلام

T Roya Abraham slaughtered his son Ismail, peace be upon them both

ع T بناء بيت الله الحرام

T building the Sacred House of Allah

ع T وفاة الخليل وقبره عليه السلام

The death of Khalil and his grave, peace be upon him

ع T ثناء الله على الخليل والإشادة به

T Allah's praise and praise for Hebron
قد كان لي منكم إخوة وأصدقاء وإني أبرأ إلى كل خليل من خلته، ولو كنت متخذا خليلا من أمتي لاتخذت أبا بكر خليلا، وإن ربي اتخذني خليلا كما اتخذ إبراهيم خليلا

I had brothers and friends among you, and I disassociate myself from every friend of his, and if I were to take a friend from my nation, I would have taken Abu Bakr as a friend, and my Lord took me as a friend as He took Abraham as a friend

ع T إسماعيل عليه الصلاة والسلام

T Ismail, peace be upon him

ارموا يا بني إسماعيل، فإن أباكم كان راميا

Shoot, sons of Ismail, for your father was an archer

- إنكم ستفتحون أرضا يذكر فيها القيراط، فاستوصوا بأهلها خيرا، فإن لهم ذمة ورحماإنكم ستفتحون مصر وهي أرض يسمى فيها القيراط، فإذا فتحتموه فأحسنوا إلى أهلها، فإن لهم ذمة ورحماذمة وصهرا

- You will conquer a land in which the qirat is mentioned, so be kind to its people, for they have a covenant and mercy

ع T من فوائد قصة إبراهيم وسارة وهاجر وإسماعيل عليهم الصلاة والسلام

T From the benefits of the story of Abraham, Sarah, Hagar, and Ismail, may blessings and peace be upon them

هي طعام طعم، وشفاء سقم

It is the food of taste, and the cure for sickness

ع T سيدنا لوط عليه السلام

Our master Lot, peace be upon him

يرحم الله لوطا لقد كان يأوي إلى ركن شديد، فما بعث الله من بعده نبيا إلا في ذروة من قومهإلا في ثروة من قومهإلا في منعة

May Allah have mercy on Lot, he was sheltering a strong corner, so Allah did not send a prophet after him except in the height of her people, not in wealth from her people, not in immunity

من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به

Whoever you find doing the work of Lot's people, kill the doer and the object of it

ع T من فوائد قصة لوط عليه السلام

T from the benefits of the story of Lot, peace be upon him

ع T إسحاق ويعقوب ويوسف عليهم الصلام والسلام

T Isaac, Jacob and Joseph, peace and blessings be upon them

أكرم الناس يوسف نبي الله ابن نبي الله ابن نبي الله ابن خليل اللهإن الكريم ابن الكريم ابن الكريم ابن الكريم يوسف بن يعقوب بن إسحق بن إبراهيم

The most honorable of people is Yusuf, the Prophet of Allah, the son of the Prophet of Allah, the son of the Prophet of Allah, the son of Khalil Allah, the generous, the son of the generous, the son of the generous, the son of the generous, Yusuf bin Yaqoub bin Ishaq bin Ibrahim

المسجد الحرام المسجد الأقصىأربعون عاما

The Grand Mosque, Al-Aqsa Mosque, forty years

ع T من فوائد وعبر قصتي إسحاق ويعقوب عليهما السلام

T from Fawaid and through the stories of Isaac and Jacob, peace be upon them both

ع T يوسف عليه السلام

T Youssef, peace be upon him

يرحم الله لوطا لقد كان يأوي إلى ركن شديد، ولو لبث في السجن ما لبث يوسف ثم أتاني الداعي لأجبته

May Allah have mercy on Lot, he was sheltering a severe pillar, and if he had stayed in prison as long as Yusuf stayed, then the supplicant came to me and I responded to him.

- مري أبا بكر يصلي بالناسإنكن صواحب يوسف، مروا أبا بكر

Pass Abu Bakr to lead the people in prayer. You are the companions of Yusuf. Pass Abu Bakr

ع T بداية قصة يوسف عليه السلام

The beginning of the story of Joseph, peace be upon him

أوتيت بالبراق وهي دابة أبيض طويل فوق الحمار ودون البغل، يضع حافره عند منتهى طرفه وفيه: ثم عرج بنا إلى السماء فاستفتح جبريل عليه السلام، فقيل: من أنت؟ قال: جبريل، قال؛ ومن معك؟ قال؛ محمد، قال: وقد بعث إليه؟ قال: قد بعث إليه، ففتح لنا فإذا أنا بآدم، ثم ذكر السماء الثانية ثم الثالثة، قال: فإذا أنا بيوسف ﷺ وإذا هو قد أعطى شطر الحسن

She was given Al-Buraq, a long white animal above the donkey and below the mule, who puts his hoof at the end of its tip and in it: Then we were taken up to heaven, and Gabriel, peace be upon him, asked for the door to open, and it was said: Who are you? He said: Gabriel, he said; And who is with you? He said; Muhammad, he said: Was he sent to him? He said: He was sent to him, so he opened for us, so if I am Adam, then he mentioned the second heaven, then the third, he said: So I am Joseph, may Allah bless him and grant him peace, and if he has given half of goodness

ع T نهاية القصة

T end of story

ع T فوائد وعبر من قصة يوسف عليه السلام
Benefits and lessons from the story of Joseph, peace be upon him
ع T خاتمة
T conclusion
ع T سيدنا شعيب عليه السلام
T our master Shuaib, peace be upon him
ع T من فوائدها
T of its benefits
ع T نبي الله أيوب عليه السلام
The Prophet of Allah, Job, peace be upon him
بينا أيوب يغتسل عريانا خر عليه رجل جراد من ذهب فجعل يحث في ثوبه فنادى ربه: يا أيوب ألم أكن أغنيتك عما ترى؟ قال: بلى يا رب ولكني لا غنى لي عن بركتك
While Ayoub was bathing naked, a man of golden locusts fell on him, so he started urinating on his clothes, so he called out to his Lord: Oh Ayoub, didn't I make you rich about what you see? He said: Yes, Lord, but I am indispensable for your blessing
- لما عافى الله أيوب أمطر عليه جرادا من ذهب، فجعل يأخذه بيده ويجعله في ثوبه، فقيل له: يا أيوب أما تشبع؟ ومن يشبع من رحمتك
- When Allah healed Ayoub, it rained locusts of gold on him, so he began to take them in his hand and put them in his clothes, so it was said to him: O Ayoub, are you satisfied? And who is satisfied with your mercy
- إن أيوب لبث به بلاؤه ثمان عشرة سنة فرفضه القريب والبعيد إلا رجلين من إخوانه كانا من أخص إخوته، قد كانا يغدوان إليه ويروحان، فقال أحدهما لصاحبه ذات يوم: نعلم والله لقد أذنب أيوب ذنبا ما أذنبه أحد، قال: وما ذاك؟ قال: منذ ثمان عشر سنة لم يرحمه الله فيكشف ع
- That Ayoub endured his affliction for eighteen years, and he was rejected by the near and far, except for two men from his brothers who were among the most special of his brothers. He said: For eighteen years, Allah did not have mercy on him
ع T من فوائد قصة أيوب عليه السلام
T from the benefits of the story of Job, peace be upon him
ع T يونس عليه السلام
T Yunus, peace be upon him
ما ينبغي لعبد أن يقول: إني خير من يونس بن متىأن يقول: أنا خير من يونس
What should a worshipper say: I am better than Yunus bin Mattan say: I am better than Yunus
- دعوة ذي النون إذ دعا وهو في بطن الحوت: |أَن لاَّ إِلَهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ|، فإنه لم يدع بها رجل مسلم في شيء قط إلا استجاب الله له
The supplication of Dhul-Nun when he supplicated while he was in the belly of the whale: “There is no god but You, Glory be to You.
ع T من فوائد هذه القصة
T of the benefits of this story
ع T موسى وهارون عليهما السلام
T Moses and Aaron, peace be upon them
لا تخيروني على موسى، فإن الناس يصعقون يوم القيامة فأصعق معهم فأكون أول من يفيق، فإذا موسى باطش جانب العرش فلا أدري أكان فيمن صعق فأفاق قبلي، أو كان ممن استثنى اللهفلا أدري أحوسب بصعقته يوم الطور أم بعث قبلي
Do not choose me over Moses, for people will be struck dumb on the Day of Resurrection, so I will be struck with them, and I will be the first to wake up, so if Musa came crashing down on the side of the Throne, I do not know if he was among those who were shocked and then recovered before me, or he was among those who made an exception for Allah, so I do not know whether he will be held accountable for his lightning on the Day of Mount, or if he was resurrected before me
لا تخيروا بين الأنبياء فإذا أنا بموسى آخذ بقائمة من قوائم العرش فلا أدري أكان في من صعق أم حوسب بصعقته الأولى
Do not choose between the prophets, for if I, by Moses, took one of the pillars of the Throne, I do not know whether he was among those who were struck by shock or he was judged with his first shock.
- كانت بنو إسرائيل يغتسلون عراة ينظر بعضهم إلى بعض، وكان موسى يغتسل وحده، فقالوا: والله ما يمنع موسى أن يغتسل معنا إلا أنه آدر، فذهب مرة يغتسل فوضع ثوبه على حجر ففر الحجر بثوبه فخرج موسى في إثره يقول: ثوبي يا حجر، حتى نظرت بنو إسرائيل إلى موسى، فقالوا: وا
The Children of Israel were bathing naked, looking at each other, and Moses was washing alone, and they said: By Allah, what prevents Moses from washing with us, except that he turned, so he went once to wash, so he put his dress on a stone, so the stone fled with his dress, and Moses came out after him, saying: My dress, O stone, until The children of Israel looked at Moses, and they said: Wa

- جاء ملك الموت إلى موسى عليه السلام فقال له: أجب ربك، قال: فلطم موسى عليه السلام عين ملك الموت ففقأهافلما جاء صكة فرجع إلى ربه فقال: أرسلتني إلى عبد لا يريد الموت، فرد الله عليه عينه وقال: ارجع فقل له يضع يده على متن ثور فله بكل ما غطت به يده بكل شعرة سن
The angel of death came to Moses, peace be upon him, and he said to him: Answer your Lord. The back of an ox has everything that his hand covers with every hair of a tooth
رأيت ليلة أسري بي موسى رجلا آدم طوالا جعدا كأنه من رجال شنوءةوأما موسى فرجل آدم جعد على جمل أحمر مخطوم بخلبة كأني أنظر إليه إذ انحدر في الوادي يلبيأي واد هذاكأني أنظر إلى موسى عليه السلام هابطا من الثنية وله جؤار إلى الله بالتلبية كأني أنظر إلى يونس بن متى عليه السلام على ناقة حمراء جعدة عليه جبة من صوف خطام ناقته خلبة وهو يلبي
On the night of my journey with Moses, I saw a tall, curly man, as if he was one of the men of Shenoua. When, peace be upon him, was riding a red camel, wearing a cloak of wool from the reins of his she-camel, Khilbah, while reciting the Talbiyah
مررت على موسى ليلة أسري بي عند الكثيب الأحمر وهو قائم يصلي في قبره
On the night of my journey, I passed by Musa at the red dune, while he was praying in his grave
- [فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا] هكذا، وأمسك سليمان بطرف إبهامه على أنملة اليمنى فساخ الجبل وخر موسى صعقا
When his Lord manifested himself to the mountain, He made it crumbled Thus, Solomon held the tip of his thumb on his right fingertip, and the mountain swept away, and Musa fell dumbfounded
- عرضت علي الأمم فجعل يمر علي النبي معه الرجل، والنبي معه الرجلان والنبي ليس معه أحد، والنبي معه الرهط، فرأيت سوادا كثيرا فرجوت أن تكون هذه أمتي، فقيل لي: هذا موسى وقومه، ثم قيل لي: انظر، فرأيت سوادا كثيرا قد سد الأفق، فقيل لي: انظر هكذا وهكذا، فرأيت سواد
was presented to the nations, and the Prophet passed by with him the man, and the Prophet with him were the two men, and the Prophet had no one with him, and the Prophet with him was the group. The horizon, and I was told: Look like this and that, and I saw blackness
ع T ابتلاء بني إسرائيل بذبح غلمانهم وإبقاء إناثهم
The affliction of the Children of Israel by slaughtering their boys and sparing their females
ع T موسى في رضاعه وإيوائه إلى قصر فرعون
Moses in suckling him and sheltering him to the palace of Pharaoh
ع T تربية موسى وبلوغه أشده وإيتاؤه الحكم والعلم وقصته مع الإسرائيلي والقبطي
The upbringing of Moses, his attainment of maturity, his endowment with wisdom and knowledge, and his story with the Israelites and the Copts
ع T افتضاح أمر موسى والتآمر عليه وخروجه من المدينة خائفا داعيا ربه
The revelation of Musa's affair and conspiring against him, and his departure from Medina in fear, calling on his Lord
ع T هجرة موسى إلى أرض مدين وإقامته عند الشيخ يرعى له غنمه ليزوجه ابنته
The migration of Moses to the land of Midian and his residence with the sheikh, who tended his sheep for him to marry his daughter
ع T رجوع موسى من مدين وتكلم الله معه بجانب الطور الأيمن
T The return of Moses from Midian and Allah spoke to him by the right side
ع T رسالة موسى وهارون عليهما السلام
The message of Moses and Aaron, peace be upon them both
ع T المحاورة التي دارت بين موسى عليه السلام وبين فرعون في شأن الربوبية ورسالة موسى عليه السلام
The dialogue that took place between Moses, peace be upon him, and Pharaoh in the matter of divinity and the message of Moses, peace be upon him
ع T ظهور معجزات موسى عليه السلام وإيمان الشحرة
T The appearance of the miracles of Moses, peace be upon him, and the faith of Al-Shahra
ع T إصرار فرعون وقومه على طغيانهم وإرسال أنواع من العذاب عليهم والانتقام منهم لعلهم يرجعون
The insistence of Pharaoh and his people on their tyranny and sending various types of torment upon them and taking revenge on them so that they may return
ع T خروج موسى ببني إسرائيل من مصر وهلاك فرعون وقومه بالغرق في البحر
The exodus of Moses with the children of Israel from Egypt and the destruction of Pharaoh and his people by drowning in the sea
ع T توجه موسى ببني إسرائيل إلى فلسطين وتمردهم عليه وما وقع له ولهم من عجائب في التيه بنو إسرائيل يسألون ربهم أن يجعل لهم صنما
T Moses directed the children of Israel to Palestine and their rebellion against him, and what happened to him and to them in terms of wonders in the wanderings of the children of Israel asking their Lord to make an idol for them
الله أكبرسبحان الله هذا كما قالت بنو إسرائيل اجعل لنا إلها كما لهم آلهة، والذي نفي بيده لتركبن سنة من كان قبلكم

Allah is the Greatest, Glory be to Allah.

ع T تيه بني إسرائيل في الصحراء عقابا لهم لعصيانهم نبيهم

The children of Israel wandered into the desert as a punishment for their disobedience to their prophet

يا رسول الله إنا لا نقول كما قالت بنو إسرائيل لموسى |فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ|، ولكنه إمضه ونحن معك، فكأنه سري عن رسول الله ﷺ

Messenger of Allah, we do not say as the Children of Israel said to Moses, “So go, you and your Lord, and fight.

ع T تفجير العيون لبني إسرائيل باستسقاء موسي

T Blowing out the eyes of the children of Israel with Moses' dropsy

ع T تظليلهم بالغمام والإنعام عليهم بالمن والسلوى

T shade them with clouds and bestow upon them manna and quails

ع T ملل بني إسرائيل من أكل اللحم والعسل وطلبهم البقولات ونحوها

The children of Israel are bored of eating meat and honey and their demand for legumes and the like

ع T موعد لموسى مع ربه ليعطيه التوراة وما صدر من بني إسرائيل من فتنتهم بعبادة العجل في غيبته

An appointment for Moses with his Lord to give him the Torah, and what was issued by the Children of Israel from their persecution by worshiping the calf during his occultation

ع T بنو إسرائيل يعبدون العجل

The children of Israel worship the calf

ع T اختيار موسى من قومه سبعين رجلا ليذهب بهم لجبل الطور ليقدموا طاعة الله والتوبة مما فعلوا ثم سؤالهم رؤية الله تعالى وصعقهم وإحياؤهم

T Moses chose seventy men from his people to take them to Mount Al-Tur so that they would obey Allah and repent for what they had done.

ع T رفع جبل الطور فوقهم لامتناعهم من أخذ التوراة

The mountain of Al-Tur was raised above them because they refused to take the Torah

ع T إذاية بني إسرائيل موسى ورميهم إياه بالأدرة

T The children of Israel hurt Moses and threw them at him

ع T قصة بني إسرائيل في البقرة

T The story of the Israelites in Al-Baqara

ع T قصة موسى مع الخضر عليهما السلام

T The story of Moses with Al-Khidr, peace be upon them both

ع T من فوائد قصة موسى وهارون وعبرها

T From the benefits of the story of Moses and Aaron and through it

لا يوجد قول للرسول أو عن الرسول ﷺ

There is no saying of the Messenger or of the Messenger, may Allah bless him and grant him peace

- كمل من الرجال كثير ولم يكمل من النساء إلا آسية امرأة فرعون، ومريم ابنة عمران، وخديجة بنت خويلد، وإن فضل عائشة على النساء كفضل الثريد على سائر الطعام

Many men were perfected, and only women were perfected, except Asiya, the wife of Pharaoh, and Maryam, the daughter of Imran, and Khadija, the daughter of Khuwaylid, and that the preference of Aisha over women is like the preference of porridge over other food

- لما أسري بي مرت بي رائحة طيبة، فقلت: ما هذه الرائحة؟ قالوا: ماشطة بنت فرعون وأولادها سقط مشطها من يدها، فقالت: بسم الله، فقالت ابنة فرعون: أبي، قالت: ربي هو ربك ورب أبيك، قالت: أو لك رب غير أبي؟ قالت: نعم، فدعاها فقال: ألك رب غيري، قالت: نعم ربي وربك ال

When I was taken prisoner, a pleasant scent passed me, so I said: What is this scent? They said: The comb of the daughter of Pharaoh and her children fell from her hand, and she said: In the name of Allah, and the daughter of Pharaoh said: My father, she said: My Lord is your Lord and the Lord of your father, she said: Do you have a Lord other than my father? She said: Yes, so he called her and said: There is no Allah but me. She said: Yes, my Lord, and your Lord is no

ع T يوشع بن نون عليه السلام

T Yousha bin Nun, peace be upon him

غزى نبي من الأنبياء فقال لقومه؛ لا يتبعني رجل قد ملك بضع امرأة وهو يريد أن يبني بها ولما يبن ولا أحد بنى بيوتا ولم يرفع سقوفها، ولا آخر اشترى غنما أو خلفات وهو ينتظر ولادها، ففرى فدنا من القرية حين صلاة العصر أو قريبا من ذلك، فقال للشمس: إنك مأمورة وأنا مأمور، اللهم احبسها علينا فحبست حتى فتح الله ﷻ عليهم فجمع الغنائم فجاءت، يعني النار، لتأكلها فلم تطعمها، فقال: إن فيكم غلولا فليبايعني من كل قبيلة رجل، فلزقت يد رجل بيده، فقال: فيكم الغلول فلتبايعني قبيلتك فلزقت يد رجلين أو ثلاثة بيده، فقال: فيكم الغلول فجاءوا برأس مثل رأس بقرة من الذهب فوضعوها فجاءت النار فأكلتها، ثم أحل الله ﷻ لنا الغنائم، ثم رأى ضعفنا وعجزنا فأحلها لنافلم تحل الغنائم لأحد من قبلنا، ذلك بأن الله ﷻ رأى ضعفنا وعجزنا فطيبها لنافلم تحل الغنائم لأحد من قبلنا، ذلك بأن الله ﷻ رأى ضعفنا وعجزنا فطيبها لنا

One of the prophets invaded and said to his people: A man who has owned several women and wants to build with her does not follow me, and he did not build, and no one built houses and did not raise their roofs, nor another who bought sheep or cattle while he was waiting for her to be born. Mamour, O Allah, keep it for us, so it was imprisoned until Allah gave victory to them, so He collected the spoils, and it came, meaning fire, to eat it, but it did not feed it. In his hand, he said: You have the handcuffs, so they brought a head like a cow's head of gold, so they put it, and the fire came and devoured it, then Allah Almighty made it permissible for us the spoils, then He saw our weakness and our inability, so He made it permissible for us, so the spoils were not allowed for anyone before us, that is because Allah Almighty saw our weakness and impotence, so He blessed it for us, so the spoils were not allowed. For anyone before us, that is because Allah Almighty saw our weakness and incapacity, so He blessed it for us

إن الشمس لم تحبس لبشر إلا ليوشع ليالي سار إلى بيت المقدس

The sun was not confined to any human being, except for Joshua the nights he walked to Jerusalem

- قيل لبني إسرائيل: ادخلوا الباب سجدا وقولوا حطة يغفر لكم خطاياكم، فدخلوا يزحفون على أستاههم وبدلوا قالوا: حنطة، حبة في شعرة

It was said to the Children of Israel: Enter the door prostrating and say: “Hatah, your sins will be forgiven.” So they entered, crawling on their buttocks, and changed, saying: “Wheat, a grain in a hair.”

إن هذا الطاعون رجز وبقية عذاب عذب به قومالطاعون رجز أو عذاب أرسل على بني إسرائيل

Indeed, this plague is a scourge, and the remnant of a torment that tormented its people. The plague is a scourge or a torment that was sent upon the Children of Israel.

ع T قصة داود عليه السلام

The story of David, peace be upon him

ع T تفصيل أخبار داود عليه السلام

T Details of the news of David, peace be upon him

أحب الصيام إلى الله ﷻ صيام داود، كان يصوم يوما ويفطر يوما، وأحب الصلاة إلى الله صلاة داود كان ينام نصف الليل ويقوم ثلثه وينام سدسه

The most beloved of fasting to Allah, may His Majesty be majesty, is the fasting of David. He used to fast one day and break the fast every other day, and the most beloved prayer to Allah was the prayer of David.

- فصم صوم داود نبي الله ﷺ، فإنه كان أعبد الناس كان يصوم يوما ويفطر يوما

- The Prophet of Allah, may Allah’s prayers and peace be upon him, fasted, for he was the most devoted of people. He used to fast one day and break the other.

- خفف على داود عليه السلام القرآن فكان يأمر بدوابه فتسرج فيقرأ القرآن قبل أن تسرج دوابه، ولا يأكل إلا من عمل يده

The Qur’an was lightened for David, peace be upon him, and he used to order his animals to be saddled, so he would read the Qur’an before his animals were saddled, and he would not eat except from the work of his hand

سجدها داود عليه السلام توبة ونسجدها شكرا

David, peace be upon him, prostrated it in repentance, and we prostrate it in gratitude

- لما خلق الله آدم عليه السلام مسح ظهره فسقط من ظهره كل نسمة هو خالقها من ذريته إلى يوم القيامة، وجعل بين عيني كل إنسان منهم وبيصا من نور ثم عرضهم على آدم، فقال: أي رب من هؤلاء؟ قال: هؤلاء ذريتك، فرأى رجلا منهم فأعجبه وبيص ما بين عينيه، فقال: أي رب من هذا

- When Allah created Adam, peace be upon him, he wiped his back, so every soul that he created fell from his offspring until the Day of Resurrection. He said: These are your offspring, and he saw a man among them, and the glimmer between his eyes surprised him, so he said: O Lord, who is this?

لقد أوتي أبو موسى من مزامير آل داود

Abu Musa has been given one of the psalms of the family of David

لقد أوتيت مزمارا من مزامير آل داود

I was given a flute from the Psalms of the family of David

ع T فتنة داود عليه السلام

The trial of David, peace be upon him

ع T من عبر هذه القصة وفوائدها

T from across this story and its benefits

ع T موت داود عليه السلام

The death of David, peace be upon him

كان داود عليه السلام فيه غيرة شديدة، فكان إذا خرج أغلق الأبواب فلم يدخل على أهله أحد حتى يرجع، قال: فخرج ذات يوم وغلقت الدار فأقبلت امرأته تطلع إلى الدار، فإذا رجل قائم وسط الدار فقالت لمن في البيت: من أين دخل هذا الرجل والدار مغلقة، والله

لنفتضحن بداود فجاء داود، فإذا الرجل قائم وسط الدار فقال له داود: من أنت؟ قال: أنا الذي لا أهاب الملوك ولا أمنع من الحجاب، قال داود: أنت والله إذا ملك الموت، مرحبا بأمر الله ﷻ، ثم مكث حتى قبضت روحه، فلما غسل وكفن وفرغ من شأنه طلعت عليه الشمس فقال سليمان للطير: أظلي على داود فأظلته الطير حتى أظلمت عليه الأرض، فقال سليمان للطير: اقبض جناحا

David, peace be upon him, was very jealous, so if he went out, he closed the doors, and no one entered his family until he returned. Closed, and by Allah, we will expose Daoud. Then Daoud came, and behold, the man was standing in the middle of the house, and Daoud said to him: Who are you? He said: I am the one who does not fear kings, and I do not forbid veiling. David said: By Allah, if death reigns, welcome to the command of Allah, may His Majesty be glorified and exalted. The bird until the earth became dark over it, so Solomon said to the bird: Grab a wing

ع T قصة سليمان بن داود عليهما السلام

The story of Suleiman bin Dawood, peace be upon them both

نزل نبي من الأنبياء تحت شجرة فلدغته نملة، فأمر بجهازه فأخرج من تحتها ثم أمر بها فأخرقت فأوحى الله ﷻ إليه فهلا نملة واحدةفأوحى الله تعالى، أفي أن قرصتك نملة أهلكت أمة من الأمم تسبح

One of the prophets descended under a tree and an ant bit him, so he commanded his device, so he got out from under it, then he commanded it, and it broke, so Allah Almighty revealed to him, Is there only one ant?

خريج سليمان عليه السلام يستسقي فرأى نملة مستلقية على ظهرها رافعة قوائمها إلى السماء تقول: إنا خلق من خلقك ليس بنا غنى عن سقياك فقال: ارجعوا فقد سقيتم بدعوة غيركم

graduate of Solomon, peace be upon him, was praying for water, and he saw an ant lying on its back, raising its legs to the sky, saying: I am one of your creation, we are not indispensable for your watering.

- النملة، والنحلة، والهدهد، والصرد

- The ant, the bee, the hoopoe, and the shrike

ع T تسخير الريح والشياطين لنبي الله سليمان عليه السلام

T Harnessing the wind and demons to the Prophet of Allah Solomon, peace be upon him

إن عفريتا من الجن تفلت على البارحة ليقطع علي صلاتي فأمكنني الله منه فأخذته فأردت أن أربطه على سارية من سواري المسجد حتى تنظروا إليه كلكم فذكرت دعوة أخي سليمان: ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لاَّ يَنْبَغِي لأَحَدٍ مِّنْ بَعْدِي﴾ فرددته خاسئا

Yesterday a demon from the jinn escaped to interrupt my prayer, so Allah gave me power over him, so I took him and wanted to tie him to one of the pillars of the mosque so that all of you would look at him. Khasia replied

- إن سليمان عليه السلام لما بنى بيت المقدس سأل الله ﷻ خلالا: سأل الله حكما يصادف حكمه فأوتيه، وسأل الله ملكا لا ينبغي لأحد من بعده فأوتيه، وسأل الله حين فرغ من بناء المسجد أن لا يأتيه أحد لا ينهزه إلا الصلاة فيه أن يخرجه من خطيئته كيوم ولدته أمه، أ

Solomon, peace be upon him, when he built Jerusalem, asked Allah, may His Majesty be exalted, during a period: He asked Allah for a rule that coincides with his rule, and he gave it, and he asked Allah for a kingdom that no one should after him, so he gave it, and he asked Allah when he finished building the mosque that no one who could conquer it except praying in it would take it out. Of his sin as the day his mother bore him, a

ع T سليمان عليه السلام والخيل الجياد

Suleiman, peace be upon him, and horses

ع T سليمان وداود يحكمان

T Solomon and David rule

كانت امرأتان معهما ابناهما جاء الذئب فذهب بابن إحداهما، فقالت صاحبتها: إنما ذهب بابنك، وقالت الأخرى: إنما ذهب بابنك، فتحاكما إلى داود عليه السلام فقضى به للكبرى فخرجتا على سليمان بن داود عليهما السلام فأخبرتاه فقال: إيتوني بالسكين أشقه بينكما، فقالت الصغرى: لا تفعل يرحمك الله ﷻ هو ابنها، فقضى به للصغرى

There were two women with their sons. The wolf came and took away the son of one of them, and her friend said: He only took your son, and the other said: He only took your son, and the other said: He only took your son, so they appealed to David, peace be upon him, and he passed it on to the eldest. Do not do that, may Allah have mercy on you. He is her son, so he passed it on to the youngest

ع T فتنة سليمان عليه السلام

The fitna of Solomon, peace be upon him

قال سليمان بن داود عليهما السلام: لأطوفن الليلة على مائة امرأة أو تسع وتسعين امرأة كلهن تأتي بفارس يجاهد في سبيل الله، فقال له صاحبه: قل إن شاء الله ﷻ، فلم يقل إن شاء الله فلم تحمل منهن إلا امرأة واحدة جاءت بشق رجل، والذي نفس محمد بيده لو قال: إن شاء الله لجاهدوا في سبيل الله فرسانا أجمعون

Suleiman bin Dawood, peace be upon them both, said: I will go around tonight with a hundred or ninety-nine women, all of whom will come with a horseman who will strive in the way of Allah. By

the One in Whose Hand is the soul of Muhammad, if he had said: Allah willing, all knights would have fought in the cause of Allah

ع T سليمان عليه السلام والهدهد وملكة سبأ

T Solomon, peace be upon him, the hoopoe and the Queen of Sheba

ع T رسالة من سليمان إلى بلقيس

T Letter from Solomon to Bilqis

ع T عرش بلقيس يؤتي به من اليمن إلى فلسطين في طرفة عين

The throne of Bilqis is brought from Yemen to Palestine in the blink of an eye

ع T بلقيس حاضرة عند سليمان مسلمة تشاهد آيات الله وعظيم قدرته

T Bilqis is present with Suleiman as a Muslim, witnessing the signs of Allah and the greatness of his power

ع T وفاة سليمان عليه السلام

The death of Solomon, peace be upon him

ع T من فوائد قصة سليمان عليه السلام

T from the benefits of the story of Solomon, peace be upon him

ع T قصة زكرياء ويحيى عليهما السلام

The story of Zakaria and Yahya, peace be upon them both

كان زكرياء نجارا

Zakaria was a carpenter

- حتى أتى السماء الثانية فاستفتح قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، فلما خلصت فإذا يحيى وعيسى وهما ابنا خالة، قال: هذا يحيى وعيسى فسلم عليهما، فسلمت فردا، ثم قال: مرحبا بالأخ الصالح

Until he came to the second heaven and asked for it to be opened. It was said: Who is this? Jibril said has been said is with you? He said: Muhammad. It was said: Was he sent to him? He said: Yes, so when I finished, I found Yahya and Jesus, who are cousins, he said: This is Yahya and Jesus, so he greeted them, so I greeted an individual, then he said: Welcome to the righteous brother

ما من آدمي إلا وقد أخطأ أو هم بخطيئة أو عملها إلا أن يكون يحيى بن زكرياء لم يهم بخطيئة ولم يعملها

There is no human being except that he has sinned or has contemplated a sin or committed it, except that Yahya bin Zakariya did not intend to commit a sin and did not do it.

- إن الله ﷻ أمر يحيى بن زكرياء بخمس كلمات أن يعمل بهن وأن يأمر بني إسرائيل أن يعملوا بهن، فكاد أن يبطئ، فقال له عيسى: إنك قد أمرت بخمس كلمات أن تعمل بهن وأن تأمر بني إسرائيل أن يعملوا بهن، فإما أن تبلغهن وإما أن أبلغهن، فقال له: يا أخي إني أخشى إن

Allah Almighty commanded Yahya bin Zakaria with five words to act upon them, and to order the children of Israel to act upon them, and he almost slowed down, and Jesus said to him: You have commanded five words to act upon them, and to order the children of Israel to act upon them, so either you inform them or If he informed them, he said to him: O my brother, I am afraid that

ع T بسط القصة

T simplify the story

ع T موت زكرياء ويحيى عليهما السلام

The death of Zakaria and Yahya, peace be upon them both

ع T من فوائد هذه القصة وعبرها

T from the benefits of this story and through it

أوحى الله إلى محمد ﷺ: إني قتلت بيحيى سبعين ألفا، وإني قاتل بابن بنتك سبعين ألفا، وسبعين ألفا

Allah revealed to Muhammad, may Allah's prayers and peace be upon him: I killed seventy thousand Yahya, and I will kill your daughter's son seventy thousand, and seventy thousand

ع T قصة مريم وولادة عيسى عليهما السلام

T The story of Mary and the birth of Jesus, peace be upon them

ما من مولود يولد إلا والشيطان يمسه حين يولد فيستهل صارخا من مس الشيطان إياه إلا ومريم وابنها

No child is born but that the devil touches him when he is born, so he begins crying out that the devil has touched him, except for Mary and her son.

ع T الملائكة تبشر مريم بالاصطفاء

The angels announce to Mary that they will be chosen

خير نسائها مريم بنت عمران، وخير نسائها خديجة بنت خويلد

The best of her wives is Maryam bint Imran, and the best of her women is Khadija bint Khuwaylid

فاطمة سيدة نساء أهل الجنة إلا مريم بنت عمران

Fatima is the mistress of the women of Paradise, except for Mary, daughter of Imran

- أتدرون ما هذا الله ورسوله أعلم أفضل نساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون، ومريم ابنة عمران، عليهن من الله السلام والرضوان
Do you know what this is? Allah and His Messenger know best the best women of the people of Paradise: Khadija bint Khuwaylid, Fatimah bint Muhammad, Wasiya bint Muzahim, the wife of Pharaoh, and Maryam bint Imran, upon them be peace and contentment from Allah.
- حسبك من نساء العالمين: مريم بنت عمران، وخديجة بنت خويلد، وفاطمة بنت محمد، وآسية امرأة فرعون
Sufficient for you are the women of the worlds: Maryam bint Imran, Khadija bint Khuwaylid, Fatimah bint Muhammad, Wasiya, the wife of Pharaoh.
ع T بشارة مريم بعيسى الوجيه المقرب الصالح المتكلم في المهد
T Bishara Maryam with Isa, the well-known, the close, the righteous, who spoke in the cradle
ع T جبريل يزور مريم في خلوتها ويبشرها بالغلام الزكي وينفخ في جيب درعها
T Gabriel visits Mary in her solitude and announces to her the pure boy and blows into the pocket of her shield
ع T حمل مريم بعيسى وولادته
T Maryam's pregnancy with Jesus and his birth
ع T اليهود يرمون مريم بالزنا وعيسى يتكلم في المهد صبيا بلسان فصيح
The Jews accuse Mary of adultery, and Jesus speaks in the cradle of a young boy with an eloquent tongue
ألا أخبرتهم أنهم كانوا يسمون بأنبيائهم والصالحين
Did you not tell them that they were called their prophets and the righteous?
- لم يتكلم في المهد إلا ثلاثة: عيسى ابن مريم، وصاحب جريجالصبي الذي ترك الثدي وقال: اللهم لا تجعلني مثلهاللهم اجعلني مثلها
Only three spoke in the cradle: Jesus, the son of Mary, and the companion of Juraij, the boy who left the breast and said: Oh Allah, do not make me like him. Oh Allah, make me like her.
ع T قصة المسيح عيسى ابن مريم عليه السلام
The story of Jesus Christ, son of Mary, peace be upon him
كل بني آدم يطعن الشيطان بأصبعه في جنبه حين يولد إلا عيسى ابن مريم ذهب يطعن فطعن في الحجاب
Every human being stabs Satan with his finger in his side when he is born, except Jesus, son of Mary
- أنا أولى الناس بعيسى ابن مريم في الأولى والآخرةالأنبياء إخوة من علات وأمهاتهم شتى ودينهم واحد، فليس بيننا نبليس بيني وبينه نبي والأنبياء أولاد علات
- I am the closest of people to Jesus, son of Mary, in the first and the last. The prophets are brothers from the tribes, their mothers are different, and their religion is one, so there is no noble between us, between me and him is a prophet, and the prophets are the children of Alat
- رأى عيسى رجلا يسرق فقال له أسرقت؟ قال: كلا والله الذي لا إله إلا الله، فقال عيسى: آمنت بالله وكذبت عيني
Jesus saw a man stealing and said to him: Did you steal? He said: No, by Allah who there is no god but Allah, Jesus said: I believed in Allah and my eyes lied
- تحشرون حفاة عراة غزلا ثم قرأ: إكَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ|، نأول من يكسي إبراهيم، ثم يؤخذ برجال من أصحابي ذات اليمين وذات الشمال، فأقول: أصحابي: فيقال: إنهم لم يزالوا مرتدين على أعقابهم منذ فارقتهم
- You will be gathered together barefoot, naked and flirtatious, then he recited: “As we initiated the first creation, we will restore it, and it was a promise upon us that we were doing it”.
ع T رسالة عيسى وإيتاؤه الإنجيل
The message of Jesus and Etawah the Gospel
ع T عيسى من أولي العزم ومن جملة الأنبياء الذين أوحي إليهم
T Jesus is one of the people of determination and among the prophets who were revealed to them
ع T عيسى عليه السلام يخاطب بني إسرائيل بأنه رسول الله إليهم ويبشر برسولنا أحمد صلى الله تعالى عليه وآله وسلم
T Jesus, peace be upon him, addresses the children of Israel that he is the Messenger of Allah to them and gives good tidings to our Messenger Ahmed, may Allah Almighty bless him and his family and grant them peace
إني عند الله خاتم النبيين، وأن آدم لمنجدل في طينته وسأخبركم عن ذلك دعوة أبي إبراهيم وبشارة عيسى ورؤيا أمي التي رأت، وكذلك أمهات النبيين يرين وأن أم رسول الله ﷺ رأت حين وضعته نورا أضاءت له قصور الشام
am with Allah the Seal of the Prophets, and that Adam is braided in his clay, and I will tell you about that the supplication of my father Abraham and the glad tidings of Jesus and the story of my mother who saw, and likewise the mothers of the prophets see, and that the mother of the Messenger of Allah, may Allah’s prayers and peace be upon him, saw when she gave him a light that lit up the palaces of the Levant
- نعم، أنا دعوة أبي إبراهيم وبشرى أخي عيسى
- Yes, I am the call of my father Abraham and the glad tidings of my brother Jesus

ع T الحواريون أنصار عيسى عليه السلام

The disciples are supporters of Jesus, peace be upon him

ع T تذكير الله تعالى عيسى بنعم الله وبيان معجزاته

Reminding Allah Almighty Jesus of Allah's grace and explaining his miracles

ع T معجزة نزول المائدة من السماء

The miracle of the descent of Al-Maida from the sky

أنزلت المائدة من السماء خبزا ولحما، وأمروا أن لا يخونوا ولا يدخروا لغد فخانوا وادخروا ورفعوا لغد فمسخوا قردة وخنازير

Maida sent down bread and meat from the sky, and they commanded that they should not betray and not store up for tomorrow, so they betrayed and saved and raised up for tomorrow, so they turned into monkeys and pigs

ع T التنديد بالنصارى في ادعائهم ألوهية عيسى والتثليث وبيان أن الله تعالى واحد وإن عيسى ابن مريم رسول الله وكلمته

Condemnation of the Christians in their claims of the divinity of Jesus and the Trinity, and a statement that Allah Almighty is one and that Jesus son of Mary is Allah’s messenger and his word

ع T نهاية أمر عيسى ورفعه والرد على اليهود والنصارى في قتله وصلبه

The end of Jesus' command and his elevation, and the response to the Jews and Christians in his killing and crucifixion

والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكما عدلا فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله أحد وحتى تكون السجدة خيرا له من الدنيا وما فيها

By the One in Whose hand is my soul, the son of Mary will soon descend among you as a just judge, break the cross, kill the pig, abolish the jizyah, and pour out money until no one accepts it, and until prostration is better for him than this world and what is in it.

ع T من فوائد قصة مريم وعيسى وعبرها

T from the benefits of the story of Mary and Jesus and through them

أن رسول الله ﷺ أتى بقصعة من ثريد فوضعت بين يدي القوم، فتعاقبوها إلى الظهر من عدوة يقوم قوم ويجلس آخرون، فقال رجل لسمرة: أما كانت تمد؟ فقال سمرة: من أي شيء تعجب؟ ما كانت تمد إلا ههنا، وأشار بيده إلى السماء

The Messenger of Allah, may Allah’s prayers and peace be upon him, brought a bowl of porridge and placed it in front of the people, so they followed it until noon. One people stood up and others sat down, and a man said to Samura: Was it not added? Samra said: What do you wonder about? It was only extended here, and he pointed with his hand to the sky

- من شهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله وأن عيسى عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه، والجنة حق، والنار حق، أدخله الله الجنة على ما كان من العمل

Whoever bears witness that there is no god but Allah alone, without partner, and that Muhammad is His worshipper and His Messenger, and that Jesus is the worshipper of Allah and His Messenger, and His word which He bestowed upon Mary and a spirit from Him, and that Paradise is true, and Hell is true, Allah will admit him to Paradise for what he did.

ع T ذكر بعض أخبار بني إسرائيل وغيرهم ممن جاءوا بعد المسيح عليه السلام

T Mentioned some news of the children of Israel and others who came after Christ, peace be upon him

كان رسول الله ﷺ يحدثنا عامة ليله عن بني إسرائيل، حتى يصبح لا يقوم إلا إلى عظم صلاة

The Messenger of Allah, may Allah’s prayers and peace be upon him, used to talk to us in general at night on the authority of the Children of Israel, until the morning he would not stand except for the most important prayer

ع T رجل يغفر الله تعالى له لخوفه عند موته

T A man who Allah Almighty forgives him for his fear at his death

كان رجل يسرف على نفسه، فلما حضره الموت قال لبنيه: إذا أنا مت فأحرقوني ثم اطحنوني ثم ذروني في الريح، فوالله لئن قدر الله علي ليعذبني عذابا ما عذبه أحدا، فلما مات فعل به ذلك، فأمر الله الأرض فقال: اجمعي ما فيك منه ففعلت، فإذا هو قائم فقال: ما حملك على ما صنعت؟ قال: يا رب خشيتك

man was extravagant on himself, and when death approached him, he said to his sons: If I die, burn me, then grind me, and then scatter me in the wind. By Allah, Allah is able to punish me with a torment that He has not tortured anyone. So if he is standing, he says: What made you do what I did? He said: O Lord, I fear You

ع T الكفل المذنب والمرأة المضطرة

T The guilty sponsor and the forced woman

كان الكفل من بني إسرائيل لا يتورع من ذنب عمله فأتته امرأة فأعطاها ستين دينارا على أن يطأها، فلما قعد مقعد الرجل من امرأته أرعدت وبكت، فقال: ما يبكيك أكرهتك؟ قالت: لا، ولكنه عمل ما عملته قط وما حملني عليه إلا الحاجة، فقال: تفعلين أنت هذا وما فعلتيه، اذهبي فهي لك، وقال: لا والله لا أعصي الله بعدها أبدا، فمات من ليلته فأصبح مكتوب على بابه: إن الله قد غفر للكفل

The sponsor was from the Israelites who did not shy away from the sin of his work. He missed a woman, so he gave her sixty dinars on the condition that he would have intercourse with her. When the man sat next to his wife, she trembled and cried, so he said: What makes you cry, I hate you? She said: No, but he did what I never did, and nothing compelled me to do it except the need, so he said: You do this and what you did, go, it is yours, and he said: No, by Allah, I will never disobey Allah after that, so he died that night, and in the morning it was written on his door: Allah has forgiven the sponsor

ع T رجل يغفر الله له ويسامحه لإنظاره الموسر وتجاوزه عن المعسر

T is a man whom Allah forgives and pardons for looking after the affluent and overlooking the hardship

إن رجلا كان فيمن كان قبلكم أتاه الملك ليقبض روحه، فقيل له: هل عملت من خير؟ قال: ما أعلم، قيل له: انظر، قال: ما أعلم شيئا غير أني كنت أبايع الناس في الدنيا وأجازيهم فأنظر الموسر وأتجاوز عن المعسر، فأدخله الله الجنة

A man who was among those before you came to the king to take his soul, and it was said to him: Have you done any good? He said: I don't know. He was told: Look. He said: I don't know anything except that I used to sell people in this world and reward them.

ع T زانية يغفر الله لها لإحسانها إلى كلب

An adulteress, may Allah forgive her for her kindness to a dog

بينما كلب يطيف بركية كاد يقتله العطش إذا رأته بغي من بغايا بني إسرائيل، فنزعت موقها فسقته فغفر لها به

While a dog was walking around a pond, he was about to be killed by thirst when a prostitute of the children of Israel saw him, so she took off her hook and made him drink, so he forgave her with it.

ع T رجل قتل نفسه فحرم الله عليه الجنة

A man kills himself, so Allah forbids him to enter Paradise

كان فيمن كان قبلكم رجل جرح فجزع فأخذ سكينا فحز بها يده، فما رقأ الدم حتى مات، قال الله ﷻ: بادرني عبدي بنفسه حرمت عليه الجنة

Among those before you was a man who was wounded and panicked, so he took a knife and slashed his hand with it, and the blood did not stop until he died.

ع T رجل يسامحه الله وقد قتل مائة نفس

is a man whom Allah will forgive, and he has killed a hundred souls

كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفسا، فسأل عن أعلم أهل الأرض فدل على راهب فأتاه، فقال: إنه قتل تسعة وتسعين نفسا فهل له من توبة؟ فقال: لا، فقتله، فكمل به مائة نفس، ثم سأل عن أعلم أهل الأرض فدل على رجل عالم فقال: إنه قتل مائة نفس، فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة، انطلق إلى أرض كذا وكذا فإن بها أناسا يعبدون الله فاعبد الله معهم، ولا ترجع إلى أرضك، فإنها أرض سوء، فانطلق حتى إذا نصف الطريق آتاه الموت فاختصمت فيه ملائكة الرحمة وملائكة العذاب، فقالت ملائكة الرحمة: جاء تائبا مقبلا بقلبه إلى الله، وقالت ملائكة العذاب: إنه لم يعمل خيرا قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم فقال: قيسوا ما بين الأرضين فإلى أيتهما كان أدنى فهو له، فقاسوه فوجدوه أدنى إلى الأرض التي أراد، فقبضته ملائكة الرحمة

Among those who were before you was a man who killed ninety-nine people, so he asked about the most knowledgeable of the people of the earth, and he was directed to a monk. He came to him and said: He killed ninety-nine people, so does he have any repentance? He said: No, so he killed him, so he completed a hundred souls with him, then he asked about the most knowledgeable of the people of the earth, and he was directed to a man of knowledge, and he said: He killed a hundred souls, so does he have any repentance? He said: Yes, and whoever stands between him and repentance, go to such-and-such a land, for there are people who worship Allah, so worship Allah with them, and do not return to your land, for it is a bad land. He came repentant, turning with his heart towards Allah, and the angels of torment said: He never did good, so an angel came to them in the form of a human being, so they made him between them, and he said: Measure what is between the two lands, so whichever of them is closer, he is his, so they measured him and found him closer to the land he wanted, so the angels of mercy seized him.

ع T العابد والعاصي المتآخيان

The worshiper and the sinner who are brothers

كان رجلان من بني إسرائيل متآخيين، وكان أحدهما مذنبا والآخر مجتهدا في العبادة، وكان لا يزال المجتهد يرى الآخر على الذنب، فيقول: أقصر، فوجده يوما على ذنب فقال له: أقصر، فقال: خلني وربي، أبعثت علي رقيبا؟ فقال: والله لا يغفر الله لك أو لا يدخلك الجنة، فقبض روحهما فاجتمعا عند رب العالمين فقال لهذا المجتهد: أكنت بي عالما أو كنت على ما في يدي قادرا؟ وقال للمذنب: اذهب فادخل الجنة برحمتي، وقال للآخر: اذهبوا به إلى النار

Two men from the Children of Israel were brothers, and one of them was a sinner and the other was diligent in worship, and the diligent was still seeing the other on the sin, and he would say: Cut short, and one day he found him on a sin, and he said to him: Shorten, and he said: Leave me, Lord, did you send me a watchman? He said: By Allah, Allah will not forgive you or let you enter Heaven. So their souls were taken and they met with the Lord of the Worlds. He said to the one who strives: Did you

have knowledge of me, or were you able to do what is in my hands? And He said to the sinner: Go and enter Paradise by My mercy, and He said to the other: Take him to Hell

ع T الأمانة وحسن المعاملة والتخلق بالورع

T honesty, good treatment and piety

اشترى رجل من رجل عقارا له، فوجد الرجل الذي اشترى العقار في عقاره جرة فيها ذهب، فقال الذي اشترى العقار: خذ ذهبك مني إنما اشتريت منك الأرض، ولم أبتع الذهب، وقال الذي له الأرض: إنما بعتك الأرض وما فيها، فتحاكما إلى رجل فقال الذي تحاكما إليه: ألكما ولد؟ قال أحدهما: لي غلام، وقال الآخر: لي جارية، قال: أنكحوا الغلام الجارية وأنفقوا على أنفسهما منه وتصدقا

man bought property from a man for him, and the man who bought the property found a jar containing gold in his property, so the one who bought the property said: Take your gold from me, for I bought the land from you, and I did not buy the gold, and the one who owns the land said: I only sold you the land and what is in it. To whom they were judged: Al-Kama was born? One of them said: I have a boy, and the other said: I have a girl. He said: Marry the slave girl and spend on themselves from him and give alms

ع T دخلت امرأة النار في هرة

T a woman entered the fire in a cat

دخلت امرأة النار في هرة ربطتها فلا هي أطعمتها، ولا هي أرسلتها تأكل من خشاش الأرض حتى ماتت هزلا

A woman entered Hell because of a cat she tied, but she did not feed it, nor did she send it to eat of the vermin of the earth until it died in jest.

ع T الملهمون والمحدثون

Inspirational and updated

قد كان يكون في الأمم قبلكم محدثون، فإن يك في أمتي منهم أحد فإن عمر بن الخطاب منهم

There used to be modernizers among the nations before you, so if there is anyone among them in my nation, Omar Ibn Al-Khattab is among them

ع T أصحاب الغار الذين انطبق عليهم بصخرة

The owners of the cave, who covered them with a rock

انطلق ثلاثة نفر ممن كان قبلكم حتى آواهم المبيت إلى غار فدخلوه، فانحدرت صخرة من الجبل فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من هذه الصخرة إلا أن تدعوا الله ﷺ بصالح أعمالكم، فقال رجل منهم: اللهم كان لي أبوان شيخان كبيران وكنت لا أغبق قبلهما أهلا ولا مالا، فنأى بي طلب الشجر يوما فلم أرح عليهما حتى ناما فحلبت لهما غبوقهما فوجدتهما نائمين، فكرهت أن أغبق قبلها ألا أو مالا، فلبثت والقدح على يدي أنتظر استقاظهما حتى برق الفجر والصبيان يتضاغون عند قدمي، فاستيقظا فشربا غبوقهما، اللهم إن كنت فعلت ذلك ابتغاء وجهك، ففرج عنا ما نحن فيه من هذه الصخرة فانفرجت شيئا لا يستطيعون الخروج منهاقال آخر: اللهم كانت لي ابنة عم كانت أحب الناس إلي فأردتها عن نفسها فامتنعت مني حتى ألمت بها سنة من السنين فجاءتني فأعطيتها عشرين ومائة دينار على أن تخلي بيني وبين نفسها، ففعلت حتى إذا قدرت عليها قالت: لا يحل لك أن تفض الخاتم إلا بحقه، فتحرجت من الوقوع عليها، فانصرفت عنها وهي أحب الناس إلي، وتركت الذهب الذي أعطيتها اللهم إن كنت فعلت ذلك ابتغاء وجهك فأفرج عنا ما نحن فيه، فانفرجت الصخرة غير أنهم لا يستطيعون الخروج منهاوقال الثالث: اللهم إني استأجرت أجراء وأعطيتهم أجرهم غير رجل واحد ترك الذي له وذهب، فثمرت أجره حتى كثرت منه الأموال، فجاءني بعد حين فقال لي: يا عبدالله أد إلي أجري، فقلت: كل ما ترى من أجرك من الإبل والبقر والغنم والرقيق، فقال: يا عبد الله لا تستهزئ بي، فقلت: إني لا استهزئ بك، فأخذه كله فساقه فلم يترك منه شيئا اللهم إن كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة فخرجوا يمشون

Three of those who were before you set out until they spent the night in a cave, so they entered it, and a rock descended from the mountain and blocked them from the cave. I was dark before them, neither people nor money, so one day I asked for trees, and I did not return to them until they fell asleep, so I milked them for them and found them asleep, so I thought that I should stay before them except or money. I did that for your sake, so release us from what we are in from this rock, so it released something that they cannot get out of. Another said: Oh Allah, I had a cousin who was the most beloved of people to me. Between me and herself, she did so, even if she was able to do so, she said: It is not permissible for you to break the ring except with its right, so I was embarrassed to fall on it, so I turned away from it, and it was the most beloved of people to me, and left the gold that I gave it to me. The rock is they can't get out And the third one said: Oh Allah, I hired a worker and gave them their wages except for one man who left what he had and went, so his wages paid off until his money increased, so he came to me after a while and said to me: O Abdullah, give me my wages, so I said: All you see of your wages are camels, cows, sheep and slaves, so he said O worshipper of Allah, do not make fun of me, so I said: I am not making fun of you, so he took it all and legged it, leaving nothing out of it.

ع T جريج الراهب وقصته مع المومسة والمتكلمون في المهد

T Greg Monk and His Story with the Courtesan and Talkers in the Cradle

لم يتكلم في المهد إلا ثلاثة: عيسى ابن مريم، وصاحب جريج، وكان جريج رجلا عابدا فاتخذ صومعة فكان فيها فأتته أمه وهو يصلي، فقالت: يا جريج، فقال: يا رب أمي وصلاتي، فأقبل على صلاته فانصرفت، فلما كان من الغد أتته وهو يصلي، فقالت: يا جريج، فقال:

يا رب أمي وصلاتي، فأقبل على صلاته فانصرفت، فلما كان من الغد أتته وهو يصلي فقالت: يا جريج، فقال: يا رب أمي وصلاتي، فأقبل على صلاته، فقالت: اللهم لا تمته حتى ينظر إلى وجوه الموسمات، فتذاكر بنو إسرائيل جريجا وعبادته، وكانت امرأة بغي يتمثل بحسنها، فقالت: إن شئتم لأفتننه لكم، قال: فتعرضت له فلم يلتفت إليها، فأتت راعيا كان يأوى إلى صومعته فأمكنته من نفسها فوقع عليها فحملت، فلما ولدت قالت: هو من جريج، فأتوه فاستنزلوه وهدموا صومعته وجعلوا يضربونه، فقال: ما شأنكم؟ قالوا: زنيت بهذه البغي فولدت منك، فقال: أين الصبي؟ فجاءوا به، فقال: دعوني حتى أصلي، فصلى، فلما انصرف أتى الصبي فطعنه في بطنه، وقال: يا غلام من أبوك؟ قال: فلان الراعي، قال: فأقبلوا على جريج يقبلونه ويتمسحون به، وقالوا: نبني لك صومعتك من ذهب، قال: لا، أعيدوها من طين كما كانت، فعلوا، وبينما صبي يرضع من أمه فمر رجل راكب على دابة فارهة وشارة حسنة، فقالت أمه: اللهم اجعل ابني مثل هذا، فترك الثدي وأقبل إليه فنظر إليه، فقال: اللهم لا تجعلني مثله، ثم أقبل على ثديه فجعل يرتضعومروا بجارية وهم يضربونها ويقولون: زنيت، سرقت وهي تقول: حسبي الله ونعم الوكيل، فقالت أمه: اللهم لا تجعل ابني مثلها، فترك الرضاع ونظر إليها، فقال: اللهم اجعلني مثلها، فهناك تراجعا الحديث فقالت: حلقيمر رجل حسن الهيئة فقلت: اللهم اجعل ابني مثله، فقلت: اللهم لا تجعلني مثله، ومروا بهذه الأمة وهم يضربونها ويقولون: زنيت سرقت، فقلت: اللهم لا تجعل ابني مثلها، فقلت: اللهم اجعلني مثلها، قال: إن ذلك الرجل كان جبارا فقلت: اللهم لا تجعلني مثله، وأن هذه يقولون لها: زنيت ولم تزن، وسرقت ولم تسرق، فقلت: اللهم اجعلني مثلها

Only three spoke in the cradle: Jesus, the son of Mary, and the companion of Juraij. Juraij was a worshiping man, so he took a hermitage and was there. His mother missed him while he was praying, and she said: O Juraij. He prays, and she said: O Jreg, and he said: O Lord, my mother and my prayer, so accept his prayer, so she left, and when it was from tomorrow she came to him while he was praying, and she said: O Jreg, and he said: O Lord, my mother and my prayer, so accept his prayer, and she said: Oh Allah, do not die until he looks at me The faces of the prostitutes, so the children of Israel remembered Jregga and his worship, and she was a prostitute who imitated her beauty. They came to him and took him down and demolished his hermitage and beat him, so he said: What is your business? They said: I committed adultery with this prostitute, and I was born from you. He said: Where is the boy? They brought him, and he said: Let me pray, and he prayed. When he finished, the boy came and stabbed him in the stomach, and said: Boy, who is your father? He said: So and so, the shepherd. He said: So they approached Jreg, kissing him and wiping him, and said: We will build your hermitage of gold for you. He said: No, return it from clay as it was. Oh Allah, make my son like this, so he left the breast and approached him, so he looked at him and said: Oh Allah, do not make me like him. Like her, so he left breastfeeding and looked at her, and said: Oh Allah, make me like her, and there the hadith was retracted, and she said: Halqimar is a good-natured man, so I said: Oh Allah, make my son like him, and I said: Oh Allah, do not make me like him, and pass by this nation while they beat it and say: I committed adultery, I stole, so I said: Oh Allah, no You make my son like her, so I said: Oh Allah, make me like her.

ع T قصة الساحر والراهب والغلام

The story of the magician, the monk and the boy

كان ملك فيمن كان قبلكم وكان له ساحر، فلما كبر قال للملك: إني كبرت، فابعث إلي غلاما أعلمه السحر، فبعث إليه غلاما يعلمه، فكان في طريقه إذا سلك راهب فقعد إليه وسمع كلامه، فكان إذا أتى الساحر مر بالراهب وقعد إليه، فإذا أتى الساحر ضربه فشكى ذلك إلى الراهب، فقال: حبسني الساحر، فبينما هو كذلك إذ أتى على دابة عظيمة قد حبست الناس، فقال: اليوم أعلم الساحر أفضل أم الراهب أفضل، فأخذ حجرا فقال: اللهم إن كان أمر الراهب أحب إليك من أمر الساحر فاقتل هذه الدابة حتى يمضي الناس، فرماها فقتلها ومضى الناس، فأتى الراهب فأخبره، فقال له الراهب: أي: بني أنت اليوم أفضل مني قد بلغ من أمرك ما أرى وأنك ستبتلى فإن ابتليت فلا تدل عليوكان الغلام يبرئ الأكمة والأبرص ويداوي الناس من سائر الأدواء، فسمع به جليس للملك كان قد عمي فأتاه بهدايا كثيرة، فقال: ما هناك أجمع إن أنت شفيتني، فقال: إني لا أشفي أحدا إنما يشفي الله، فإن أنت آمنت بالله دعوت الله فشفاك، فآمن بالله فشفاه الله ﷺ، فأتى الملك فجلس إليه كما كان يجلس، فقال له: من رد عليك بصرك؟ قال: ربي، قال: ولك رب غيري؟ قال: ربي وربك الله فأخذه فلم يزل يعذبه حتى دل على الغلام، فجئ بالغلام فقال له الملك: أي: بني قد بلغ من سحرك ما تبرئ الأكمه والأبرص وتفعل وتفعل، فقال: إني لا أشفي أحدا إنما يشفي الله، فأخذه فلم يزل يعذبه حتى دل على الراهب، فجئ بالراهب فقيل له: ارجع عن دينك فأبى فدعا بالمنشار فوضع المنشار على مفرق رأسه فشقه حتى وقع شقاه، ثم جيء بجليس الملك فقيل له: ارجع عن دينك فأبى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل فإذا بلغتم ذروته فإن رجع عن دينه وإلا فاطرحوه فذهبوا به فصعدوا به الجبل فقال: اللهم اكفينهم بما شئت، فرجف بهم الجبل فسقطوا، وجاء يمشي إلى الملك فقال له الملك: ما فعل أصحابك؟ قال: كفانيهم اللهم، فدفعه إلى نفر من أصحابه فقال: اذهبوا به فاحملوه في قرقور، فتوسطوا به البحر، فإن رجع عن دينه وإلا فاقذفوه، فذهبوا به، فقال: اللهم اكفينهم بما شئت، فانكفأت بهم السفينة فغرقوا وجاء يمشي إلى الملك، فقال له الملك: ما فعل أصحابك؟ قال: كفانيهم الله ﷺ، فقال للملك: إنك لست بقاتلي حتى تفعل ما آمرك به، قال: وما هو؟ قال: تجمع الناس في صعيد واحد وتصلبني على جذع ثم خذ سهما من كنانتي ثم وضع السهم في كبد القوس، ثم قل: باسم الله رب الغلام ثم ارمني فإنك إذا فعلت ذلك قتلتني، فجمع الناس في صعيد واحد وصلبه على جذع ثم أخذ سهما من كنانته، ثم وضع السهم في كبد القوس ثم قال: باسم الله رب الغلام ثم رماه، فوقع السهم في صدغه فوضع يده في صدغه موضع السهم فمات فقال الناس: آمنا برب الغلام، آمنا برب الغلام، آمنا برب الغلام، فأتى الملك فقيل له: أرأيت ما كنت تحذر؟ قد والله نزل بك حذرك قد آمن الناس فأمر بالأخدود في أفواه السكك فخدت وأضرم النيران، وقال: من لم يرجع عن دينه فأقحموه فيها، أو قيل له: اقتحم ففعلوا حتى جاءت امرأة ومعها صبي لها فتقاعست أن تقع فيه، فقال لها الغلام: يا أمه اصبري فإنك على الحق

There was a king among those who were before you and he had a magician, and when he grew up, he said to the king: I have grown up, so send me a boy to teach him magic, so he sent him a boy to teach him, so he was on his way when a monk followed him and he sat to him and listened to his words, so if the magician came he passed by the monk and sat to him, and when he came The sorcerer beat him, and he complained about it to the monk, so he said: The sorcerer imprisoned me. While he was like that, he came upon a great animal that imprisoned people, and said: Today I know the sorcerer is better, or the monk is better. Then the monk came and told him, so the monk said to him: That is, today, my son, you are better than me, your affairs have reached what I see, and that you will be afflicted, so if you are afflicted, do not point to me. A companion of the king who had blinded him, so he came to him with many gifts, and he said: There is no consensus that you healed me, so he said: I do not heal anyone, but Allah heals. He said to him: Who restored your sight to you? He said: My Lord. He said: Do you have a Lord besides me? He said: My Lord, and your Lord is Allah, so He took him and did not stop tormenting him until he showed the boy. So the boy was brought and the king said to him: Meaning: My son, your magic has reached such an extent that you heal the blind and the leper, and you do and do, and he said: I do not heal anyone, but Allah heals. Then the monk was brought, and it was said to him: Return from your religion, but he refused, so he called for a saw, so he put the saw on the part of his head and cut it open, then he was brought with the king's companion, and it was said to him: Return from your religion, but he refused, so he handed it over to a group of his companions, and he said: Take him to such-and-such mountain, so they climbed The mountain, then when you reach its peak, if he turns back from his religion, otherwise throw him away, so they took him and climbed the mountain with him, and he said: Oh Allah, suffice them with what you wished, so the mountain shook with them and they fell, and he came walking to the king. He said: O Allah, suffice them. King: What did your friends do? He said: Allah Almighty has sufficed them, so he said to the king: You will not kill me until you do what I command you to do. He said: What is it? He said: Gather the people in one place and crucify me on a trunk, then take an arrow from my quiver, then put the arrow in the bow of the bow, then say: In the name of Allah, Lord of the boy, then shoot me, for if you do that you will kill me. Then he put the arrow in the bow of the bow, then said: In the name of Allah, the Lord of the boy, then he shot it, and the arrow fell in his temple, so he put his hand in his temple in the place of the arrow, and he died, so the people said: We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy. you warn? By Allah, your caution has come down to you, the people have secured, so he commanded that trenches be dug in the mouths of the tracks, so they were taken and set on fire, and he said: Whoever does not turn back from his religion, force him into it. Be patient, you are right

ع T ابتلاء الأبرص والأقرع والأعمى

The plague of the leper, the bald and the blind

إن ثلاثة من بني إسرائيل أبرص، وأقرع، وأعمى، أراد الله ﷻ أن يبتليهم، فبعث إليهم ملكا فأتى الأبرص فقال: أي شيء أحب إليك؟ قال: لون حسن، وجلد حسن، ويذهب عني الذي قدرني الناس، قال: فمسحه فذهب عنه قذره، وأعطي لونا حسنا، وجلدا حسنا، قال: فأي المال أحب إليك؟ قال: الإبل، أو قال: البقر، فأعطي ناقة عشراء، فقال: بارك الله لك فيها، قال: فأتى الأقرع، فقال: أي: شيء أحب إليك، قال: شعر حسن، ويذهب هذا الذي قد قدرني الناس، قال: فمسحه فذهب عنه وأعطي شعرا حسنا، قال: فأي المال أحب إليك؟ قال: البقر، فأعطي بقرة حاملا، فقال: بارك الله لك فيها، قال: فأتي الأعمى فقال: أي: شيء أحب إليك؟ قال: أن يرد الله ﷻ إلي بصري، فأبصر به الناس، قال: فمسحه فرد إليه بصره قال: فأي المال أحب إليك؟ قال: الغنم، فأعطي شاة والدا فأنتج هذان وولد هذا قال: فكان لهذا واد من الإبل، ولهذا واد من البقر، ولهذا واد من الغنم، قال: ثم إنه أتى الأبرص في صورته وهيئته، فقال: رجل مسكين قد انقطعت بي الحبال في سفري فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي أعطاك اللون الحسن والجلد الحسن والمال بعيرا أتبلغ عليه في سفري، فقال: الحقوق كثيرة، فقال له: كأني أعرفك ألم تكن أبرص يقذرك الناس فقيرا فأعطاك الله، فقال: إنما ورثت هذا المال كابرا عن كابر، فقال: إن كنت كاذبا فصيرا الله إلى ما كنت، قال: وأتى الأقرع في صورته فقال له مثل ما قال لهذا، ورد عليه مثل ما رد على هذا، فقال: إن كنت كاذبا فصيرك الله إلى ما كنتوأتى الأعمى في صورته وهيئته، فقال: رجل مسكين وابن سبيل وانقطعت بي الحبال في سفري فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي رد عليك بصرك شاة أتبلغ بها في سفري، فقال: قد كنت أعمى فرد الله إلي بصري فخذ ما شئت ودع ما شئت، فوالله لا أجهدك اليوم شيئا أخذته لله ﷻ، قال: أمسك عليك مالك، فإنما ابتليتم فقد رضي عنك وسخط على صاحبيك

Three of the children of Israel are lepers, bald, and blind. Allah Almighty wanted to afflict them, so He sent an angel to them, and the leper came and said: What thing do I love to you? He said: Good color, good skin, and it goes away from me that people valued me. He said: camels, or he said: cows, so give a female she-camel, and he said: Allah bless her for you. And he was given good poetry. He said: Which money do I love to you? He said: Cows, so give a pregnant cow, and he said: May Allah bless you with it. He said: Then the blind man came and said: Which thing would you love? He said: That Allah restores his majesty to my sight, so that people can see through it. He said: Sheep, so give a sheep to a father, and these two were produced and this one was born. He said: This had a valley of

camels, and this had a valley of cows, and this had a valley of sheep. I report to me today, except by Allah and then by you. I ask you for the one who gave you good color, good skin, and money for a camel that I can report on in my travels. He said: The rights are many. He said: If you are a liar, then Allah will turn you into what you were. A poor man and a son of a wayfarer, and my ropes were cut off in my travels, so I have no communication today except with Allah and then with you. I took it for Allah, may He be glorified and exalted. He said: Hold on to your money, for you have been afflicted, and He has been pleased with you and angry with your companions.

ع T ذكر أخبار العرب وأعلام بعض اهل الجاهلية: خبر سبأ

T Mentioned the news of the Arabs and the flags of some of the people of the pre-Islamic period: the news of Saba

بل هو رجل، ولد عشرة، فسكن اليمن منهم ستة، وبالشام منهم أربعة، فأما اليمانيون فمذحج، وكندة، والأزد، والأشعريون، وأنمار، وحمير، عربا كلها وأما الشامية، فلخم، وجذام، وعاملة، وغسان

Rather, he is a man, he was born ten, so six of them lived in Yemen, and four of them lived in the Levant. As for the Yemenis, they are Madhaj, Kindah, Azd, Ash'arites, Anmar, and Himyar, all Arabs.

ع T خبر تبع

T news followed

لا تسبوا تبعا، فإنه كان قد أسلم

Do not revile Taba', for he had converted to Islam

ع T خزاعة عمرو بن عامر الخزاعي

T Khuza'a Amr bin Amer Al-Khuza'i

رأيت عمرو بن عامر الخزاعي يجر قصبه في النار، كان أول من سيب السوائب

I saw Amr bin Amer Al-Khuza'i dragging his cane in the fire, he was the first to leave Al-Sawaib

ع T عبدالله بن جدعان

T Abdullah bin Jadaan

لا يا عائشة إنه لم يقل يوما رب اغفر لي خطيئتي يوم الدين

No, Aisha, he never said, Lord, forgive me my sins on the Day of Judgment

ع T حاتم الطائي أحد أجواد العرب

T Hatem Al-Taye, one of the best Arabs

إن أباك أراد شيئا فأدركهطلب شيئا فأصابه

If your father wanted something, then he realized that he asked for something, and it hit him

ع T زيد بن عمرو بن نفيل وتحنثه في الجاهلية

T Zaid bin Amr bin Nufail and his perjury in ignorance

ع T ورقة بن نوفل

T Waraqah Ibn Nawfal

قد رأيته في المنام فرأيت عليه ثبات بياض، فأحسبه لو كان من أهل النار لم يكن عليه ثبات بياض

I saw him in a dream, and I saw that he had fixed whiteness, so I think that if he were among the people of Hell, he would not have fixed whiteness on him.

يبعث يوم القيامة أمة واحدة

On the Day of Resurrection, one nation will be resurrected

ع T نادرة غريبة فيها عبرة

T is a strange rarity with a lesson

ع T المجلد التاسع

The ninth volume

ع T كتاب السيرة النبوية

T book Biography of the Prophet

ع T نسبة الشريف وظهارة أصله

T ratio of the sheriff and its epithelium origin

نحن بنو النضر بن كنانة، لا نقفو أمنا ولا ننتفي من أبينا

We are the sons of Al-Nadr bin Kinana, we do not stand by our mother and we do not deviate from our father

- أرأيت النبي ﷺ أكان من مضر؟ قالت : ممن كان إلا من مضر أخبرني النبي ﷺ ممكن كام؟ من مضر كان؟ قالت: فممن كان إلا من مضر، كان من ولد النضر بن كنانة

- Did you see the Prophet, may Allah's prayers and peace be upon him, was he from Mudar? She said: Who was it but from Mudar? The Prophet, may Allah's prayers and peace be upon him, told me: How much is possible? Who was harmful? She said: So who was not from Mudar, he was from the descendants of Al-Nadr bin Kinana

- إن الله اصطفى كنانة من ولد إسماعيل، واصطفى قريشاً من كنانة، واصطفى هاشما من قريش، واصطفاني من بني هاشم
Allah chose Kinana from the sons of Ismail, and chose Quraysh from Kinana, and chose Hashim from Quraysh, and chose me from Banu Hashim

- بعثت من خير قرون بنى آدم قرنا فقرنا، حتى كنت من القرن الذي كنت منه
I was sent from the best generations of the sons of Adam, generation by generation, until I was from the generation from which I was

- من أنا؟أنا محمد بن عبدالله بن عبد المطلب، إن الله خلق الخلق فجعلني في خيرهم، ثم جعلهم فرقتين فجعلني في خيرهم، ثم جعلهم قبائل، فجعلني في خيرهم قبيلة، ثم جعلهم بيوتاً، فجعلني في خيرهم بيتاً وخيرهم نفساً
Who am I? I am Muhammad bin Abdullah bin Abdul Muttalib. Indeed, Allah created the creation and made me in the best of them, then He made them into two divisions and He made me in the best of them, then He made them into tribes, so He made me in the best of them a tribe, then He made them houses, so He made me in the best of them a home and the best of them is a soul

- خرجت من نكاح ولم أخرج من سفاح، من لدن آدم إلي أن ولدني أبي وأمي، لم يصبني من سفاح الجاهلية شيء
- I came out of marriage and did not come out of incest, from Adam until my father and mother gave birth to me, nothing happened to me from the incest of ignorance

ع T البشارة بالنبي ﷺ على لسان إبراهيم وعيسي عليهما السلام
The glad tidings of the Prophet, may Allah bless him and grant him peace, were spoken by Abraham and Jesus, peace be upon them both

إني عند الله في أم الكتاب لخاتم النبيين، وإن آدم لمنجدل في طينته، وسأنبئكم بتأويل ذلك: دعوة أبي إبراهيم، وبشارة عيسى قومه، ورؤيا أمي التي رأت أنه خرج منها نور أضاءت له قصور الشام وكذلك ترى أمهات النبيين صلوات الله عليهم
I am with Allah in the Mother of the Book of the Seal of the Prophets, and that Adam is a braid in his clay, and I will explain to you the interpretation of that: the call of my father Ibrahim, and the glad tidings of Jesus to his people, and the narration of my mother who saw that a light came out from her that illuminated the palaces of the Levant, and so you see the mothers of the prophets, may Allah's prayers be upon them

ع T البشارة به ﷺ في التوراة والإنجيل
The glad tidings of him, may Allah bless him and grant him peace, in the Torah and the Gospel
لقيت عبدالله بن عمرو بن العاص رضي الله تعالي عنه قلت: أخبرني عن صفة رسول الله ﷺ في التوراة فقال: أجل والله إنه لموصوف في التوارة ببعض صفته في القرآن: إيَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا ومُبَشِّرًا ونَذِيرًا| وحرزاً للأميين أنت عبدي ورسولى سميتك المتوكل، ليس بفظ ولا غليظ ولاباب في الأسواق، ولا يجزي السيئة بالسيئة، ولكن يعفو ويصفح، ولن يقبضة الله حتى يقيم به الملة العوجاء بأن يقولوا لا إله إلا الله، ويفتح به أعيناً عمياً وآذاناً صما، وقلوباً غلفاً
met Abdullah bin Amr bin Al-Aas, may Allah Almighty be pleased with him. I said: Tell me about the description of the Messenger of Allah, may Allah's prayers and peace be upon him, in the Torah. And for the protection of the illiterates, you are my worshipper and my messenger, I named you the trustworthy, he is not harsh, nor harsh, nor a father in the markets, and he does not repay evil for evil, but he pardons and pardons, and Allah will not hold him until he straightens the crooked nation by saying there is no god but Allah, and through him he opens blind eyes, deaf ears, and uncircumcised hearts

- نجده مكتوباً: محمد رسول الله ﷺ لا فظ ولا غليظ ولا صحاب سواق، ولا يجرى بالسيئة السيئة، ولكن يعفو، وأمته الحمادون ويكبرون الله ﷻ على كل نجد، ويحمدونه في كل منزلة، ويأتزرون على أنصرفهم، ويتوضؤون على أطرافهم، مناديهم ينادي في جو السم
- We find it written: Muhammad is the Messenger of Allah, may Allah's prayers and peace be upon him, who is not rude, nor harsh, nor a driver's companion, and he does not run with bad words, but he forgives, and his nation is the praisers, and they magnify Allah, may His Majesty be exalted, on every facet, and praise Him in every position, and they wear their headscarves, and they perform ablution on their limbs, Their caller calls out in the atmosphere of poison

ع T تبشير اليهود والأخبار والرهبان به ﷺ
T preaching to the Jews, the news and the monks, may Allah bless him and grant him peace
كان لنا جار من يهود في بني الأشهل قال: فخرج علينا يوماً من بيته قبل مبعث النبي ﷺ بيسير فوقف على مجلس عبد الأشهل قال سلمة: وأنا يومئذ أحداث من فيه سناً على برده مضطجعاً فيها بفناء آهلي، فذكر البعث، والقيامة، والحساب، والميزان، والجنة، والنار، فقال ذلك لقوم أهل شرك أصحاب أوثان لا يزون أن بعثاً كائن بعد الموت، فقالوا به: ويحك يا فلان ترى هذا كائناً أن الناس يبعثون بعد موتهم إلى دار فيها جنة ونار يجزون فيها بأعمالهم؟ قال: نعم، والذي يحلف به لود أن له بحظه من تلك النار أعظم تنور في الدنيا يحمون، ثم يدخلونه إياه، فيطبق به عليه وأن ينجو من تلك النار غداً، قالوا له: ويحك وما آية ذلك؟ قال: نبي يبعث من نحو هذه البلاد، وأشار بيده نحو مكة واليمن، قالوا: ومتى تراه؟ قالوا: فنظر إلى وأنا من أحدثهم سناً، فقال: إن يستنفذ هذا الغلام عمره يدركه، قال سلمه: فوالله ما ذهب الليل والنهار حتى بعث الله محمد ﷺ وهو حي بين أظهرنا فآمنا به وكفر به بغيا وحسداً، قال: فقلنا له: ويحك يا فلان ألست الذي قلت لنا فيه ما قلت؟ قال: بلي، ولكن ليس به

We had a Jewish neighbor in Bani Al-Ashhal. He said: So one day he went out to us from his house, shortly before the dispatch of the Prophet, may Allah bless him and grant him peace, and he stood at the seat of Abd Al-Ashhal. And the scale, and Paradise, and Hell. He said: Yes, by whom Lud swears that he will have his share of that fire the greatest oven in the world, they will be protected, then they enter it into it, and he will be saved from that fire tomorrow. He said: A prophet will be sent from the direction of this country, and he pointed with his hand towards Mecca and Yemen. They said: When will you see him? They said: So he looked at me, and I am one of the youngest of them, and he said: If this boy exhausts his life, he will reach him. Woe to you, so-and-so, aren't you the one who told us what you said? He said: Yes, but not him

- أنا وهو كنا أحوج إلى غير هذا منك يا عمر، أن تأمرني بحسن الأداء، وتأمره بحسن التباعة، اذهب به يا عمر فاقضه حقه ورده عشرين صاعاً مكان ما روعته

He and I were in need of something other than this from you, Umar. If you order me to perform well, and order him to follow me well, I will go with him, Umar, and fulfill his due and give him back twenty saa' in place of his terror.

اذهب يا سلمان فقرها فإن فرغت فاذني حتي أكون أنا الذي أضعها بيديأين الفارسي المسلم المكاتب؟أين الفارسي المسلم المكاتب؟خذ هذه يا سلمان فأدها مما عليكفإن الله سيؤدي بها عنك

Go, O Salman, read it, and if it is empty, then let me be the one who puts it in my hands, the Persian Muslim who is stationed?

ع T فوائد هذه الأحاديث

The benefits of these conversations

ع T أخبار الكهان ببعثته

T news soothsayer of his mission

ما سمعتم بشيء قط يقول: إني لأظنه كذا إلا كان كما يظن بي عمر جالس إذ مر به رجل جميل، فقال عمر: لقد أخطأ ظني، أو أن هذا على دينه في الجاهلية، أو لقد كان كاهنهم، علي الرجل، فدعي له، فقال له ذلك، فقال: ما رأيت كاليوم، أستقبل به رجل مسلم، قال: فإني أعزم عليك إلا ما أخبرتني، قال: كنت كاهنهم في الجاهلية، قال: فما أعجب ما جاءتك به جنيتك؟ قال: بينما أنا يوماً في السوق جاءتني أعرف منها الفزع، فقالت: ألم تر الجن وإبلاسها ويأسها من بعد إنكاسها ولحوقها بالقلاص وأحلاسها

You have never heard anything say: I do not think so, except that it was as Umar thought of me sitting, when a beautiful man passed by him, and Umar said: I thought wrong, or that this one followed his religion during the Jahiliyyah, or it was their priest, Ali the man, so he was called for him, and he said He told him that, and he said: I did not see such a day, a Muslim man received him, he said: I beseech you except what you told me, he said: I was their priest during the Jahiliyyah, he said: What is surprising about what your fairy brought you? He said: While I was in the market one day, she came to me recognizing fear, and she said: Didn't you see the jinn and its demons and its despair after its relapse and its attachment to the nipples and its senses?

- إن أول خبر قدم علينا عن رسول الله ﷺ أن امرأة كان لها تابع، قال: فأتاها في صورة طير فوقع على جذع لهم، قال: فقالت: ألا تنزل فنخبرك وتخبرنا، قال: إنه قد خرج رجلة حرم علينا الزنا ومنع منا القرار

- The first news that was presented to us on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that a woman had a follower. He said: He came to her in the form of a bird, and he fell on a trunk for them. the decision

ع T مولده

T is born

ذاك يوم ولدت فيه، وأنزل علي فيه

That was the day I was born, and it was revealed to me on it

- ولد رسول الله ﷺ عام الفيل يوم الاثنين الثاني عشر من ربيع الأول، وفيه بعث، وفيه عرج به إلى السماء وفيه هاجر، وفيه مات

- The Messenger of Allah, may Allah's prayers and peace be upon him, was born in the year of the Elephant, on Monday the twelfth of Rabi' al-Awwal, and on it he was resurrected, and on it he ascended to heaven, on it he emigrated, and on it he died

- ولدت أنا ورسول الله ﷺ عام الفيل فن لدان، ولدنا مولدا واحداً قال: وسأل عثمان بن عفان رضي الله ﷺ عنه فباث بن أشيم أخا بني يعمر بن ليث: أنت أكبر أم رسوله الله ﷺ ؟ قال: رسول الله ﷺ أكبر مني، وأنا أقد

- The Messenger of Allah, may Allah's prayers and peace be upon him, was born in the year of the elephant, and we were born at one birth. He said: The Messenger of Allah, may Allah's prayers and peace be upon him, is older than me, and I lead

إني عند الله خاتم النبيينورؤيا أمي التي رأت أنه خرج منها نور أضاءت له قصور الشام وكذلك ترى أمها النبيين

I am with Allah the Seal of the Prophets, and my mother is the one who saw that a light came out of her that lit up the palaces of the Levant, and this is how her mother sees the prophets

ع T من فوائد هذه الأحاديث

T of the benefits of these conversations

ع T خاتمة

T conclusion

ع T ذكر رضاعه ﷺ وما حصل له أيامه

He mentioned his breastfeeding, may Allah bless him and grant him peace, and what happened to him during his days

لما وُلد رسول الله ﷺ قدمت حليمة بنت الحارث في نسوة من بني سعد بن بكر يلتمسون الرضعاء بمكة، قالت حليمة: فخرجت في أوائل النسوة على أتان لي قمراء، ومعي زوجي الحارث بن عبد العزى أحد بني سعد بن بكر، ثم أحد بني ناضرة قد أذمت أتاننا، ومعي بالركب شارفٌ والله ما تبض بقطرة لبن في سنة شهباء قد جاع الناس حتى خلص إليهم الجهد، ومعي ابنٌ لي، والله ما ينام ليلنا، وما أجد في يدي شيئًا أعلله به، إلا انا نرجو الغيث، وكانت لنا غنمٌ، فنحن نرجوها، فلما قدمنا مكة فما بقي منا أحد إلا عرض عليها رسول الله ﷺ فكرهته فقلنا: إنه يتيم، وإنما يكرم الظئر ويحسن إليها الوالد، فقلنا: ما عسى أن تصنع بنا امه، أو عمه، أو جده، فكل صواحبي أخذ رضيعًا، فلما لم أجد غيره رجعت إليه وأخذته، والله ما أخذته إلا أني لم أجد غيره، فقلت لصاحبي: والله لآخذن هذا اليتيم من بني عبد المطلب فعسى الله أن ينفعنا به، ولا أرجع من بين صواحبي ولا آخذ شيئًا، فقال: قد أصبت، قالت: فأخذته فأتيت به الرحل، فوالله ما هو إلا أن اتيت به الرحل فأمسيت أقبل ثدياي باللبن، حتى أرويته وأرويت أخاه، وقام أبوه إلى شارفنا تلك يلمسها فإذا هي حافلٌ، فحلبها فأرواني وروى، فقال: يا حليمة تعلمين والله لقد أصبنا نسمة مباركة، ولقد أعطى الله ﷻ عليها ما لم نتمن، قالت: فبتنا بخير ليلة، شباعًا، وكنا لا ننام ليلنا مع صبينا، ثم اغتدينا راجعين إلى بلادنا أنا وصاحبي، فركبت أتاني القمراء، فحملته معي، فوالذي نفس حليمة بيده لقطعت الركب حتى إن النسوة ليقلن: أمسكي علينا، أهذه أتانك التي خرجت عليها؟ فقلت: نعم، فقالوا: إنها كانت أذمت حين أقبلنا فما شأنها؟ قالت: فقلت: والله حملت عليها غلامًا مباركًا، قالت: فخرجنا فما زال يزيدنا الله في كل يوم خيرًا، حتى قدمنا والبلاد سنةٌ، ولقد كان رعاتنا يسرحون ثم يريحون، فتروح أغنام بني سعد جياعًا، وتروح غنمي شباعًا، بطانًا، حفلًا، فنحتلب، ونشرب، فيقولون: ما شأن غنم الحارث بن عبد العزى، وغنم حليمة تروح شباعًا حفلًا، وتروح غنمكم جياعًا؟ ويلكم اسرحوا حيث تسرح غنم رعائهم فيسرحون معهم، فما تروح إلا جياعًا كما كانت وترجع غنمي كما كانت قالت: وكان يشب شبابًا ما يشبه أحدًا من الغلمان، يشب في اليوم شباب الغلام في الشهر، ويشب في الشهر شباب السنة، فلما استكمل سنتين أقدمناه مكة أنا وأبوه، فقلنا: والله لا نفارقه أبدًا ونحن نستطيع، فلما أتينا أمه قلنا: أي ظئر والله ما رأينا صبيًّا قط أعظم بركة منه، وإنا نتخوف عليه وباء مكة وأسقامها فدعيه نرجع به حتى تبرئي من دائك، فلم نزل بها حتى أذنت، فرجعنا به فأقمنا شهرًا أو ثلاثة أو أربعة، فبينما هو يلعب خلف البيوت هو وأخوه في بهم له، إذ أتى أخوه يشتد وأنا وأبوه في البدن، فقال: إن أخي القرشي، أتاه رجلان عليهما ثياب بيض فأخذاه وأضجعاه فشقا بطنه، فخرجت أنا وأبوه نشتد، فوجدناه قائمًا قد انتقع لونه فلما رآنا أجهش إلينا وبكى، قالت: فالتزمته أنا وأبوه فضممناه إلينا، فقلنا: ما لك بأبي أنت؟ فقال: أتاني رجلان فأضجعاني فشقا بطني، وصنعا بي شيئًا ثم رداه كما هو، فقال أبوه: والله ما أرى ابني إلا وقد أصيب، الحقي بأهله فرديه إليهم قبل أن يظهر له ما نتخوف منه، قالت: فاحتملناه فقدمنا به على أمه، فلما رأتنا أنكرت شأننا وقالت: ما رجعكما به قبل أن أسألكماه وقد كنتما حريصين على حبسه؟ فقلنا: لا شيء إلا أن قد قضى الله الرضاعة وسرنا ما نرى، وقلنا: نؤويه كما تحبون أحب إلينا، قال: فقالت: إن لكما شأنًا فأخبراني ما هو؟ فلم تدعنا حتى أخبرناها، فقالت: كلا والله لا يصنع الله ذلك به، إن لابني شأنًا، أفلا أخبركما خبره إني حملت به فوالله ما حملت حملًا قط كان أخف علي منه، ولا أيسر منه، ثم أريت حين حملته خرج مني نور أضاء منه اعناق الإبل ببصري، أو قالت: قصور بصري، ثم وضعته حين وضعته، فوالله ما وقع كما يقع الصبيان، لقد وقع معتمدًا بيديه على الأرض رافعًا رأسه إلى السماء، فدعاه عنكما فقبضته وانطلقنا

When the Messenger of Allah, may Allah’s prayers and peace be upon him, was born, Halima bint al-Harith came to the women of Bani Saad bin Bakr seeking foster care in Makkah. Our donkeys have swelled, and with me the knees are about to rise. By Allah, they will not bleed with a drop of milk in a gray year. People have gone hungry until they are exhausted. I have a son of mine. By Allah, he does not sleep at night. We hope for her, and when we came to Makkah, there was not one of us left except that the Messenger of Allah, may Allah’s prayers and peace be upon him, offered her. a baby, and when I did not find anyone else, I went back to him and took him, and by Allah, I did not take him except that I did not find anything else, so I said to my friend: By Allah, I will take this orphan from the sons of Abd al-Muttalib, so perhaps Allah will benefit us with him, and I will not return from among my companions nor take anything, so he said: I have been right. She said: So I took him and brought him to the saddle, for by Allah, it is only that I brought him to the saddle, so in the evening he kissed my breasts with milk, until I quenched him and quenched his brother, and his father rose to our verge, touching her, and behold, she Full, so he milked her, Varwani, and narrated, and he said: O Halima, you know by Allah, we have afflicted a blessed breeze, and Allah Almighty has given her what we did not wish for. So I rode the moon camel, so I carried it with me, and by the One in whose hand is a gentle soul, I would have cut off the knees, so that the women would say: Hold on to us, is this your ass that you came out on? And I said: Yes, and they said: She was insulted when we came, so what is the matter with her? She said: I said: By Allah, I carried a blessed boy on her. And we drink, and they say: What is the matter with the sheep of al-Harith ibn Abd al-Azza, and the sheep of Halima that go full at a party, and your sheep go hungry? Woe to you, set off where the sheep of their shepherds are laid off, and they set off with them, so they only go hungry as they used to be, and my sheep return as they were. And his father, so we said: By Allah, we will never separate from him, and we can, so when we came to his mother, we said: Oh, by Allah, we have never seen a boy more

blessed than he, and we fear for him the plague of Mecca and its diseases, so let him take him back until I am free from Dyke. A month or three or four, and while he was playing behind the houses, he and his brother in their tents for him, when his brother came and I and his father were getting stronger in body, and he said: My brother Qurashi, two men in white clothes came to him, so they took him and laid him down, so he opened his stomach, so his father and I went out, desperate, and we found him standing. Its color faded, and when he saw us, he burst into tears and wept. She said: So his father and I kept him, and we took him to us, so we said: Why do you have my father? He said: Two men came to me and laid me down, ripped my stomach open, made something of me, then returned it as it is, so his father said: By Allah, I do not see my son except that he has been afflicted. Shanna, and she said: What did he bring you back before I asked you about him, and you were keen to lock him up? We said: Nothing, except that Allah has ordained breast-feeding, and we are pleased with what we see, and we said: I intend it as you like, I love it to us. She did not let us until we told her, and she said: No, by Allah, Allah does not do that with him. My son has a problem. Shall I not tell you about him that I carried him? By Allah, I have never carried a burden that was lighter for me than him, nor easier than him. With my sight, or she said: my vision shortcomings, then I put him down when I put him down, for by Allah he did not fall as the boys fall, he fell relying on his hands on the ground, raising his head to the sky, so he called him away from you, so I grabbed him and we set off

- كانت حاضنتي من بني سعد بن بكر، فانطلقت أنا وابن لها في بهم لنا ولم نأخذ معنا زاداً، فقلت: يا أخي اذهب فأتنا بزاد من عنج أمنا فانطلق أخي ومكثت عند البهم فأقبل طائران أبيضان كأنهما نسران، فقال أحدهما لصاحبه: أهو هو؟ قال الآخر: نعم، فأقبلا يبتدراني، فأخذان

My incubator was from Bani Saad bin Bakr, so I and her son went with them for us, and we did not take provisions with us, so I said: O my brother, go and bring us some provisions from our mother's goats, so my brother went and stayed with the cattle, then two white birds approached as if they were eagles, and one of them said to his friend: Is he? The other said: Yes, so they hastened to take me

- نعم أنا دعوة إبراهيمواسترضعت في بني سعد بن بكر قبينا أنا في بهم لنا أتاني رجلان عليهما ثياب بيض معهما طست من ذهب مملوء ثلجاً فأضجعاني فشقا فلبى وبطني وغسلاء بذلك الثلج حتى إذا أنقياه رداه كما كان، ثم قال أحدهما لصاحبه: زنه بعشرة من أمته، فوزنني فوزنتهم،

- Yes, I am the call of Ibrahim, and I was nursed among the Banu Sa`d bin Bakr. We lived in them. Two men with white clothes came to me. They had a golden bowl full of snow. He weighed me, and I weighed them.

هذا حظ الشيطان

This is the devil's luck

ع T وفلة آمنة بنت وهب وكفالة جده ﷺ وموته وكفالة عمه أبي طالب

Fella Amna bint Wahb, the sponsorship of his grandfather, may Allah bless him and grant him peace, and his death, and the sponsorship of his uncle, Abu Talib

وكان رسول الله ﷺ مع أمه آمنة بنت وهب، وجده عبد المطلب بن هاشم في كلاءة الله ﷻ وحفظه، ينبته الله نباتًا حسنًا، لما يريد به من كرامته، فلما بلغ رسول الله ﷺ ست سنين توفيت أمه آمنة بنت وهب قال ابن إسحاق: حدثني عبد الله بن أبي بكر بن محمد بن عمرو بن حزم أن أم رسول الله ﷺ آمنة توفيت ورسول الله ﷺ ابن ست سنين بالأبواء بين مكة والمدينة، كانت قد قدمت به على أخواله من بني عدي بن النجار تزيره إياهم، فماتت وهي راجعة به إلى مكة

And the Messenger of Allah, may Allah’s prayers and peace be upon him, was with his mother, Amina bint Wahb, and Abd al-Muttalib bin Hashim found him in the custody of Allah, may His Majesty be glorified and preserved. Wahb said Ibn Ishaq: Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm told me that the mother of the Messenger of Allah, may Allah’s prayers and peace be upon him, is safe. Ibn al-Najjar visited them, and she died while returning to Mecca with him

أن عبد المطلب توفي ورسول الله ﷺ ابن ثماني سنين

Abd al-Muttalib died when the Messenger of Allah, may Allah bless him and grant him peace, was eight years old

- حججت في الجاهلية فإذا رجل يطوف بالبيت وهو يرتجل يقول: رب رد راكبي محمدًا رده لي واصطنع عندي يدا قلت: من هذا يعني؟ قال: عبد المطلب بن هاشم ذهبت إبل له فأرسل ابن ابنه في طلبتها، فاحتبس عليه، ولم يرسله في حاجة قط إلا جاء بها، قال: فما برحت حتى جاء النبي صل

I performed Hajj during the Jahiliyyah, and behold, a man was circumambulating the House improvising, saying: “Lord, return my rider, Muhammad, return him to me, and make a hand with me.” I said: “Who is this?” He said: Abd al-Muttalib bin Hashem, camels went to him, so he sent his son’s son to ask for them, so he was held back on him, and he never sent him in need except that he brought them.

إن الله قد أذن لمحمد في زيادة قبر أمهأدركتني رحمتها فبكيت

Allah has permitted Muhammad to increase the grave of her mother. Her mercy realized me, so I wept
- كان رسول الله ﷺ يكون معه أمه آمنة بنت وهب، فلما توفيت قبضه إليه جده عبد المطلب وضمه ورق عليه رقة لم يرقها على ولده، وكان يقربه منه ويدنيه ويدخل عليه إذا خلا وإذا نام، وكان يجلس على فراشه، فيقول عبد المطلب إذا رأى ذلك: دعوا ابني إنه ليؤن
The Messenger of Allah, may Allah's prayers and peace be upon him, was with his mother, Amina bint Wahb, and when she died, his grandfather Abd al-Muttalib took him to him and held him with papers on him that he did not treat his son, and he would bring him close to him and enter him when he was empty and when he slept, and he would sit on his bed, and Abd al-Muttalib would say If he sees that: let my son be a lion
ع T نشأته على مجانبة أمور الجاهلية وحفظه من آفات الشباب
T He grew up avoiding the matters of ignorance and protected him from the pests of youth
أي خديجة والله لا أعبد اللات أبداً والله لا أعبد العزى أبداً
O Khadija, by Allah, I will never worship Al-Lat, and by Allah, I will never worship Al-Uzza
لا تمسهألم تنه؟
Do not touch them?
- ما هممت بشيء مما كان أهل الجاهلية يهمون به من النساء إلا ليلتين كلتاهما عصمني الله تعالي منهما، قلت ليلة لبعض فتيان مكة ونحن في رعاية غنم أهلنا، فقلت لصاحبي: أبصر لي غنمي حتى أدخل مكة فأسمر بها كما بسمر الفتيان، فقال: بلي، فدخلت حتى إذا جئت أول دار من د
I did not concern myself with anything that the people of the Jahiliyyah used to concern women except for two nights, both of which Allah Almighty protected me from. So I entered even if I came to the first house of Dr
إزاري
Azari
ع T رعيه الغنم في صغره ﷺ
T herding sheep when he was young, may Allah bless him and grant him peace
ما بعث الله نبياً إلا رعي الغنمنعم، كنت أرعاها على قراربط لأهل مكة
Allah did not send a prophet but to graze the sheep
- عليكم بالأسود منه، فإنه أطيبهنعم، وهل من نبي إلا قد رعاها
You should have the lions of it, for it is the best of them
ع T سفره ﷺ مع عمه أبي طالب إلى الشام وقصة بحيرا الراهب
T His journey, may Allah's prayers and peace be upon him, with his uncle Abu Talib to the Levant, and the story of Buhaira the monk
خرج أبو طالب إلى الشام وخرج معه النبي ﷺ في أشياخ من قريش، فلما أشرفوا على الراهب هبط فحلوا رحالهم، فخرج إليهم الراهب، وكانوا قبل ذلك يمرون به فلا يخرج إليهم ولا يلتفت، قال: فهم يحملون رحالهم فجعل يتخللهم الراهب حتى جاء فأخذ بيد رسول الله ﷺ فقال: هذا سيد العالمين، هذا رسول رب العالمين، يبعثه الله رحمة للعالمين فقال له أشياخ من قريش: ما علمك؟ فقال: إنكم حين أشرفتم من العقبة لم يبق حجر ولا شجر إلا خر ساجدًا، ولا يسجدان إلا لنبي، وإني أعرفه بخاتم النبوة أسفل من غضروف كتفه مثل التفاحة، ثم رجع فصنع لهم طعامًا، فلما أتاهم به فكان هو في رعية الإبل، فقال: أرسلوا إليه، فأقبل وعليه غمامة تظله، فلما دنا من القوم وجدهم قد سبقوه إلى فيء الشجرة، فلما جلس مال فيء الشجرة عليه، فقال: انظروا إلى فيء الشجرة مال عليه قال: فبينما هو قائم عليهم وهو يناشدهم أن لا يذهبوا به إلى الروم، فإن الروم إن رأوه عرفوه بالصفة فيقتلوه، فالتفت فإذا سبعة قد أقبلوا من الروم فاستقبلهم، فقال: ما جاء بكم؟ قالوا: إن هذا النبي خارج في هذا الشهر، فلم يبق طريق إلا بعث إليه بأناس، وإنا قد أخبرنا خبره بعثنا إلى طريقك هذا، فقال: هل خلفكم أحد هو خير منكم؟ قالوا: إنما أخبرنا خبره بطريقك هذا، قال: أفرأيتم أمرًا أراد الله أن يقضيه، هل يستطيع أحد من الناس رده؟ قالوا: لا، قال فبايعوه وأقاموا معه قال: أنشدكم بالله أيكم وليه؟ قالوا: أبو طالب، فلم يزل يناشده حتى رده أبو طالب وبعث معه أبا بكر وبلالًا وزوده الراهب من الكعك والزيت
Abu Talib went out to the Levant, and the Prophet, may Allah's prayers and peace be upon him, went out with him among the elders of the Quraysh. When they oversaw the monk, he descended and untied their saddlebags, so the monk went out to them, and before that they were passing by him, but he did not come out to them or turn around. So he took the hand of the Messenger of Allah, may Allah's prayers and peace be upon him, and said: This is the master of the worlds, this is the Messenger of the Lord of the worlds. He said: When you approached Aqaba, there was no stone or tree left but the other prostrating, and they only prostrate to a Prophet, and I know him with the seal of prophecy lower than the cartilage of his shoulder like an apple. He approached him with a cloud covering him, and when he approached the people, he found that they had preceded him to the shade of the tree, and when he sat down, the shade of the tree leaned on him, and he said: Look at the shade of the tree. If they saw him, they would recognize him by his description and kill him, so he turned and saw seven Romans had come, so he met them and said: What brings you? They said: This Prophet is going to appear during this month, and there is no road left except that people have been sent to it, and we have been told about him by sending us to this road of yours. He said: Is there anyone better than you behind you?

They said: He only told us about him in this way of yours. He said: Have you seen a matter that Allah wanted to decree, can any of the people turn it away? They said: No. He said: So they pledged allegiance to him and resided with him. He said: I adjure you by Allah, which of you is his guardian? They said: Abu Talib, so he did not stop pleading with him until Abu Talib returned him, and he sent Abu Bakr and Bilal with him, and the monk provided him with cake and oil.

ع T حضور النبي ﷺ حلف الفضول

T Presence of the Prophet, may Allah bless him and grant him peace, Hilf al-Fudul

شهدت حلف المطيبين مع عموتي وأنا غلام، فما أحب أن لي حمر النعم وأني أنكثه

witnessed the pact of the good with my two aunts when I was a boy, and I do not like that I have red camels and that I break it

ع T تزوج رسول الله ﷺ خديجة رضي الله تعالى عنها

The Messenger of Allah, may Allah bless him and grant him peace, married Khadija, may Allah Almighty be pleased with her

أن رسول الله ﷺ ذكر خديجة رضي الله عنه تعالى عنها، وكان أبوها يرغب عن أن يزوجه، فصنعت طعامًا وشرابًا، فدعت أباها وزمرًا من قريش، فطعموا وشربوا حتى ثملوا، فقالت خديجة لأبيها: إن محمد بن عبد الله يخطبني فزوجني إياه، فزوجها إياه، فخلقته، وألبسته حلة، وكذلك كانوا يفعلون بالآباء، فلما سري عنه سكره نظر، فإذا هو مخلق، وعليه حلة، فقال: ما شأني؟ ما هذا؟ فقالت: زوجتني محمد بن عبد الله، قال: أزوج يتيم أبي طالب، لا لعمري، فقالت خديجة: أما تستحي!؟ تريد أن تسفه نفسك عند قريش، تخبر الناس أنك كنت سكران؟ فلم تزل به حتى رضي

The Messenger of Allah, may Allah's prayers and peace be upon him, mentioned Khadija, may Allah be pleased with him, about her, and her father wanted to marry him. So he married her to him, so she created him and dressed him in a suit, as they used to do with fathers. When he was secretly drunk, he looked, and behold, he was disfigured and wearing a suit, so he said: What is wrong with me? What is this? She said: Muhammad bin Abdullah married me. He said: I will marry an orphan of Abi Talib, not for my life. Khadija said: Are you ashamed? Do you want to make yourself feel sorry for the Quraysh, telling people that you were drunk? She did not stay with him until he was satisfied

ع T مشاركة النبي ﷺ في بناء الكعبة مع قريش

The participation of the Prophet, may Allah bless him and grant him peace, in building the Kaaba with Quraysh

كانت الكعبة في الجاهلية مبنية بالرضم، وكانت قدر ما يفتحها العناقة، وكانت غير مسقوفة، وإنما توضع ثيابها عليها ثم تسدل سدلًا عليها، وكان الركن الأسود موضوعًا على سورها تأدبًا، وكانت ذات ركنين كهيئة الحلقة، فأقبلت سفينة من أرض الروم، حتى إذا كانوا قريبًا من جدة تكرت السفينة، فخرجت قريش ليأخذوا خشبها، فوجدوا روميًّا عندها فأخذوا الخشب أعطاهم إياه، وكانت السفينة تريد الحبشة، وكان الرومي الذي في السفينة نجارًا، فقدموا وقدموا بالرومي، فقالت قريش: نبني بهذا الخشب من السفينة بيت ربنا، فلما أرادوا هدمه، إذا هم بحية على سور البيت مثل قطعة الحائر، سوداء الظهر، بيضاء البطن، فجعلت كلما دنا أحد إلى البيت ليهدمه أو يأخذ من حجراته سعت إليه فاتحة فاها، فاجتمعت قريش عند المقام فعجوا إلى الله تعالى، فقالوا: ربنا لم ترع، أردنا تشريف بيتك، فإذا كنت ترضى بذلك، وإلا فافعل ما بدا لك، فسمعوا خوارًا في السماء، فإذا بطائر أسود الظهر، أبيض البطن والرجلين، أعظم من البشر، فغرز مخاليبه في رأس الحية، حتى انطلق بها يجر ذنبها أعظم من كذا وكذا ساقطًا، فانطلق نحو أجياد، فهدمتها قريش، وجعلوا يبنونها بحجارة الوادي تحملها قريش على رقابها، فرفعوها في السماء عشرين ذراعًا فبينما النبي ﷺ يحمل حجارة من أجياد، وعليه نمرة، فضاقت عليه النمرة، فذهب يضع النمرة على عاتقه فترى عورته من صغر النمرة، فنودي: يا محمد خمر عورتك، فلم ير عريانًا بعد ذلك، وكان يرى بين بناء الكعبة وبين ما أنزل عليه خمس سنين، وبين مخرجه وبنيانها خمس عشرة سنة

The Kaaba in the Jahiliyyah was built with rubble, and it was as large as a hug opened it, and it was not roofed, but its clothes were placed on it and then hung down on it, and the black corner was placed on its wall for politeness, and it had two corners like a ring, so a ship came from the land of the Romans, even if they were close From Jeddah, the ship was damaged, so the Quraysh went out to take its wood, and they found Rome with it, so they took the wood and he gave it to them, and the ship wanted Abyssinia, and the Rumi who was in the ship was a carpenter, so they came and presented the Rumi, so the Quraysh said: We will build with this wood from the ship the house of our Lord, so when they wanted to demolish it, then They live on the wall of the house like a piece of camel, black back, white belly, so it made whenever someone came to the house to demolish it or take from its rooms, it sought to open its mouth, so the Quraysh gathered at the shrine, so they rushed to Allah Almighty, and they said: Our Lord, you did not care, we wanted to honor your house. If you are satisfied with that, otherwise, do as you see fit, then they heard a lowing in the sky, and behold, a bird with black back, white belly and legs, greater than humans, stuck its claws into the head of the serpent, until it set off dragging its tail greater than such-and-such that fell, so it set off towards the horses. So the Quraysh demolished it, and they built it with the stones of the valley, which the Quraysh carried on parchment Abha, so they raised it in the sky twenty cubits, so while the Prophet, may Allah's prayers and peace be upon him, was carrying stones from horses, and he was wearing a tiger, then the tiger narrowed him

down, so he went to put the tiger on his shoulder, so you could see his nakedness from the smallness of the tiger. He sees that there are five years between building the Kaaba and what was revealed to him, and fifteen years between its exit and its construction

- لما أرادوا ان يرفعوا الحجر - يعني قريشًا، اختصموا فيه، فقالوا: يحكم بيننا أول رجل يخرج من هذه السكة، وكان رسول الله ﷺ أول من خرج عليهم، فجعلوه في مرطٍ، ثم رفعه جميع القبائل كلها ورسول الله ﷺ يومئذ رجلٌ شابٌّ - يعني قبل

- When they wanted to remove the stone - meaning Quraish, they argued about it, and said: The first man to come out of this track will judge between us, and the Messenger of Allah, may Allah's prayers and peace be upon him, was the first to come out against them, so they put him in a chain, then all the tribes lifted him up, and the Messenger of Allah, may Allah's prayers and peace be upon him One day, a young man greeted him - meaning before

- يا عائشة لولا قومك حديثو عهد بشرك لهدمت الكعبة فالزقتها بالأرض وجعلت لها بابين بابا شرقياً وباباً غربياً، وزدت فيها ستة أذرع من الحجز فإن قريشاً اقتصرتها حيث بنت الكعبةلولا حداثة عهد قومك بالكفر لنقضت الكعبة ولجعلتها على أساس إبراهيم، فإن قريشاً حين بنت

O Aisha, had it not been for your people who were new to the era of your polytheism, I would have demolished the Kaaba and razed it to the ground and made two gates for it, an eastern door and a western door, and added six cubits of attachment to it, for Quraysh confined it to where it built the Kaaba.

ع T تسليم الحجر عى النبي ﷺ قبل المبعث

T Handing over the stone to the Prophet, may Allah's prayers and peace be upon him, before the resurrection

إني لأعرف حجراً بمكة كان يسلم على قبل أن أبعث إني لأعرفه الأن

I do not know a stone in Makkah who greeted me before I was sent, and I do not know him now

ع T خاتمة

T conclusion

ع T بعثة النبي ﷺ وبدء الوحي والمرحلة الأولى المكية عمره ﷺ يوم بعث

The mission of the Prophet, may Allah bless him and grant him peace, and the beginning of the revelation and the first Meccan stage of his life, may Allah bless him and grant him peace, on the day he was sent

بُعث رسول الله ﷺ لأربعين سنةٌ، فمكث بمكة ثلاث عشرة سنة يُوحى إليه، ثم أُمر بالهجرة فهاجر عشر سنين ومات وهو ابن ثلاث وستين

The Messenger of Allah, may Allah's prayers and peace be upon him, was sent for forty years, so he stayed in Makkah for thirteen years with revelations to him, then he was ordered to emigrate, so he emigrated for ten years and died at the age of sixty-three.

ع T بداية الوحي وصفته

T the beginning of the revelation I described

أقام ﷺ بمكة خمس عشرة سنة، يسمع الصوت ويرى الضوء سبع سنين ولا يرى شيئاً وثماني سنين يوحي إليه، وأقام بالمدينة عشراً ثمان سنين أو سبعاً يرى الضوء ويسمع الصوت، وثمانياً أو سبعاً يوحي إليه

He, may Allah bless him and grant him peace, resided in Makkah for fifteen years, hearing the sound and seeing the light for seven years and not seeing anything, and for eight years it was revealed to him, and he resided in Medina for ten years, eight or seven, seeing the light and hearing the sound, and eight or seven years revealing to him.

- إني أرى ضوءاً وأسمع صوتاً، وإني أخشي أن يكون بي جنون

I see a light and hear a sound, and I fear that I am going crazy

- اقرأ، قال: ما أنا بقارئ، قال: فأخذني فغطني حتى بلغ مني الجهد ثم ارسلني، فقال: إقرأ، قال: ما أنا بقارئ، قال: فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني، فقال: إقرأ، فقلت: ما أنا بقارئ، فأخذني فغطني الثالثة ثم أرسلني، فقال: إقْرأْ بِاسْمِ رَبِّكَ ا

Read, he said: I am not able, he said: So he took me and covered me until I reached the effort, then sent me, and he said: Read, he said: I am not able, he said: So he took me and covered me a second until the effort reached me, then sent me, and said: Read, I said: I am not My cattle, so he took me and covered me the third time, then sent me back, and said: | Read in the name of your Lord

- بنينا أنا أمشي إذ سمعت صوتاً من السماء، فرفعت بصرى فإذا الملك الذي جاءني بحراء جالس على كرسي بين السماء الأرض فرعبت منه فرجعت، فقلت: زملوني

We built while I was walking when I heard a voice from the sky, so I raised my eyes and saw the angel who came to me in Hira sitting on a throne between the sky and the earth.

ع T صفة الوحي وكيف كان يتلقاه النبي ﷺ ؟

The description of revelation and how was the Prophet, may Allah bless him and grant him peace, receive it?

أحياناً يأتيني في مثل صلصة الجرس وهو أشده علي فيقصم عني وقد وعيت ما قال، وأحياناً يتمثل لي الملك رجلا، فيكلمني فأعي ما يقول

Sometimes he comes to me like the sauce of a bell, and he is the most severe to me, and he breaks from me, and I understood what he said, and sometimes the king appears to me as a man, and he speaks to me, and I am aware of what he says.

- كان النبي ﷺ إذا أُنزل عليه الوحي نكَّس رأسه، ونكس أصحابه رؤوسهم، فلما انجلى عنه رفع رأسه كان إذا أُنزل عليه كُرب لذلك وتربَّد وجهه

The Prophet, may Allah bless him and grant him peace, when a revelation was sent down to him, would bow his head, and his companions would bow their heads, and when he was away from him, he would raise his head.

- إن زيد بن ثابت أخبره أن رسول الله ﷺ أملى عليه: {لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} ... قال: فأنزل الله على رسوله صلى الله عليه وسلم وفخذه على فخذي، فثقُلت علي حتى خفت أن تُرضَّ فخذي، ثم سُري عنه

- That Zaid bin Thabit told him that the Messenger of Allah, may Allah’s prayers and peace be upon him, dictated to him: {Those sitting still are not equal among the believers}... He said: So Allah sent down upon His Messenger, may Allah’s prayers and peace be upon him, and his thigh was on my thigh, so it weighed on me until I was afraid that my thigh would bruise, then I walked away from him

أن النبي ﷺ كان إذا أُوحي إليه وهو على ناقته وضعت جرانها فلم تستطيع أن تتحرك

The Prophet, may Allah’s prayers and peace be upon him, was when a revelation was revealed to him while he was on his camel, and she would put her calves and she could not move

- كان رسول الله ﷺ يُعالج من التنزيل شدة، وكان مما يحرك شفتيه، فقال ابن عباس: فأنا أحركهما لكم كما كان رسول الله صلى الله عليه وسلم يحركهما، وقال سعيد: أنا أحركهما كما رأيت ابن عباس يحركهما، فحرك شفتيه فانزل الله تعالى: {لَا تُحَرِّكْ بِهِ

The Messenger of Allah, may Allah’s prayers and peace be upon him, was treated for severity from revelation, and it was what moved his lips, so Ibn Abbas said: I will move them for you as the Messenger of Allah, may Allah’s prayers and peace be upon him, used to move them. Almighty: {Do not move with it

ع T بداية الدعوة

T the beginning of the call

ع T مراحل الدعوة في حياة النبي ﷺ

The stages of the call in the life of the Prophet, may Allah bless him and grant him peace

ع T السابقون إلى الإسلام وأول من اسلم منهم

The forerunners to Islam and the first of them to embrace Islam

أول من صلى، وفي لفظ: أول من أسلم مع رسول الله ﷺ علي عليه السلام

The first to pray, and in a word: the first to embrace Islam with the Messenger of Allah, may Allah bless him and grant him peace, Ali, peace be upon him

أول من صلى مع النبي ﷺ بعد خديجة علي رضي الله ﷺ عنهما

The first to pray with the Prophet, may Allah bless him and grant him peace, after Khadija Ali, may Allah be pleased with him

أول هذه الأمة ورودًا على نبيها ﷺ أولها إسلامًا علي بن أبي طالب رضي الله ﷺ عنه

The first of this nation to follow its Prophet, may Allah bless him and grant him peace, the first of which is Islam, Ali bin Abi Talib, may Allah be pleased with him

- رأيت رسول الله ﷺ وما معه إلا خمس أعبد، وامرأتان، وأبو بكر رضي الله ﷺ عنهم

- I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, with only five male slaves, two women, and Abu Bakr, may Allah be pleased with them.

- إن الله بعثني إليكم فقلتم: كذبت، وقال أبو بكر: صدق، وواساني بنفسه وماله فهل أنتم تاركوا لي صاحبي؟

- That Allah sent me to you, and you said: I lied, and Abu Bakr said: He believed, and he comforted me with his life and his money, so will you leave me my friend?

- أنا نبيأرسلني اللهأرسلني بصلة الأرحام، وكسر الأوثان، وان يوحد الله لا يشرك به شيءحر وعبدإنك لا تستطيع ذلك يومك هذا ألا ترى حالي وحال الناس، ولكن ارجع إلى أهلك فإن سمعت بي قد ظهرت فأتني

I am a prophet, Allah sent me, He sent me to uphold the ties of kinship, to break idols, and to unite Allah, not to associate anything free with Him.

- ما أسلم أحد إلا في اليوم الذي أسلمت فيه، ولقد مكثت سبعة أيام وأني لثلث الإسلام

- No one converted to Islam except on the day I converted to Islam, and I stayed there for seven days, and I am a third of Islam

ع T الجهر بالدعوة إلى الله تعالي

T Loudly calling to Allah Almighty

يا معشر قريش اشتروا أنفسكم لا أغني عنكم من الله شيئاً، يا بني عبد مناف لا أغني عنكم من الله شيئاً، يا عباس بن عبد المطلب لا أغني عنك من الله شيئاً، ويا صفية عمة رسول الله ﷺ لا أغني عنك من الله شيئاً ويا فاطمة بنت محمد ﷺ سليني ما شئت من مالي، لا أغني عنك من الله شيئاًيا بني كعب بن لؤي أنقذوا أنفسكم من النار، يا بني مرة بن كعب أنقذوا أنفسكم من النار، يا بنى عبد شمس أنقذوا أنفسكم من النار، يا بني عبد مناف أنقذوا أنفسكم من النار، يا بني هاشم أنقذوا أنفسكم من النار يا بنى عبد المطلب أنقذوا أنفسكم من النار، يا فاطمة أنقذي نفسك من النار، فإني لا أملك لكم من الله شيئاً غير أن لكم رحماً سأبلها ببلالها

people of Quraysh, buy yourselves, and I will not avail you anything against Allah, O Banu Abd Manaf, I will not avail you anything against Allah, O Abbas bin Abdul Muttalib, I will not avail you anything against Allah, and O Safiyya, the aunt of the Messenger of Allah, may Allah's prayers and peace be upon him, I will not avail you anything before Allah O Fatima, daughter of Muhammad, may Allah's prayers and peace be upon him, ask me what you want of my money. Abd Manaf, save yourselves from the fire, oh Banu Hashim, save yourselves from the fire, oh Banu Abd al-Muttalib, save yourselves from the fire, O Fatima, save yourself from the fire, for I do not have anything for you from Allah except that you have a womb that I will pour out with its blessings

يا صباحاهأرأيتم إن أخبرتكم أن خيلا تخرج من سفح هذا الجبل أكنتم مصدقي؟فإني نذير لكم بين يديئ عذاب شديد

Oh morning, did you see that if I told you that horses were emerging from the foot of this mountain, would you believe me? I am a warner to you before a severe punishment.

ع T الإيذاء لرسول الله ﷺ

T harming the Messenger of Allah, may Allah bless him and grant him peace

اللهم عليك بقريش اللهم عليك بقريش اللهم عليك بقريش اللهم عليك بعمرو بن هشام، وعتبه بن ربيعه، وشيبة بن ربيعه، والوليد بن عتبة، وأمية بن خلف، وعقبة بن أبي معيط، وعمارة بن الوليدوأتبع أصحاب القليب لعنة

Allah bless Quraysh, Allah bless Quraysh, Allah bless Quraysh, Allah bless Amr bin Hisham, Utbah bin Rabi`ah, Shaybah bin Rabi`ah, Al-Walid bin Utbah, Umayyah bin Khalaf, Uqbah bin Abi Muait and Amarah bin Al-Walid.

- قلت لعبد الله بن عمرو بن العاص: أخبرني بأشد ما صنعه المشركون برسول الله ﷺ قال: بينا رسول الله ﷺ يُصلي بفناء الكعبة إذ أقبل عقبة بن أبي معيط فأخذ بمنكب رسول الله ﷺ ولوى ثوبه في عنقه فخنقه به خنقًا شديدًا

- I said to Abdullah bin Amr bin Al-Aas: Tell me the most severe thing that the polytheists did with the Messenger of Allah, may Allah's prayers and peace be upon him. So he strangled him severely

لو دنا مني لأختطفته الملائكة عضوا عضوا

If he came close to me, the angels would have kidnapped him, member by member

- كان النبي ﷺ يصلي فجاء أبو جهل، فقال: ألم أنهك عن هذا؟ ألم أنهك عن هذا؟ ألم أنهك عن هذا؟ فانصرف النبي ﷺ فزبره، فقال أبو جهل: إنك لتعلم ما بها نادٍ أكثر مني، فأنزل الله ﷻ : {فَلْيَدْعُ نَادِيَهُ |17| سَنَدْعُ الزَّ

The Prophet, may Allah's prayers and peace be upon him, was praying, and Abu Jahl came and said: Didn't I exhaust you from this? Aren't you tired of this? Aren't you tired of this? So the Prophet, may Allah's prayers and peace be upon him, turned away and rebuked him, then Abu Jahl said: You know that there is more club in it than me, so Allah Almighty revealed: {Let him call his club |17| We'll let the z

لو فعل لأخذته الملائكة عياباً

If he did, the angels would have taken him as a defect

شاهت الوجوه

Famous faces

يا أيها الناس قولوا: لا إله إلا الله تفلحوايا أيها الناس قولوا: لا إله إلا الله تفلحوايا بنى فلان إني رسول الله إليكم آمركم أن تعبدوا الله ولا تشركوا به شيئاً وأن تصدقوني حتى أنفذ عن الله ما بعثني به

people, say: There is no god but Allah, and you will succeed O people, say: There is no god but Allah, and you will succeed. O sons of so-and-so, I am the Messenger of Allah to you.

- لقد لقيت من قومك وكان أشد ما لقيت منهم يوم العقبة إذ عرضت نفسي على ابن عبد ياليل بن عبد كلال فلم يجبني إلى ما أردت، فانطلقت وأنا مهموم على وجهي فلم أستفق إلا بقرن الثعالب، فرفعت رأسي فإذا أنا بسحابة قد أظلتني فنظرت فإذا فيها جبريل عليه السلام فناداني، ف

I met your people and it was the hardest thing I called them on the day of Aqaba when I presented myself to Ibn Abd Yaleel Ibn Abd Kalal, and he did not answer me to what I wanted, so I set out while I was anxious on my face, and I only woke up with the horn of foxes, so I raised my head, and behold, I was in a cloud that had shaded me, so I looked, and there was Gabriel Peace be upon him, he called me, F

- أشد الناس بلاء الأنبياء، ثم الأمثل فالأمثل، يبتلي الرجل على حسب دينه فإن كان في دينه صلباً اشتد بلاؤه، وإن كان في دينه رقة ابتلي على قدر دينه، فما يبرح البلاء بالعبد حتي يتركه يمشي على الأرض وما عليه خطيئة

The people most severely tested by the prophets, then the next best, then the best, the man is afflicted according to his religion.

ع T الكفار يأمرون أبا طالب بكف النبي عن سبهم وسب آلهتهم
The infidels order Aba Talib to stop the Prophet from cursing them and cursing their gods
أترون هذه الشمسما انا بأقدر علي أن أدع لكم ذلك إلا أن تشعلوا لي منه شعلة
You see this sun, I can only leave it to you except that you light a flame for me from it
ع T إيذاء صحابة رسول الله ﷺ وعدوان المشركين عليهم
To harm the companions of the Messenger of Allah, may Allah bless him and grant him peace, and the polytheists' aggression against them
أول من أظهر إسلامه سبعة: رسول الله ﷺ، وابو بكر، وعمار بن ياسر، وأمه سمية، وصهيب، وبلال، والمقداد، فأما رسول الله صلى الله عليه وسلم فمنعه الله بعمه أبي طالب، وأما أبو بكر فمنعه الله بقومه، وأما سائرهم فأخذهم المشركون فألبسوهم أدرع الحديد، وصهروهم في الشمس، فما منهم إنسان إلا وقد واتاهم على ما أرادوا إلا بلال، فإنه هانت عليه نفسه في الله، وهان على قومه فأعطوه الولدان، وأخذوا يطوفون به شعاب مكة، وهو يقول: أحدٌ، أحدٌ
The first to declare his conversion to Islam were seven: the Messenger of Allah, may Allah's prayers and peace be upon him, Abu Bakr, Ammar bin Yasir, his mother Sumayyah, Suhaib, Bilal, and Al-Miqdad. He walked with them, so the polytheists seized them, so they clothed them with iron armor, and melted them in the sun, so there was no human among them except that he had come to them for what they wanted except Bilal, because he made himself easy for him in Allah, and he insulted his people, so they gave him the two children, and they took him touring the streets of Makkah, and he says: One, one.
- اللهم اغفر لآل ياسر وقد فعلتاصبروا آل ياسر، فإن موعدكم الجنة
- Oh Allah, forgive the family of Yasser, and I did. Be patient, O Yasser, for your appointment is Paradise
أبشروا آل ياسر موعدكم الجنة
Spread out, Yasser, your appointment is Heaven
- لقد كان من كان قبلكم يحفر له حفرة ويجاء بالمنشار فيوضع على رأسه فيشق، ما يصرفه عن دينه، ويمشط بأمشاط من الحديد ما دون عظمه من لحم أو عصب، ما يصرفه عن دينه، ولينمن الله تبارك وتعالي هذا الأمر حتى يسير الراكب ما بين صنعاء إلى حضر موت لا يخاف إلا الله والذ
Those who were before you used to dig a hole for him and bring a saw and put it on his head and cut open, what would divert him from his religion, and comb with iron combs what was below his bones of flesh or nerves, what would divert him from his religion, and let Allah, the Blessed and Exalted be He, grant this matter until the rider travels between Sana'a To Hadramout does not fear but Allah and tastier
- والله لقد رأيتني، وأن عمر لموثقي على الإسلام قبل أن يُسلم عمر... وفي رواية: أنا وأخته
- By Allah, you have seen me, and that Omar was my trustee of Islam before Omar accepted Islam... And in a narration: Me and his sister
ع T الوليد بن المغيرة وقوله في القرآن
Al-Waleed bin Al-Mughirah and his sayings in the Qur'an
أن الوليد بن المغيرة جاء إلى النبي ﷺ فقرأ عليه القرآن، فكأنه رق له، فبلغ ذلك أبا جهل، فأتاه فقال: يا عم، إن قومك يريدون أن يجمعوا لك مالًا، قال: لم؟ قال: ليعطوكه، فإنك أتيت محمدًا تتعرَّض لما قبله، قال: علمت قريش أني من أكثرها مالًا، قال: فقيل فيه قولًا يبلغ قومك أنك منكر له، أو أنك كاره له، قال: وماذا أقول؟ فوالله ما فيكم رجل أعلم بالأشعار مني، ولا أعلم بزجره عنك قومك حتى تقول فيه، قال: فدعني حتى أفكر فيه، فلما فكر قال: هذا سحر يؤثر يؤثره عن غيره، فنزلت:ذَرْنِي ومَنْ خَلَقْتُ وحِيدًا |11| وجَعَلْتُ لَهُ مَالاً مَّمْدودًا |12| وبَنِينَ شُهُودًا |13| ومَهَّدتُّ لَهُ تَمْهِيدًا |14| ثُمَّ يَطْمَعُ أَنْ أَزِيدَ |15| كَلاَّ إِنَّهُ كَانَ لآيَاتِنَا عَنِيدًا |16| سَأُرْهِقُهُ صَعُودًا |17| إِنَّهُ فَكَّرَ وقَدَّرَ |18| فَقُتِلَ كَيْفَ قَدَّرَ |19| ثُمَّ قُتِلَ كَيْفَ قَدَّرَ |20| ثُمَّ نَظَرَ |21| ثُمَّ عَبَسَ وبَسَرَ |22| ثُمَّ أَدْبَرَ واسْتَكْبَرَ |23| فَقَالَ إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ |24| إِنْ هَذَا إِلاَّ قَوْلُ البَشَرِ |25| سَأُصْلِيهِ سَقَرَ |26| ومَا أَدْرَاكَ مَا سَقَرُ |27| لا تُبْقِي ولا تَذَرُ |28| لَوَّاحَةٌ لِّلْبَشَرِ |29| عَلَيْهَا تِسْعَةَ عَشَرَ |30| ومَا جَعَلْنَا أَصْحَابَ النَّارِ إِلاَّ مَلائِكَةً ومَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الكِتَابَ ويَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ولا يَرْتَابَ الَّذِينَ أُوتُوا الكِتَابَ والْمُؤْمِنُونَ ولِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ والْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلاً كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ ويَهْدِي مَن يَشَاءُ ومَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ ومَا هِيَ إِلاَّ ذِكْرَى لِلْبَشَرِ }
Al-Waleed bin Al-Mughirah came to the Prophet, may Allah's prayers and peace be upon him, and he recited the Qur'an to him, as if it was a slave for him. This reached Abu Jahl, so he came to him and said: Uncle, your people want to collect money for you. He said: Why? He said: To give it to you, because you came to Muhammad and you are exposed to what came before him. He said: Quraysh knew that I am one of the richest of them. By Allah, there is not a man among you who is more knowledgeable about poetry than I am, and I do not know your people's reprimand against you until you say about it. And made for him extended wealth |12| And boys as witnesses |13| And I paved the way for him |14| Then he hopes that I will add |15| No, he was obstinate with Our signs. |16| I will watch it up |17| He thought and estimated |18| So he was killed as he estimated |19| Then he was killed as estimated |20| Then he looked |21| Then he frowned and secretly |22| Then turn away and be

arrogant |23| He said, “This is nothing but magic that affects [24]. This is nothing but the saying of
humans |25| Salih Saqr |26| And what will make you aware of Saqar |27| Do not stay and do not leave
|28| An oasis for humans |29| It has nineteen |30| And We made the companions of the Fire nothing but
angels, and We made their number nothing but a trial for those who disbelieve, so that those who have
been given the Book may become certain, and those who believe may increase in faith, and those who
have been given the Book and the believers may not doubt, and that those in whose hearts is a disease
and the unbelievers may say, What does Allah intend by this example? He is, and it is only a memory
for mankind.

ع T تفاوض قريش مع نبي الله ﷺ

The Quraysh negotiated with the Prophet of Allah, may Allah bless him and grant him peace

اجتمعت قريش للنبي ﷺ يومًا، فقالوا: انظروا أعلمكم بالسحر والكهانة والشعر، فليأت هذا الرجل الذي قد فرَّق جماعتنا وشتت أمرنا،
وعاب ديننا، فليكمله ولينظر ما يُرد عليه قالوا: ما نعلم أحدًا غير عتبة بن ربيعة، قالوا: أنت يا أبا الوليد، فأتاه عتبة فقال: يا محمد، أنت
خيرٌ أم عبد الله؟ فسكت النبي ﷺ قال: أنت خير أم عبد المطلب؟ فسكت رسول الله ﷺ، قال: فإن كنت تزعم أن هؤلاء خير منك قد عبدوا
الآلهة التي عبت، وإن كنت تزعم أنك خير منهم فتكلم حتى نسمع قولك، أما والله ما رأينا سخطة أشأم على قومهم منك، فرَّقت جماعتنا،
وشتت أمرنا، وعبت ديننا، وفضحتنا في العرب، حتى طار فيهم أن في قريش ساحرًا، وان في قريش كاهنًا، ما ينتظر إلا مثل صيحة
الحُبلى بأن يقوم بعضنا لبعض بالسيوف نتفانى أيها الرجل إن كان إنما بك الحاجة جمعنا لك من أموالنا حتى تكون أغنى قريش رجلًا،
وإن كان إنما بك الباءة فاختر أي نساء قريش فنزوجك عشرًا وإن كنت تريد به شرفًا سودناك علينا حتى لا تقطع أمرًا دونك، وإن كنت
تريد به مُلكًا ملَّكناك علينا، وإن كان هذا الذي يأتيك رئيًّا تراه لا تستطيع رده عن نفسك طلبنا لك الطب وبذلنا فيه اموالنا حتى نُبرئك منه
أفرغت يا أبا الوليد؟ نعم فاسمع مني{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ |2| كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًا لِّقَوْمٍ يَعْلَمُونَ
|3| بَشِيرًا ونَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لا يَسْمَعُونَ |4| وقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وفِي آذَانِنَا وقْرٌ ومِنْ بَيْنِنَا وبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّنَا عَامِلُونَ |5| قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ واحِدٌ فَاسْتَقِيمُوا إِلَيْهِ واسْتَغْفِرُوهُ ووَيْلٌ لِّلْمُشْرِكِينَ |6| الَّذِينَ لا
يُؤْتُونَ الزَّكَاةَ وهُم بِالآخِرَةِ هُمْ كَافِرُونَ |7| إِنَّ الَّذِينَ آمَنُوا وعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ |8| قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
الأَرْضَ فِي يَوْمَيْنِ وتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ العَالَمِينَ |9| وجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وبَارَكَ فِيهَا وقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
سَوَاءً لِّلسَّائِلِينَ |10| ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وهِيَ دُخَانٌ فَقَالَ لَهَا ولِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ |11| فَقَضَاهُنَّ سَبْعَ
سَمَوَاتٍ فِي يَوْمَيْنِ وأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وحِفْظًا ذَلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ |12| فَإِنْ أَعْرَضُوا فَقُلْ
أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وثَمُودَ} فأمسك عتبة بفيه وناشده الرحم أن يكف عن القراءة، فرجع إلى قريش فقالوا: ما وراءك؟
فقال: ما تركت شيئًا أرى أنكم تكلمونه به إلا كلمته، قالوا: هل أجابك؟ قال: نعم، قال: والذي نصبها بنيةً ما فهمت شيئًا مما قال غير أنه
قال: {أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ}، قالوا: ويلك يكلمك بالعربية فلا تدري ما قال، قال: لا والله ما فهمت مما قال غير ذكر
الصاعقة والله قد سمعت قولًا ما سمعت بمثله قط، والله ما هو بالشعر، ولا السحر، ولا الكهانة، يا معشر قريش أطيعوني واجعلوها لي،
خلوا بين هذا الرجل وبين ما هو فيه واعتزلوه، فوالله ليكونن لقوله الذي سمعت منه نبأ، فإن تُصبه العرب فقد كُفيتموه بغيركم، وإن
يظهر على العرب فملكه ملككم، وعزه عزكم، وكنتم أسعد الناس به، قالوا: سحرك والله يا أبا الوليد بلسانه، فقال: هذا رأيي فيكم،
فاصنعوا ما بدا لكم

Quraysh gathered for the Prophet, may Allah bless him and grant him peace one day, and they said:
Look, the one who teaches you the most knowledgeable in magic, fortune-telling, and poetry, so let
this man who has divided our group, dispersed our affairs, and criticized our religion, let him complete
it and see what he responds to. They said: We do not know anyone except Utbah bin Rabia. Al-Walid,
Utbah missed him and said: O Muhammad, are you better or Abdullah? The Prophet, may Allah’s
prayers and peace be upon him, remained silent. He said: Are you better or Abd al-Muttalib? The
Messenger of Allah, may Allah’s prayers and peace be upon him, was silent. You scolded our religion,
and exposed us among the Arabs, until it spread among them that there is a sorcerer in Quraysh, and
that there is a priest in Quraysh. Nothing awaits except for the cry of a pregnant woman, that we stand
up for each other with swords, devoting ourselves to each other. It was only yours, so choose any of
the women of Quraysh, and we will marry you ten, and if you want honor by it, we will rule you over
us so that you do not cut off an issue without you, and if you want a king with it, we will make you
king over us, and if this is what comes to you because you see that you cannot turn it away from
yourself We asked for medicine for you and spent our money on it until We bless you, have you
emptied, Aba Al-Walid? Yes, so listen to me {In the Name of Allah, the Compassionate, the
Compassionate, a revelation from the Compassionate, the Compassionate |2| A book whose verses are
detailed, an Arabic Quran for people who know |3| Good tidings and a warner, so most of them turn
away, so they do not listen. |4| And they said: Our hearts are hidden from what you call us to, and in
our ears there is deafness, and there is a veil between us and you, so work that we are working |5| Say:
I am only a human being like you. It is revealed to me that your Allah is one Allah, so be steadfast to
Him and seek His forgiveness. Woe to the polytheists |6| Those who do not pay zakat and in the
hereafter they are disbelievers |7| Indeed, those who believe and do righteous deeds will have an
undeserved reward. |8| Say: Where are you to disbelieve in Him who created the earth in two days, and
to set up equals for Him? That is the Lord of the worlds |9| And He placed firm mountains on top of it,

and blessed it, and measured its sustenance within four days, equal for those who ask |10| Then He directed Himself to the sky while it was smoke, and He said to it and to the earth: “Come willingly or unwillingly.” They said, “We have come willingly.”11 So He decreed them seven heavens in two days, and He revealed in each heaven its command, and We adorned the lowest heaven with lamps and preserved that. If they turn away, then say: I warn you of a thunderbolt like the thunderbolt of Ad and Thamud} So Utbah grabbed his mouth and implored the womb to stop reading, so he returned to the Quraish, and they said: What is behind you? He said: I did not leave anything that I thought you would talk to him about except that I spoke to him. They said: Did he answer you? He said: Yes, he said: By the one who erected it with the intention, I did not understand anything of what he said except that he said: {I warned you of a thunderbolt like the thunderbolt of Ad and Thamud}, They said: Woe to you, he speaks to you in Arabic, so you do not know what he said. He said: No, by Allah, I did not understand what he said except mentioning the thunderbolt, and Allah has I heard a saying I had never heard the like of it, and by Allah, it is not poetry, nor magic, nor fortune-telling, O people of Quraysh, obey me and make it for me, leave this man between what he is in and retire from him, for by Allah, what I heard from him will be a prophet, so if the Arabs pour him out, you have sufficed him with others. And if he prevails over the Arabs, then his kingdom is your king, and his glory is your glory, and you were the happiest of people with him.” They said: “By Allah, Aba Al-Walid has enchanted you with his tongue.” Then he said: “This is my opinion of you, so do as you see fit.”

ع T اقترح كفار قريش على النبي ﷺ الآيات

The infidels of Quraysh suggested to the Prophet, may Allah bless him and grant him peace, the verses

ع T انشقاق القمر

The cleavage of the moon

أن أهل مكة سألوا رسول الله ﷺ أن يريهم آية، فأراهم انشقاق القمر مرتين

The people of Mecca asked the Messenger of Allah, may Allah bless him and grant him peace, to show them a sign, and he showed them the splitting of the moon twice

- انشق القمر على عهد رسول الله ﷺ حتى صار فرقتين على هذا الجبل وعلى هذا الجبل، فقالوا: سحرنا محمدٌ، فقال بعضهم: لئن كان سحرنا فما يستطيع أن يسحر الناس كلهم

- The moon split during the time of the Messenger of Allah, may Allah’s prayers and peace be upon him, until it became two bands on this mountain and on this mountain, and they said: Muhammad has bewitched us.

ع T اقتراحهم عليه أن يجعل لهم الصفا ذهباً

Their suggestion is that he turn al-Safa into gold for them

وتفعلون؟إن ربك عو وجل يقرأ عليك السلام ويقول: إن شئت أصبح لهم الصفا ذهباً، فمن كفر بعد ذلك منهم عذابته عذاباً لا أعذبه أحداً من العالمين، وإن شئت فتحت لهم أبواب التوبة والرحمة، فقال: بل باب التوبة والرحمة

And you do? Indeed, your Lord, the Most High, sends peace upon you and says: If you wish, Safa will become gold for them, so whoever among them disbelieves after that, I will punish him with a punishment that I do not torment anyone from the worlds, and if you wish, the doors of repentance and mercy will be opened for them, and he said: Rather, the door of repentance and mercy

ع T إسلام حمزة عم النبي ﷺ

Islam Hamza uncle of the Prophet, may Allah bless him and grant him peace

ع T إسلام أبي ذر رضي الله تعالي عنه

T Islam Abu Dhar, may Allah Almighty be pleased with him

كان إسلام حمزة بن عبد المطلب رضي الله ﷺ عنه حمية وكان يخرج من الحرم فإذا رجع مر بمجلس قريش وكانوا يجلسون عند الصفا والمروة فيمر بهم، فيقول: رميت كذا وكذا، وصنعت كذا وكذا، ثم ينطلق إلى منزله فأقبل من رميه ذات يوم فلقيته امرأةٌ، فقال: يا أبا عمارة ماذا لقي ابن أخيك من أبي جهل بن هشام شتمه وتناوله وعمل وفعل، فقال: هل رآه أحدٌ؟ قالت: إي والله لقد رآه ناسٌ، فأقبل حتى انتهى إلى ذلك المجلس وعند الصفا والمروة، فإذا هم جلوسٌ وأبو جهل فيهم، فاتكأ على قوسه وقال: رميت كذا وكذا، وفعلت كذا وكذا، ثم جمع يديه بالقوس فضرب بها بين أذني أبي جهل فوق سنتها، ثم قال: خذها بالقوس وأخرى بالسيف وأشهد أنه رسول الله ﷺ وأنه جاء بالحق من عند الله، قالوا: يا أبا عمارة، إنه سبّ آلهتنا وإن كنت أنت وأنت أفضل منه ما أقررناك وذاك وما كنت أبا عمارة فاحشًا

Hamzah ibn Abd al-Muttalib’s conversion to Islam, may Allah be pleased with him, was zealous, and he used to leave the sanctuary, and when he came back, he would pass by the Quraysh council, and they were sitting at al-Safa and al-Marwah, and he would pass by them, saying: I threw such and such, and I made such and such, then he would go to his house, and one day he accepted his throw, and a woman met him. He said: O Abu Amarah, what did your nephew find from Abu Jahl bin Hisham? She said: Yes, by Allah, people saw him, so he approached until he ended up at that meeting and at Al-Safa and Al-Marwah, so they were sitting and Abu Jahl was among them, so he leaned on his bow and said: I threw such and such, and I did such and such, then he gathered his hands with the bow and hit it

between the ears of Abu Jahl above her tooth. Then he said: Take it with the bow and another with the sword, and bear witness that he is the Messenger of Allah, may Allah bless him and grant him peace, and that he brought the truth from Allah.

ارجع إلى قومك فأخبرهم حتى يأتيك أمري

Go back to your people and tell them until my command comes to you

ع T إسلام ضماد الأزدي

T Islam Damad Al-Azdi

إن الحمد لله نحمده ونستعينه، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، أما بعدو علي قومك

Praise be to Allah, we praise Him and seek His help. Whoever Allah guides, there is none to misguide him, and whoever He misleads, there is none to guide him. And I bear witness that there is no god but Allah alone with no partner, and that Muhammad is His worshipper and His Messenger.

ع T إسلام الجن

T Islam Jinn

ما قرأ رسول الله ﷺ على الجن ولا رآهم، انطلق رسول الله ﷺ في طائفة من أصحابه عامدين إلى سوق عكاظ، وقد حيل بين الشياطين وبين خبر السماء، وأُرسلت عليهم الشهب فرجعت الشياطين، فقالوا: ما لكم؟ فقالوا: حيل بيننا وبين خبر السماء وأرسلت علينا الشهب، قال: ما حال بينكم وبين خبر السماء إلا شيءٌ حدث فاضربوا مشارق الأرض ومغاربها، فانظروا ما هذا الأمر الذي حدث، فانطلقوا... فانطلق الذين توجهوا نحو تهامة إلى رسول الله ﷺ بنخلة وهو عامد إلى سوق عكاظ وهو يصلي بأصحابه صلاة الفجر، فلما سمعوا القرآن تسمَّعوا له، فقالوا: هذا الذي حال بينكم وبين خبر السماء، فهنالك رجعوا إلى قومهم فقالوا: {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا |1| يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا}، وأنزل الله ﷻ على نبيه ﷺ: {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ}، وإنما أوحى الله قول الجن

The Messenger of Allah, may Allah’s prayers and peace be upon him, did not read to the jinn, nor did he see them. The Messenger of Allah, may Allah’s prayers and peace be upon him, set out with a group of his companions, heading to the Okaz market, and the devils were prevented from the news of the sky. They said: There was a barrier between us and the news of the sky, and the meteors were sent to us. He went to the market of Okaz while he was leading his companions in the Fajr prayer. When they heard the Qur’an, they listened to it, and they said: This is what prevented you from the news of the sky. There they returned to their people and said: {We have heard a wonderful Qur’an |1| He guides to righteousness, so we believe in it, and we will not associate anything with our Lord to anyone}, and Allah revealed His majesty to His Prophet, may Allah’s prayers and peace be upon him: {Say: It was revealed to me that a group of jinns listened}, but Allah revealed the saying of the jinn

ع T تحطيم رسول الله و الإمام علي وأسامة بن زيد الأصنام وتلطيخها بالعذرة

Destroying the Messenger of Allah, Imam Ali, and Osama bin Zaid, idols and tarnishing them with virginity

كنت أنطلق أنا وأسامة بن زيد إلى أصنام قريش التي حول الكعبة، فنأتي بالعذرات، فنأخذ حريراق بأيدينا، فننطلق به إلى أصنام قريش فنلطخها فيصبحون يقولون: من فعل بآلهتنا؟ فينطلقون إليها ويغسلونها باللبن والماء

Osama bin Zaid and I used to go to the idols of Quraysh that are around the Kaaba, so we would bring excuses, then we would take a piece of fire with our hands, and we would go with it to the idols of Quraysh and smear them, and in the morning they would say: Who did our gods? They go to it and wash it with milk and water

اجلساصعد علي منكبياقذف

Sit up on my shoulders toss

ع T الهجرة إلى الحبشة

T migration to Abyssinia

بعثنا رسول الله ﷺ إلى النجاشي ونحن نحوٌ من ثمانين رجلًا، فيهم عبد الله بن مسعود، وجعفر وعبد الله بن عرفطة، وعثمان بن مظعون، وأبو موسى؛ فأتوا النجاشي وبعثت قريشٌ عمرو بن العاص وعمارة بن الوليد بهدية، فلما دخلا على النجاشي سجدا له ثم ابتدراه عن يمينه وعن شماله، ثم قالا له: إن نفرًا من أهل بني عمنا نزلوا أرضك ورغبوا عنا وعن ملتنا، قال: فأين هم؟ قال: هم في أرضك فابعث إليهم، فبعث إليهم فقال جعفر: أنا خطيبكم اليوم، فاتبعوه فسلم ولم يسجد، فقالوا له: ما لك لا تسجد للملك؟ قال: إنا لا نسجد إلا لله ﷻ، قال: وما ذاك؟ قال: إن الله ﷻ بعث إلينا رسوله ﷺ وأمرنا أن لا نسجد لأحد إلا لله ﷻ، وأمرنا بالصلاة والزكاة، قال عمرو بن العاص: إنهم يخالفونك في عيسى ابن مريم، قال: ما تقولون في عيسى ابن مريم وأمه؟ قالو: نقول كما قال الله ﷻ: هو كلمة الله وروحه ألقاها إلى العذراء البتول التي لم يمسها بشر ولم يفرضها ولد، قال: فرفع عودًا من الأرض ثم قال: يا معشر الحبشة والقسيسين والرهبان والله ما يزيدون عن الذي نقول فيه ما سوى هذا، مرحبًا بكم وبمن جئتم من عنده اشهد أنه رسول الله، فإنه الذي نجد في الإنجيل، وأنه الرسول الذي بشّر به عيسى ابن مريم انزلوا حيث شئتم والله لولا ما أنا فيه من الملك لأتيته حتى أكون انا أحمل نعليه وأوضئه، وأمر بهدية الآخرين فردت إليهما، ثم تعجل عبد الله بن مسعود حتى أدرك بدرًا وزعم أن النبي ﷺ استغفر له حين بلغه موته

The Messenger of Allah, may Allah’s prayers and peace be upon him, sent us to the Negus, and we were about eighty men, including Abdullah bin Masoud, Jaafar, Abdullah bin Arftah, Othman bin Maz’un, and Abu Musa. They missed the Negus, and the Quraysh sent Amr bin Al-Aas and Amara bin

Al-Walid with a gift, and when they entered upon the Negus, they prostrated to him, then hastened him to his right and left, and then said to him: A group of the people of our cousins descended on your land and turned away from us and our faith. He said: Where are they? He said: They are in your land, so send to them, so he sent to them, and Jaafar said: I am your fiancee today, so they followed him, so he greeted and did not prostrate, so they said to him: Why do you not prostrate to the king? He said: I do not prostrate except to Allah, may His Majesty be exalted. He said: What is that? He said: Allah Almighty sent us His Messenger, may Allah bless him and grant him peace, and commanded us not to prostrate to anyone but Allah, may His Majesty be glorified, and commanded us to pray and pay zakat. Amr bin Al-Aas said: They disagree with you about Jesus son of Mary. They said: We say as Allah Almighty said: It is the word of Allah and His spirit that He bestowed upon the virgin virgin who was not touched by man and was not imposed by a child. Welcome to you and whomever you came from, I bear witness that he is the Messenger of Allah, for he is the one we find in the Bible, and that he is the messenger with whom Jesus, son of Mary preached. Abdullah bin Masoud hastened until he caught up with Badr and claimed that the Prophet, may Allah's prayers and peace be upon him, asked forgiveness for him when he learned of his death.

- لما نزلنا أرض الحبشة جاورنا بها خير جار النجاشي أمنا على ديننا، وعبدنا الله وحده لا نُؤذى، ولا نسمع شيئًا نكرهه، فلما بلغ ذلك قريشًا ائتمروا أن يبعثوا إلى النجاشي فينا رجلين جلدين، وأن يُهدوا النجاشي هدايا ما يُستطرف من متاع مكة، وكان أعجب ما يأتيه منها

When we descended on the land of Abyssinia, we were surrounded by the best neighbor of the Negus, we believed in our religion, and worshiped Allah alone, not being harmed, and we did not hear anything that we disliked. What comes of it

- بلغنا مخرج النبي ﷺ ونحن باليمن، فركبنا سفينة ألقتنا سفينتنا إلى النجاشي بالحبشة، فوافقنا جعفر بن أبي طالب فأقمنا معه حتى قدمنا، فوافقنا النبي ﷺ حين افتتح خيبر لكم أنتم أهل السفينة هجرتان

We reached the exit of the Prophet, may Allah's prayers and peace be upon him, while we were in Yemen, so we boarded a ship.

ع T الهجرة الثانية

T second migration

ع T من فوائد حادث الهجرة إلى الحبشة وعبره

from the benefits of the event of migration to and through Abyssinia

ع T أحداث وقعت الهجرة إلى الحبشة وبين الإسراء إسلام عمر بن الخطاب رضي الله تعالى عنه

The events of the migration to Abyssinia took place and between the Isra' and the Islam of Umar ibn al-Khattab, may Allah Almighty be pleased with him

اللهم أعز الإسلام بأحب هذين الرجلين إليك: بأبي جهلأو بعمر بن الخطاب

Oh Allah, cherish Islam with the most beloved of these two men to you: Babi Jahla and Umar ibn al-Khattab

ما زلنا أعزةً منذ أسلم عمر

We are still dear since Omar converted to Islam

- لما أسلم عمر اجتمع الناس عند داره، وقالوا: صبأ عمر، وأنا غلام فوق ظهر بيتي فجاء رجل عليه قباءٌ من ديباج فقال: قد صبأ عمر! فما ذاك؟ فأناله جارٌ، قال: فرأيت الناس تصدعوا عنه، فقلت: من هذا؟ قالوا: العاص بن وائل

When Umar converted to Islam, the people gathered at his house and said: Omar has grown old, and I am a boy on the roof of my house, so a man came wearing a brocade cloak and said: Omar has become old! For he is a neighbor, he said: I saw people cracking up on him, so I said: Who is this? They said: Al-Aas bin Wail

- وعندما أسلم قال للنبي ﷺ: يا رسول الله إني لا أدع مجلسًا جلسته في الكفر إلا أعلنت فيه الإسلام، فأتى المسجد وفيه بطون قريش متحلقة فجعل يُعلن الإسلام ويشهد أن لا إله إلا الله وأن محمدًا رسول الله، فثار المشركون فجعلوا يضربونه ويضربهم، فلما

- And when he embraced Islam, he said to the Prophet, may Allah's prayers and peace be upon him: O Messenger of Allah, I do not let a council I sit in in disbelief except that I declare Islam in it. , so when

ع T حصار النبي ومن كان معه من بني هاشم وبني المطلب في الشعب

The siege of the Prophet and those who were with him from Banu Hashim and Banu al-Muttalib in riots

منزلنا غداً إن شاء الله بخيف بني كنافة حيث تقاسموا على الكفرنحن نازلون غداً

Our home tomorrow, Allah willing, in Khaif Bani Kunafa, where they shared the infidelity, we are staying tomorrow

- وهل ترك لنا عقيل منزلاً؟نحن نازلون عداً إن شاء الله ﷺ بخيف بني كنانة حيث قاسمت قريش على الكفر، وذلك أن بني كنانة حالفت قريشاً على بني هاشم، أن لا يناكحوهم ولا يبايعوهم ولا يؤوهم

And did Aqeel leave us a house? We are staying except, Allah willing, in Khaif Bani Kinana, where Quraysh swore allegiance to infidelity, and that is because Bani Kinana swore allegiance to Quraysh against Bani Hashim, not to marry them, nor to pledge allegiance to them, nor to give them refuge.
ع T الانتقام من المستهزئين برسول الله ﷺ

T Take revenge on those who mocked the Messenger of Allah, may Allah bless him and grant him peace

الوليد بن المغيرة، والأسود بن عبد يغوث الزهري، وأبو زمعة الأسود بن المطلب من بني أسد، والحارث بن عيطل السهمي، والعاص بن وائل، فأتاه جبريل عليه السلام فشكاهم النبي ﷺ إليه، فأراه الوليد وأومأ جبريل إلى أبجله، فقال: ما صنعت؟ قال: كُفيته، ثم أراه الأسود فأومأ جبريل إلى عينه فقال: ما صنعت؟ قال: كُفيته، ثم أراه أبا زمعة فأومأ إلى رأسه فقال: ما صنعت؟ قال: كُفيته، ثم أراه الحارث فأومأ إلى رأسه أو بطنه وقال: كفيته، ومر به العاص فأومأ إلى أخمصه وقال: كفيته، فأما الوليد فمر برجل من خزاعة وهو يريش نبالًا، فأصاب أبجله فقطعهما، وأما الأسود فعمي، وأما ابن عبد يغوث فخرج في رأسه قروح فمات منها، وأما الحارث فأخذه الماء الأصفر في بطنه حتى خرؤه من فيه فمات منها، وأما العاص فدخل في رأسه شبرقة حتى امتلأت فمات منها، وقال غيره: إنه ركب إلى الطائف حمارًا فربض به على شوكة فدخلت في أخمصه فمات منها

Al-Walid bin Al-Mughirah, Al-Aswad bin Abd Yaghuth Al-Zuhri, Abu Zamaa Al-Aswad bin Al-Muttalib from Bani Asad, Al-Harith bin Aital Al-Sahmi, and Al-Aas bin Wail. Manufactured? He said: I shoved him, then he showed him the lions, so Gabriel nodded to his eye and said: What have you done? He said: I sufficed him, then Abu Zam'a showed him and he nodded to his head and said: What have you done? He said: It is enough for him, then Al-Harith showed him and he nodded to his head or his stomach and said: I have enough His head had sores and he died from them, and as for al-Harith, yellow water took him in his stomach until those in his mouth expelled him and he died from it, and as for al-Ass, he entered a cloth in his head until he was full and he died from it.

- نعم، يمتلك الله ثم يحييك ثم يدخلك جهنم

- Yes, Allah possesses you, then revives you, then enters you into Hell

ع T قصة ابن أم مكتوم الأعمى مع النبي ﷺ

T The story of Ibn Umm Maktum Al-Ama with the Prophet, may Allah bless him and grant him peace
أترى بما أقول بأساص

You see what I say basically

ع T دعاء النبي ﷺ علي قريش لما استعصوا

The supplication of the Prophet, may Allah bless him and grant him peace, against the Quraysh when they were in difficulty

اللهم اعني عليهم بسبع كسبع يوسف

Oh Allah, I mean to them seven as seven Yusuf

ع T قصة غلبة الروم والرهان بين الصديق وبين قريش

T The story of the rule of the Romans and the bet between the friend and the Quraysh
أما إنهم سيغلبونـألا جعلته إلى دون

Either they won't make it to Don

ع T أبو طالب: وفاته وترجمته وماله

T Abu Talib: his death, his translation and his money
أى عم، قل لا إله إلا الله كلمة أحاج لك بها عند الله كلمة أشهد لك بها عند اللهوالله لأستغفرن لك ما لم أنه عنك
Uncle, say there is no god but Allah, a word with which I plead for you with Allah, a word with which I testify for you with Allah, and by Allah, I will seek forgiveness for you as long as it is not for you.
قل لا إله إلا الله أشهد لك بها يوم القيامة
Say there is no god but Allah, and I will testify for you on the Day of Resurrection
- عنْ ابْنِ عَبَّاسٍ قَالَ مَرِضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ وَشَكَوْهُ إِلَى أَبِي طَالِبٍ فَقَالَ يَا ابْنَ أَخِي
On the authority of Ibn Abbas, he said that Abu Talib fell ill, and Quraysh came to him, and the Prophet, may Allah's prayers and peace be upon him, came to him, and there was a man sitting with Abu Talib.

- خرج أبو طالب إلى الشام وخرج معه النبي ﷺ في أشياخ من قريش، فلما أشرفوا على الراهب هبط فحلوا رحالهم، فخرج إليهم الراهب، وكانوا قبل ذلك يمرون به فلا يخرج إليهم ولا يلتفت، قال: فهم يحملون رحالهم فجعل يتخللهم الراهب حتى جاء فأخذ بيد رسول الل

Abu Talib went out to the Levant, and the Prophet, may Allah's prayers and peace be upon him, went out with him among the elders of the Quraysh. He came and took the hand of the Messenger of Allah
ع T وفاة خديجة وتزوج الرسول ﷺ بعائشة وسودة
The death of Khadija, and the Prophet, may Allah bless him and grant him peace, married Aisha and Sauda

توفيت خديجة رضي الله عنها قبل مخرج النبي ﷺ إلى المدينة بثلاث سنين، فلبث سنتين أو قريباً من ذلك، ونكح عائشة وهي بنت ست سنين، ثم بني بها وهي بنت تسع سنين

Khadija, may Allah be pleased with her, died three years before the departure of the Prophet, may Allah's prayers and peace be upon him, to Medina.

- نعم: فما عندك؟قولي له: أنت أخي في الإسلام، وابنتك تصلح لي

- Yes: What do you have? Tell him: You are my brother in Islam, and your daughter is suitable for me

ع T خروج النبي ﷺ إلى الطائف

The exit of the Prophet, may Allah bless him and grant him peace, to Taif

لقد لقيت من قومك ما لقيت، وكان أشد ما لقيت منهم يوم العقبة، إذ عرضت نفسي على ابن عبد ياليل بن عبد كلال، فلم يجبني إلى ما أردت فانطلقت وأنا مهموم على وجهي، فلم أستفق إلا وانا بقرن الثعالب، فرفعت رأسي فإذا أنا بسحابة قد أظلتني فنظرت فإذا فيها جبريل عليه السلام، فناداني فقال: إن الله قد سمع قول قومك لك، وما ردوا عليكن وقد بعث الله إليك سلك الجبال، لتأمره بما شئت فيهم، فناداني ملك الجبال، فسلم علي ثم قال: يا مُحَمَّد، فقال: ذلك فيما شئت، إن شئت أن أطبق عليهم الأخشبين؟ فقال النبي ﷺ بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئاً

received what I received from your people, and it was the hardest thing I received from them on the day of Aqaba, when I presented myself to Ibn Abd Yaleel Ibn Abd Kalal, and he did not answer me to what I wanted, so I set off while I was anxious on my face, and I did not wake up except while I was in the horn of foxes, so I raised my head, and then I saw a cloud that had come It shaded me, and I looked, and there was Gabriel, peace be upon him, and he called me and said: Allah has heard what your people said to you, and they did not respond to you. Shit, if I want to put the two woods on them? The Prophet, may Allah's prayers and peace be upon him, said: Rather, I hope that Allah will bring forth from their loins those who worship Allah alone and do not associate anything with Him

بسم الله الرحمن الرحيممن أي البلاد أنت وما دينك؟من قرية الرجل الصالح يونس بن متي

In the name of Allah, the Compassionate, the Compassionate. From which country are you and what is your religion? From the village of the righteous man Yunus ibn Matti

- اللهم إني أشكو إليك ضعف قوتي، وهواني على الناس، أنت أرحم الراحمين، إلى من تكلني إلى عدو يتجهمني أم إلى قريب ملكته أمرى، إن لم تكن غضبان علي فلا أبالي، غير أن عافيتك أوسع لي، أعوذ بوجهك الذي أشرقت له الظلمات وصلح عليه أمر الدنيا والآخرة، أن ينزل بس غضبك،

Oh Allah, I complain to you about my weakness of strength, and my humiliation towards people. You are the Most Merciful of the merciful. To whom do you entrust me to an enemy who scorns me or to a relative whose power is in control of me? The matter of this world and the Hereafter is that your anger should come down.

لو كان المطعم بن عدي حياً ثم كلمني في هؤلاء النتني لتركتهم له

If the restaurant bin Uday was alive and then he spoke to me about these stinky people, I would have left them to him

ع T خروج الصديق مهاجراً إلى الحبشة ورجوعه في جوار ابن الدغنة

The departure of As-Siddiq as an emigrant to Abyssinia and his return in the presence of Ibn Al-Daghna

لم أعقل أبوي قط إلا وهما يدينان الدين، ولم يمر علينا يوم إلا يأتينا فيه رسول الله ﷺ طرفي النهار بكرةً وعشيةً، فلما ابتلي المسلمون خرج أبو بكر مهاجرًا نحو أرض الحبشة حتى بلغ برك الغماد، لقيه ابن الدغنة وهو سيد القارة، فقال: أين تريد يا أبا بكر؟ فقال أبو بكر: أخرجني قومي فأريد أن أسيح في الأرض وأعبد ربي، قال ابن الدغنة: فإن مثلك يا أبا بكر لا يخرج ولا يُخرج، إنك تُكسب المعدوم، وتصل الرحم، وتحمل الكل، وتقري الضيف، وتُعين على نوائب الحق، فأنا لك جارٌ، ارجع واعبد ربك ببلدك، فرجع وارتحل معه ابن الدغنة، فطاف ابن الدغنة عشيةً في أشراف قريش فقال لهم: إن أبا بكر لا يخرج مثله ولا يُخرج، أتخرجون رجلًا يُكسب المعدوم، ويصل الرحمن، ويحمل الكل، ويقري الضيف، ويعين على نوائب الحق، فلم تُكذِّب قريش بجوار ابن الدغنة وقالوا لابن الدغنة: مر أبا بكر فليعبد ربه في داره فليصل فيها وليقرأ ما شاء، ولا يؤذينا بذلك ولا يستعلن به، فإنا نخشى أن يفتن نساءنا وأبناءنا، فقال ذلك ابن الدغنة لأبي بكر، فلبث أبو بكر بذلك يعبد ربه في داره ولا يستعلن بصلاته ولا يقرأ في غير داره، ثم بدا لأبي بكر فابتنى مسجدًا بفناء داره وكان يصلي فيه ويقرأ القرآن فيتقذف عليه نساء المشركين وأبناؤهم، وهم يعجبون منه وينظرون إليه، وكان أبو بكر رجل بكَّاءً لا يملك عينيه إذا قرأ القرآن، وأفزع ذلك أشراف قريش من المشركين، فأرسلوا إلى ابن الدغنة فقدم عليهم، فقالوا: إنا كنا أجرنا أبا بكر بجوارك على أن يعبد ربه في داره، فقد جاوز ذلك فابتنى مسجدًا بفناء داره فأعلن بالصلاة والقراءة فيه، وإنا قد خشينا أن يفتن نساءنا وأبناءنا، فانهه، فإن أحب أن يقتصر على أن يعبد ربه في داره فعل، وإن أبى إلا أن يُعلن بذلك فسله أن يرد إليك ذمتك، فإنا قد كرهنا أن نُخفرك، ولسنا بمقرين لأبي بكر الاستعلان، قالت عائشة: فأتى ابن الدغنة إلى أبي بكر، فقال: قد علمت الذي عاقدت لك عليه، فإما أن تقتصر على ذلك وإما أن ترجع إلي ذمتي، فإني لا أحب أن تسمع العرب أني أُخفرت في رجل عقدت له، فقال أبو بكر: فإني أرد إليك جوارك، وأرضى بجوار الله ﷻ، والنبي ﷺ يومئذ بمكة

My parents have never been sane except when they condemn the religion, and there has not been a day that the Messenger of Allah, may Allah's prayers and peace be upon him, did not come to us at the two ends of the day, morning and evening. Where do you want, Abu Bakr? Abu Bakr said: My people expelled me, so I want to roam the land and worship my Lord. Go back and worship your Lord in your

country, so Ibn Ad-Daghnah went back and traveled with him. Ibn Ad-Daghnah went around in the evening in the supervision of Quraysh and said to them: “Abu Bakr does not go out like him, nor does he go out. Will you go out as a man who earns the needy, reaches out to the Most Gracious, carries everything, entertains the guest, and helps the deputies of truth?” The Quraysh lied next to Ibn al-Daghnah and said to Ibn al-Daghnah: Abu Bakr passed by and let him worship his Lord in his house so that he prays there and reads what he wants, and he does not harm us with that and does not seek it out, for we fear that he will seduce our women and our sons. His house, and he does not declare his prayers, and he does not read in other than his house, then it appeared to Abu Bakr, so he built a mosque in the yard of his house, and he used to pray in it and read the Qur’an, so the polytheists’ women and their sons threw at him, and they were amazed at him and looked at him. Quraysh are among the polytheists, so they sent for Ibn al-Daghna, and he came to them, and they said: We used to hire Abu Bakr to be with you so that he would be worshiped. His Lord is in his house, so he has gone beyond that, so he built a mosque in the courtyard of his house, and he announced the prayer and recitation in it, and I had feared that he might seduce our women and our children, so he ended it. We hated to betray you, and we did not approve of Abu Bakr al-Istlan. Aisha said: Ibn al-Daghna came to Abu Bakr and said: I knew what I made a contract with you, so either you limit yourself to that or you return to my duty, because I do not like the Arabs to hear that I have warned In a man for whom you held a contract, Abu Bakr said: I will return your protection to you, and I will be content with Allah's protection, may His Majesty be glorified and exalted, and the Prophet, may Allah bless him and grant him peace, will be in Makkah on this day.

ع T الإسراء والمعراج

T Isra and Miraj

بينما أنا في الحطيم وربما قال في الحجر مضطجعاً إذ أتاني آت فقد ، قال: وسمعته يقول: فشق ما بين هذه إلى هذهفاستخرج قلبي، ثم أتيت بطست من ذهب مملوءة إيماناً فغسل قلبي، ثم حشي ثم أعيد ثم أتيت بداية دون البغل وفوق الحمار أبيضفحملت عليه فانطلق بي جبريل عليه السلام حتى السماء الدنيا فاستفتح، فقيل: من هذا؟ قال: جبريل، قيل ومن معك؟ قال: محمد، قيل أرسال إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء، ففتح فلما خلصت فإذا فيها آدم عليه السلام فقال: هذا أبوك آدم فسلم عليه، فسلمت عليه فرد السلام، ثم قال: مرحباً بالابن الصالح والنبي الصالح، ثم صعد حتى أتى السماء الثانية فاستفتح، قيل: من هذا قال: جبريل، قيل ومن معاك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء ففتح، فلما خلصت إذا يحيى وعيسي، عليهما السلام، وهما ابنا الخالة؟ قال: هذا يحيى وعيى فسلم عليهما، فسلمت فردا، ثم قالا: مرحباً بالأخ الصالح والنبي الصالح، ثم صعد بي إلى السماء الثالثة فاستفتح، قيل: من هذا قال: جبريل، قيل ومن معاك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء ففتح، فلما خلصت إذا يوسف، قال: هذا يوسف فسلم عليه فسلمت عليه فرد، ثم قال: مرحباً بالأخ الصالح والنبي الصالح، ثم صعد بي حتى أتى السماء الرابعة فاستفتح، قيل: من هذا قال: جبريل، قيل ومن معاك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء ففتح، فلما خلصت فإذا إدريس قال: هذا إداريس فسلم عليه فسلمت عليه فرد، ثم قال: مرحباً بالأخ الصالح والنبي الصالح، ثم صعد بي حتى أتى السماء الخامسة فاستفتح، قيل: من هذا قال: جبريل، قيل ومن معاك؟ قال: محمد ﷺ ، قيل: وقد أرسل إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء ففتح، فلما خلصت فإذا هرون، قال: هذا هرون فسلم عليه فسلمت عليه فرد، ثم قال: مرحباً بالأخ الصالح والنبي الصالح، ثم صعد بي حتى أتى السماء السادسة فاستفتح، قيل: من هذا قال: جبريل، قيل ومن معاك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء ففتح، فلما خلصت فإذا موسي قال: هذا موسي فسلم عليه فسلمت عليه فرد، ثم قال: مرحباً بالأخ الصالح والنبي الصالح، فلما تجاوزت بكى، قيل له: ما يبكيك؟ قال: أبكى لأن غلاماً بعث بعدي يدخل الجنة من أمته أكثر من يدخلها من أمتي، ثم صعد بي إلي السماء السابعة فاستفتح جبريل قيل: من هذا؟ قال: جبريل، قيل ومن معاك؟ قال: محمد، قيل: وقد بعث إليه؟ قال: نعم، قيل مرحباً به فنعم المجيء جاء، فلما خلصت فإذا إبراهيم، قال: هذا أبوك فسلم عليه فسلمت عليه فرد، ثم قال: مرحباً بالابن الصالح والنبي الصالح، ثم رفعت لي سدارة المنتهى، فإذا نبقها مثل قلال هجر، وإذا ورقها مثل آذان الفيلة، قال: هذه سدرة المنتهي، وإذا أربعة أنهار، نهران باطنان، ونهران ظاهران، فقلت: ما هذان يا جبريل؟ قال: أما الباطنان فنهران في الجنة وأما الظاهران فالنيل والفرات، ثم رفع البيت المعمور، ثم أتيت بإناء من خمر وإناء من لبن، وإناء من عسل، فأخذت اللبن، فقال: هي الفطرة أنت عليها وأمتك ثم فرضت علي الصلوات خمسين صلاة كل يوم، فرجعت فمررت على موسي فقال: بم أمرت؟ قال: أمرت بخمسين صلاة كل يوم، قال: أمتك لا تستطيع خمسين صلاة كل يوم، وإني والله قد جربت الناس قبلك وعالجت بني إسرائيل أشد المعالجة، فارجع إلى ربك فاسأله التخفيف لأمتك، فرجعت فوضع عني عشراً فرجعت إلي موسي فقال مثله، فرجعت فوضع عني عشراً فرجعتإلي موسي فقال مثله، فرجعت فوضع عني عشراً فرجعت إلى موسي فقال مثله، فرجعت فأمرت بعشر صلوات كل يوم فرجعت فقال مثله، فرجعت فأمرت بخمس صلوات كل يوم فرجعت إلى موسي، فقال بم أمرت؟ قلت: أمرت بخمس صلوات كل يوم، قال: إن أمتك لا تستطيع خمس صلوات كل يوم وإني قد جربت الناس قبلك وعالجت بنى إسرائيل أشد المعالجة فارجع إلى ربك فسأله التخفيف لأمتك، قال: سألت ربيى استحييت ولكن أرضي وأسلم، قال: فلما جاوزت نادي مناد: أمضيت فريضتي، وخففت عن عبادي

While I am in the wreckage, and perhaps he said lying in stone, when he came to me, he lost. So Gabriel, peace be upon him, took me to the lowest heaven, and he asked for it to be opened. It was said: Who is this? Jibril said has been said is with you? He said: Muhammad, it was said to send him? He said: Yes, it was said: Welcome to him, so yes, he came, so he opened, and when I finished, I saw Adam, peace be upon him, in it, and he said: This is your father Adam, so I greeted him, so I greeted him, and he returned peace, then he said: Welcome to the righteous son and the righteous prophet, then

he ascended until he came to the second heaven, and he asked for it to be opened. He said: Who is this? He said: Gabriel. It was said: And who is with you? He said: Muhammad. It was said: And he was sent to him? He said: Yes, it was said: Welcome to him, so yes, he came and opened, so when I finished, Yahya and Jesus, peace be upon them both, and they are cousins? He said: This is Yahya my awareness, so he greeted them both, so I greeted an individual, then they said: Welcome to the righteous brother and the righteous prophet, then he ascended me to the third heaven, so he opened it. It was said: Who is this? He said: Gabriel. It was said: And who is with you? He said: Muhammad. It was said: And he was sent to him? He said: Yes, it was said: Welcome to him, so yes, he came and opened, so when I finished, there was Joseph, he said: This is Joseph, so I greeted him, so I greeted him, and then he said: Welcome to the righteous brother and the righteous prophet, then he ascended me until he came to the fourth heaven, so he opened. It was said: Who is this? He said: Gabriel: It was said, and who is with you? He said: Muhammad. It was said: And he was sent to him? He said: Yes, it was said: Welcome to him, so yes, he came, and he opened, so when I finished, I saw Idris, he said: This is Idris, so I greeted him, so I greeted him, and then he said: Welcome to the righteous brother and the righteous prophet, then he ascended me until he came to the fifth heaven, so he opened. It was said: Who is this? He said: Gabriel, it was said, and who is with you? He said: Muhammad, may Allah bless him and grant him peace. It was said: And he was sent to him? He said: Yes, it was said: Welcome to him, so yes, he came and opened, so when I finished, I saw Aaron. Gabriel: It was said, and who is with you? He said: Muhammad. It was said: And he was sent to him? He said: Yes, it was said: Welcome to him, so yes, he came and opened, so when I finished, I saw Moses. He said: This is Moses. He said: I cry because a boy was sent after me who enters Paradise more than those of my nation who enter it. Then he ascended me to the seventh heaven, so Gabriel opened, and it was said: Who is this? He said: Gabriel, it was said, and who is with you? He said: Muhammad. It was said: Was he sent to him? He said: Yes, it was said: Welcome to him, so yes, the coming came, so when I finished, I saw Ibrahim, he said: This is your father, so I greeted him, so I greeted him, and he replied: Then he said: Welcome to the righteous son and the righteous prophet, then the tree of the end was raised to me, so if we keep it like a few deserts, and if its leaves are like Elephants call to prayer, he said: This is Sidrat al-Muntaha, and there are four rivers, two rivers are hidden, and two rivers are visible, so I said: What are these two, Gabriel? He said: As for the two hidden ones, they are two rivers in Paradise, and as for the two apparent ones, they are the Nile and the Euphrates. Then the Bait al-Ma`mur was raised, then I was brought a bowl of wine, a bowl of milk, and a bowl of honey, so I took the milk. So I passed by Musa and he said: What did you order? He said: I was commanded to perform fifty prayers every day. He said: Your nation cannot perform fifty prayers every day, and by Allah, I have tried people before you and dealt with the Children of Israel more severely, so return to your Lord and ask Him to reduce it for your nation. So I came back to Moses and he said the same, so I went back and he put ten on me, so I went back to Moses and he said the same, so I went back and ordered ten prayers every day, so I came back and he said the same, so I went back and ordered five prayers every day so I went back to Moses, and he said what did you order? I said: I have been commanded to perform five prayers every day. He said: Your nation cannot perform five prayers every day, and I have tried people before you and dealt with the Children of Israel more severely, so return to your Lord and ask Him to reduce it for your nation. He said: I asked my Lord. I fulfilled my duty, and relieved my worshippers

ع T عرض رسول الله نفسه علي القبائل العربية في الأسواق ومواسم الحج ووفود الأنصار عليه

T The Messenger of Allah presented himself to the Arab tribes in the markets, the Hajj seasons, and the delegations of supporters to him

يا أيها الناس قولوا لا إله إلا الله تفلحواً

people, say there is no god but Allah, and you will succeed

- هل من رجل يحملنى إلى قومه؟ فإن قريشاً منعوني أن أبلغ كلام ربي عز وجلممن أنت؟هل عند قومك من منعة؟نعممن يؤويني، من ينصرني حتى أبلغ رسالة ربي وله الجنةتبايعوني على السمع والطاعة، فى النشاط والكسل، والنفقة في العسر واليسر، وعلى الأمر بالمعروف والنهي عن المن

Is there a man who will take me to his people? The Quraish prevented me from conveying the words of my Lord, the Mighty and Majestic.

ع T قدوم الأنصار لأول مرة يلقون فيها رسول الله ﷺ وذكر بيعة العقبة الأولي

T The arrival of the Ansar for the first time when they met the Messenger of Allah, may Allah’s prayers and peace be upon him, and he mentioned the first pledge of allegiance to Aqaba

- هل لكم إلى خير مما جئتم إليه؟أنا رسول الله بعثني إلى العباد أدعوهم إلى أن يعبدوا الله ولا يشركوا به شيئا، وأنزل علي كتابا

- Do you have anything better than what you have come to? I am the Messenger of Allah who sent me to the worshippers, calling them to worship Allah and not associate anything with Him, and He sent down a book for me

- كان يوم بُعاث يومًا قدمه الله لرسوله ﷺ، فقدم رسول الله ﷺ وقد افترق ملأهم وقُتلت سرواتهم وجُرحوا فقدمه الله ﷺ لرسوله صلى اللهعليه وسلم في دخولهم في الإسلام

It was the day of Baath, a day that Allah presented to His Messenger, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, came and their squads were separated and their secrets were killed and wounded.

ع T بدء إسلام الأنصار رضي الله تعالي عنهم

The beginning of Islam of the Ansar, may Allah Almighty be pleased with them

من أنتم؟أمن موالي اليهودأفلا تجلسون أكلمكم؟

Who are you? Do you not sit down and talk to you?

ع T بيعة العقبة الأولي

The first pledge of allegiance to Aqaba

فإن وفيتم فلكم الجنة، ومن غشي من ذلك شيئاً كان أمره إلى الله إن شاء عذابه وإن شاء عفا عنه

If you are fulfilled, then you will have Paradise, and whoever is cheated of any of that, his matter is up to Allah, if He wills, He will punish him, and if He wills, He will pardon him.

ع T إرسال الرسول ﷺ مصعب بن عمير إلى المدينة وانتشار الإسلام فيها بسببه

The Messenger, may Allah bless him and grant him peace, sent Musaab bin Umair to Medina and the spread of Islam there because of him

أول من قدم علينا مصعب بن عمير وابن أم مكتوم، وكانا يقرئان الناس... ويأتي كاملًا

The first to come to us were Musab bin Umair and Ibn Umm Maktoum, and they used to read people… and he would come complete

- أن رسول الله ﷺ إنما بعث مصعبًا حين كتبوا إليه أن يبعث إليهم وكان يصلي بهم، وذلك ان الأوس والخزرج كره بعضهم أن يؤمه بعض رضي الله عنهم، وفي رواية: بعث رسول الله ﷺ مصعب بن عمير مع النفر الاثني عشر الذين بايعوه في العقبة ال

- That the Messenger of Allah, may Allah’s prayers and peace be upon him, only sent Musa’b when they wrote to him to send them to them, and he was leading them in prayer, and that is because the Aws and the Khazraj hated each other because his day was some, may Allah be pleased with them. Ten who pledged allegiance to him in Aqaba

- أن أسعد بن زرارة خرج بمصعب بن عمير يريد به دار بني عبد الأشهل، ودار بني ظُفر، وكان سعد بن معاذ بن النعمان ابن خالة أسعد بن زرارة فدخل به حائطًا من حوائط بني ظفر يقال لها: بئر مرق، فجلسا في الحائط، واجتمع إليهما رجال ممن أسلم، وسعد بن معاذ وأسيد بن حضير

Asaad bin Zarara went out with Musab bin Omair, intending to take him to the house of Bani Abd al-Ashhal and the house of Bani Dhafar, and Saad bin Muadh bin al-Nu`man was the cousin of Asaad bin Zarara. Men who converted to Islam, Saad bin Moaz and Usayd bin Hudair

ع T بيعة العقبة الثانية

The second pledge of allegiance to Aqaba

يا عم خذ على أخوالكأما الذي أسألكم لربي، فتعبدوه ولا تشركوا به شيئاً وأما الذي أسألكم لنفسي فتمنعوني مما تمنعون منه أنفسكمالجنة

O uncle, take care of your uncles. Whom I ask of you for my Lord, so worship Him and do not associate anything with Him.

تؤووني وتمنعونيالجنة

Towoni and prevent me from heaven

ع T الهجرة إلى المدينة: رؤيا الرسول ﷺ دار هجرة في منامه

T Migration to Medina: The Messenger, may Allah bless him and grant him peace, narrated a migration house in his sleep

رأيت في بالمنام أني أهاجر من مكة إلى أرض بها نخل، فذهب وهلى إلى أنها اليمامة أو هجر، فإذا هي المدينة يثرب

I saw in a dream that I was migrating from Makkah to a land with date palms, so he went and said that it was Al-Yamama or Hajar, so it was Al-Madinah, Yathrib

- قد رأيت دار هجرتكم، أريت سبخة ذلت نخل، بين لابتين وهما حرتان

- I have seen the house of your emigration, I have seen a swamp with palm trees, between two lava and they are free

ع T أول من هاجر إلى المدينة من الصحابة

The first of the Companions to immigrate to Madinah

أول من قدم علينا من أصحاب النبي ﷺ مصعب بن عمير، وابن أم مكتوم، فجعلا يقرئاننا القرآن، ثم جاء عمار، وبلال، وسعد، ثم جاء عمر بن الخطاب في عشرين، ثم جاء النبي ﷺ فما رأيت اهل المدينة فرحوا بشيء فرحهم به، حتى رأيت الولائد والصبيان يقولون: هذا رسول الله ﷺ قد جاء

The first to come to us among the companions of the Prophet, may Allah’s prayers and peace be upon him, were Mus’ab bin Umair and Ibn Umm Maktum, so they began to recite the Qur’an to us. They were happy with something that made them happy, until I saw the children and boys saying: This is the Messenger of Allah, may Allah’s prayers and peace be upon him, who has come

ع T ما أصاب أبا سلمة وزوجته من البلاء

What happened to Abu Salama and his wife from the calamity

لما أجمع أبو سلمة الخروج إلى المدينة رحل لي بعيره ثم حملني عليه، وحمل معي ابني سلمة بن أبي سلمة في حجري ثم خرج يقود بي بعيره، فلما رأته رجال بني المغيرة بن مخزوم قاموا إليه، فقالوا: هذه نفسك غلبتنا عليها، أرأيت صاحبتك هذه؟ علام نتركك تسير بها في البلاد؟ قالت: فنزعوا خطام البعير من يده فأخذوني منه، قالت: وغضب عند ذلك بنو عبد الأسد رهط أبي سلمة، فقالوا: لا والله لا نترك ابننا عندها إذ نزعتموها من صاحبنا، قالت: فتجاذبوا ابني سلمة بينهم حتى خلعوا يده، وانطلق به بنو عبد الأسد، وحبسني بنو المغيرة عندهم، وانطلق زوجي أبو سلمة إلى المدينة، قالت: ففرّق بيني وبين زوجي وبين ابني، قالت: فكنت أخرج كل غداة فأجلس بالأبطح فما أزال أبكي حتى أمسي سنة أو قريبًا منها حتى مر بي رجل من بني عمي أحد بني المغيرة، فرأى ما بي فرحمني، فقال لبني المغيرة: ألا تخرجون هذه المسكينة فرّقتم بينها وبين زوجها وبين ولدها، قالت: فقالوا لي: الحقي بزوجك إن شئت، قالت: ورد بنو عبد الأسد إلي عند ذلك ابني، قالت: فارتحلت بعيري ثم أخذت ابني فوضعته في حجري ثم خرجت أريد زوجي بالمدينة، قالت: وما معي أحد من خلق الله، قالت: فقلت: أتبلغ بمن لقيت حتى أقدم على زوجي، حتى إذا كنت بالتنعيم لقيت عثمان بن طلحة بن أبي طلحة أخا بني عبد الدار، فقال لي: إلى أين يا بنت أبي أُمية؟ قالت: فقلت: أريد زوجي في المدينة، قال: أو ما معك أحد؟ قالت: لا والله، إلا الله وبني هذا قال: والله ما لك من مترك، فأخذ بخطام البعير فانطلق معي يهوي بي، فوالله ما صحبت رجلًا من العرب قط أرى أنه كان أكرم منه، كان إذا بلغ المنزل أناخ بي، ثم استأخر عني حتى إذا نزلت استأخر بعيري فحط عنه، ثم قيده في الشجرة، ثم تنحى عني إلى شجرة فاضطجع تحتها، فإذا دنا الرواح قام إلى بعيره فقدمه فرحله ثم استأخر عني، وقال: اركبي، فإذا ركبت واستويت على بعيري أتى فأخذ بخطامه فقاده حتى ينزل بي يصنع ذلك بي حتى أقدمني المدينة، فلما نظر إلى قرية بني عمرو بن عوف بقباء قال: زوجك في هذه القرية، وكان أبو سلمة نازلًا، فادخليها على بركة الله، ثم انصرف راجعًا إلى مكة، قال: فكانت تقول: والله ما أعلم أهل بيت في الإسلام أصابهم ما أصاب أبي سلمة، وما رأيت صاحبًا قط كان أكرم من عثمان طلحة

When Abu Salamah decided to go out to Medina, he rode his camel to me and then carried me on it, and he carried my son Salama bin Abi Salamah with me on my lap, then he went out leading his camel with me. Why do we let you walk it in the country? She said: So they removed the camel's reins from his hand, so they took me from him. She said: And Banu Abd al-Assad got angry at that, Rahat Abi Salamah, and they said: No, by Allah, we will not leave our son with her, since you took it away from our friend. The Banu al-Mughira detained me with them, and my husband, Abu Salama, went to Medina. He saw what was wrong with me, so he had mercy on me, so he said to Banu al-Mughira: Don’t you take this poor woman out, separating her from her husband and her son? She said: They said to me: Follow your husband if you like. My stone, then I went out, I want my husband in the city, she said: I have no one of Allah's creation, she said: I said: I will inform whom I met so that I come to my husband, until when I was in Al-Naim I met Othman bin Talha bin Abi Talha, the brother of Banu Abd al-Dar, and he said to me: Where to O Abi Umayyah's daughter? She said: I said: I want my husband in the city, he said: Is there anyone with you? She said: No, by Allah, but Allah and this son of mine. I went down to delay my camel, so he landed on it, then tied it to the tree, then he moved away from me to a tree and lay down under it, and when the spirits approached, he stood up to his camel and presented it, then he mounted it, then he delayed me and said: Ride, and when I rode and settled on my camel, he came and took his reins and led him until he alighted with me, and he did that with me Until he brought me to Medina, and when he looked at the village of Bani Amr ibn Awf in Quba, he said: Your husband is in this village, and Abu Salamah was staying, so let them enter with the blessing of Allah, then he went back to Mecca. Abu Salamah was right, and I never saw a companion who was more generous than Uthman Talha

ع T هجرة الرسول ﷺ إلى المدينة المنورة

The migration of the Messenger, may Allah bless him and grant him peace, to Medina

كان رسول الله ﷺ بمكة فأُمر بالهجرة وأُنزل عليه: {وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا}

The Messenger of Allah, may Allah’s prayers and peace be upon him, was in Makkah, so he commanded the emigration and revealed to him: {And say, “My Lord, make me enter an entrance of truth, and bring me out an exit of truth, and grant me a supportive authority from You.”

ع T مؤامرة كفار قريش على قتل النبي ﷺ وخروجه من بين أظهرهم ولحوقه والصديق بالغار

T Conspiracy of the infidels of Quraysh to kill the Prophet, may Allah bless him and grant him peace, and his departure from among their backs and entourage, and the friend in the cave

تشاورت قريش ليلة بمكة، فقال بعضهم إذا أصبح فأثبتوه بالوثاق، يريدون النبي ﷺ؛ وقال بعضهم: بل اقتلوه، وقال بعضهم: بل أخرجوه، فأطلع الله نبيه ﷺ على ذلك، فبات علي رضي الله ﷺ عنه على فراش رسول الله ﷺ وخرج النبي ﷺ حتى لحق بالغار، وبات المشركون يحرسون عليًّا يحسبونه النبي صلىالله عليه وسلم ، فلما أصبحوا ثاروا إليه فلما رأوا عليًّا رد الله مكرهم، فقالوا: أين صاحبك

هذا؟ قال: لا أدري فاقتفوا أثره فلما بلغوا الجبل اختلط عليهم فصعدوا في الجبل، فمروا بالغار فرأوا على بابه نسج العنكبوت، فقالوا: لو دخل ههنا لم يكن نسج العنكبوت على بابه، فمكث فيه ثلاث ليال

The Quraysh conferred one night in Makkah, and some of them said, "When morning comes, tie him up." They want the Prophet, may Allah's prayers and peace be upon him. And some of them said: Rather, kill him, and some of them said: Rather, expel him, so Allah informed His Prophet, may Allah's prayers and peace be upon him, about that. Ali, they think he is the Prophet, may Allah's prayers and peace be upon him, so when morning they rebelled against him, and when they saw Ali, Allah repelled their cunning, and they said: Where is this friend of yours? He said: I don't know, so they traced his trail, and when they reached the mountain, they got confused, so they climbed the mountain, so they passed through the cave and saw spider webs on its door, so they said: If he had entered here, there would not be spider webs on his door, so he stayed there for three nights.

ع T تعمية الكفار عن إبصار رسول الله وأبكر في الغار

T blinding the infidels from the sight of the Messenger of Allah and early in the cave

ما ظنك باثنين الله ثالثهما

What do you think of two Allah is the third of them

ع T حديث هجرة النبي ﷺ

T Hadith of the migration of the Prophet, may Allah bless him and grant him peace

إني أريت دار هجرتكم ذات نخل بين لابتين وهي الحريانعلى رسلك فإني أرجو أن يؤذن لينعمأخراج من عندكفإني قد أذن لي في الخروجنعمالثمن

I have shown the house of your emigration with palm trees between two laptops, and it is Al-Huryan, on your messengers, for I hope that he will be permitted to enjoy an exit from you, for I have been permitted to exit.

ع T رسول الله ﷺ والصديق في الغار ثلاث ليال

The Messenger of Allah, may Allah bless him and grant him peace, and Al-Siddiq were in the cave for three nights

ع T قصة سراقة مع رسول الله ﷺ والصديق

The story of Suraqah with the Messenger of Allah, may Allah bless him and grant him peace, and the friend

ع T اهل المدينة ينتظرون رسول الله ﷺ

The people of Madinah are waiting for the Messenger of Allah, may Allah bless him and grant him peace

ع T وصول رسول الله ﷺ إلى المدينة وتاريخ ذلك

T The arrival of the Messenger of Allah, may Allah's prayers and peace be upon him, to Medina and the date of that

ع T غريب الحديث

T strange talk

جاء أبو بكر إلى أبي في منزله فاشترى منه رحلًا فقال للعازب: ابعث ابنك يحمله معي، قال: فحملته معه، وخرج أبي ينتقد ثمنه، فقال لي أبي: يا أبا بكر حدثني كيف صنعتما حين سريت مه رسول الله ﷺ؟ قال: نعم أسرينا ليلتنا ومن الغد حتى قام قائم الظهيرة وخلا الطريق لا يمر فيه أحد، فرُفعت لنا صخرةٌ طويلةٌ لها ظلٌّ لم تأت عليه الشمس، فنزلنا عنده وسويت للنبي ﷺ مكانًا بيدي ينام عليه، وبسطت عليه فزورةٌ، وقلت: نم يا رسول الله، وانا أُنفض ما حوله، فنام وخرجت أنفض ما حوله، فإذا أنا براعٍ مقبلٍ بغنمه إلى الصخرة يريد منها مثل الذي أردنا، فقلت: لمن انت يا غلام؟ قال: لرجل من اهل المدينة أو مكة، قلت: أفي غنمك لبنٌ؟ قال: نعم، قلت: أفتحلب؟ قال: نعم، فأخذ شاة، فقلت: انفض الضرع من التراب والشعر والقذى، قال: فحلب في قعب كثبةً من لبن، ومعي إداوةٌ حملتها للنبي ﷺ يرتوي فيها، يشرب ويتوضأ، فأتيت النبي صلى الله عليهوسلم فكرهت ان أوقظه، فوافقته حين استيقظ فصببت من الماء على اللبن حتى برد أسفله، فقلت: اشرب يا رسول الله، قال: فشرب حتى رضيت ألم يأن الرحيل؟ بلى، قال: فارتحلنا بعد ما زالت الشمس وأتبعنا سراقة بن مالك، فقلت: أُتينا يا رسول الله لا تحزن إن الله معنا فدعا عليه النبي ﷺ، فارتطمت به فرسه إلى بطنها أُرى في جلدٍ من الأرض، فقال: إني أراكما قد دعوتما علي، فادعوا لي فالله لكما أن أرد عنكما الطلب، فدعا له النبي ﷺ فنجا، فجعل لا يلقى أحدًا إلا قال: كفيتكم ما هنا، فلا يلقى أحدًا إلا رده، قال: ووفى لنا

Abu Bakr came to my father at his house, so he bought a saddle from him, and he said to the bachelor: Send your son to carry it with me. He said: So I carried it with him, and my father went out to criticize its price. He said: Yes, we took our night captives, and from the next day, until the noon Qayim arose, and the road was free for no one to pass, so a long rock was raised for us so that the sun did not cast shade on it, so we alighted with him and settled a place for the Prophet, may Allah's prayers and peace be upon him, to sleep on it, and spread a veil over him, and said: Sleep, O. The Messenger of Allah, and I cleaned everything around him, and he fell asleep, and I went out to clean everything around him, so I was a shepherd coming with his sheep to the rock, wanting from it the same as we wanted, so I said: To whom are you, boy? He said: To a man from the people of Medina or Mecca. I said: Do you

have milk in your sheep? He said: Yes, I said: Milking? He said: Yes, so he took a sheep, and I said: Shake off the udder from the dirt, hair and filth. He woke up, and I poured some water over the milk until it cooled down below, and I said: Drink, O Messenger of Allah. He said: So he drank until I was satisfied. Yes, he said: So we set out after the sun was still, and we followed Suraqah bin Malik, so I said: We came, O Messenger of Allah, do not grieve that Allah is with us, so the Prophet, may Allah's prayers and peace be upon him, prayed for him, so his mare hit him on its belly, I see in the skin of the ground, and he said: I see you two have invited Ali, so pray for me, for Allah is for you both.

ع T استراحته عند صخرة في القائلة وشربه اللبن

He rested at a rock in al-Qayla and drank milk

ع T حديث معبد الخزاعية

T Hadith Temple Khuzaia

ما هذه الشاة يا أم معبدهلا من لبن؟أتأذنين لي أن أحلبها

What is this sheep, Umm Mabad, is there no milk? Would you permit me to milk it?

- ويحك إن شأنها شديد، فهل لك من إبل تؤدي صدقتهافاعمل من وراء البحار، فإن الله لن يترك من عملك شيئاً

- It is woeful that her condition is severe, so do you have any camels that you would like to give as alms? So work from overseas, for Allah will not leave anything of your work.

- المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هجر ما نهي الله عنه

The Muslim is the one from whose tongue and hand Muslims are safe, and the emigrant is the one who emigrates from what Allah has forbidden

ع T رسول الله ﷺ بقباء وتأسيسه مسجده

The Messenger of Allah, may Allah bless him and grant him peace, visited Quba and established his mosque

ع T دخول رسول الله ﷺ المدينة وفرح أهلها بقدرومه ونزوله على أبي أيوب الأنصاري

The entry of the Messenger of Allah, may Allah bless him and grant him peace, to Medina, and its people rejoiced at his coming and descending upon Abu Ayyub al-Ansari

أنزل على بنى النجار أخوالبد المطلب أكرمهم بذلك

He descended upon Bani al-Najjar, the brothers of al-Abd al-Muttalib, and honored them with that

- ثم قدم النبي ﷺ، فما رأيت أهل المدينة فرحوا بشيء فرحهم برسول الله ﷺ، حتى جعل الإماء يقلن: قدم رسول الله ﷺ حتى رأيت الولائد والصبيان يقولون: هذا رسول الله قد جاء ﷺ

Then the Prophet, may Allah's prayers and peace be upon him, came, and I did not see the people of Medina rejoicing in something that made them happy with the Messenger of Allah, may Allah's prayers and peace be upon him, until he made the handmaids say: The Messenger of Allah, may Allah's prayers and peace be upon him, has come until I saw the children and boys saying: This is the Messenger of Allah, may Allah's prayers and peace be upon him.

ما رأيت يومًا قط أنور ولا أحسن من يوم دخل رسول الله ﷺ وأبو بكر المدينة لما كان اليوم الذي قدم فيه رسول الله ﷺ أضاء منها كل شيء

I have never seen a day illuminated or better than the day the Messenger of Allah, may Allah's prayers and peace be upon him, and Abu Bakr entered Medina.

لما قدم النبي ﷺ المدينة نحروا جزورًا أو بقرة

When the Prophet, may Allah bless him and grant him peace, came to Madinah, they sacrificed a camel or a cow

لما قدم رسول الله ﷺ المدينة لعبت الحبشة بحرابهم فرحًا لقدومه ﷺ

When the Messenger of Allah, may Allah bless him and grant him peace, came to Medina, the Abyssinians played with their spears, rejoicing at his arrival, may Allah bless him and grant him peace

ع T سكناه ﷺ بدار أبي أيوب الأنصارى وتأدبه معه وتبركه بآثاره

T His residence, may Allah bless him and grant him peace, was in the house of Abu Ayyub al-Ansari, and he behaved with him and blessed him with his relics

السفل أرفقلا، ولكني أكرهه

The bottom is higher, but I hate it

ع T خلاصة ما تقدم من المبعث إلى نهاية الهجرة من الأعمال النبوية والأحداث

T A summary of the foregoing from the resurrection to the end of the migration of prophetic deeds and events

ع T المرحلة الثانية من حياة النبي ﷺ السنة الأولي من الهجرة وحوادثها التاريخ

The second stage of the life of the Prophet, may Allah bless him and grant him peace, the first year of migration and its events, history

ما عدوا من مبعث النبي ﷺ ولا من وفاته، ما عدوا إلا من مقدمه المدينة

They are not hostile to the Prophet, may Allah's prayers and peace be upon him, nor to his death. They are only counting on him coming to Medina

- كان التاريخ في السنة التي قدم فيها رسول الله ﷺ المدينة، وفيها وُلد عبد الله بن الزبير

- The date was in the year in which the Messenger of Allah, may Allah's prayers and peace be upon him, came to Medina, and in it Abdullah bin Al-Zubayr was born

- جمع عمر رضي الله ﷺ عنه الناس فسألهم: من أي يوم يكتب التاريخ؟ فقال علي بن أبي طالب رضي الله ﷺ عنه: من يوم هاجر رسول الله ﷺ وترك أرض الشرك، ففعله عمر رضي الله ﷺ عنه

Omar, may Allah be pleased with him, gathered the people and asked them: From which day is history written? Ali bin Abi Talib, may Allah be pleased with him, said: From the day the Messenger of Allah, may Allah's prayers and peace be upon him, immigrated and left the land of polytheism, Omar, may Allah be pleased with him, did it.

ع T مجيء عبدالله بن سلام إلى النبي ﷺ وإسلامه

The coming of Abdullah bin Salam to the Prophet, may Allah bless him and grant him peace, and his conversion to Islam

أخبرني بهن جبريل آنفاًأما أول أشراط الساعة فنار تحشر الناس من المشرق إلى المغرب، واما أول طعام بأكله أهل الجنة فزيادة كبد حوت، وإذا سبق ماء الرجل ماء المرأة نزع الولد، وإذا سبق ماء المرأة ماء الرجل نزعتأى رجل عبدالله فيكمأرأيتم إن أسلم عبدالله بن سلاميا معشر اليهود ويلكم اتقوا الله، فوالله الذي لا إله إلا هو إنكم لتعلمون أني رسول الله حقاً، واني جئتكم بحق أسلموا

As for the first signs of the Hour, a fire will gather people from the East to the West, and as for the first food that the people of Paradise will eat, it is the caudate of the liver of a whale, and if the man's water precedes the woman's water, the child will be taken away, and if the woman's water precedes the man's water, you will remove Abdullah's man. Woe to the Jews, fear Allah, for by Allah besides whom there is no god, you will know that I am truly the Messenger of Allah, and that I have come to you by right.

ع T بناء المسجد النبوي الشريف

T Building the Prophet's Mosque

يا بني النجار ثامنوني حائطكم هذااللهم لا خير إلا خير الآخرة، فانصر الأنصار والمهاجرين

O Banu al-Najjar, praise me for this protection of yours. O Allah, there is no good but the good of the Hereafter, so help the Ansar and the Muhajireen.

هؤلاء ولاة الأمر من بعدي

These are the rulers after me

- ويح عمار تقتله الفئة الباغية، يدعوهم إلى الجنة ويدعونه إلى النار

Woe to Ammar, who will be killed by the oppressive millennium. He invites them to Heaven and they invite him to Hell

- كان المسجد على عهد رسول الله ﷺ مبنيًّا باللبن، وسقفه الجريد، وعمده خشب النخل، فلم يزد فيه أبو بكر شيئًا، وزاد فيه عمر وبناه على بنيانه في عهد رسول الله ﷺ باللبن والجريد وأعاد عمده خشبًا ثم غيره عثمان، فزاد فيه زيادة كثي

The mosque was built at the time of the Messenger of Allah, may Allah's prayers and peace be upon him, with bricks, its roof was made of leaves, and its columns were made of palm wood, so Abu Bakr did not add anything to it, and Omar added to it and built it over its construction during the reign of the Messenger of Allah, may Allah bless him and grant him peace, with bricks and leaves, and restored its columns with wood, then Uthman changed it. , and it increased greatly

ع T فرضية الصلاة أربعاً بالمدينة وإبقاء صلاة السفر على أصلها

The hypothesis of praying four times in Medina and keeping the travel prayer in its original form

فُرضت الصلاة ركعتين، ثم هاجر رسول الله ﷺ ففُرضت أربعًا وتركت صلاة السفر على الأول

The prayer was made obligatory by two rak'ahs, then the Messenger of Allah, may Allah's prayers and peace be upon him, migrated, so it was imposed by four, and the travel prayer was left to the first

ع T إسلام سلمان الفارسي

T Islam Salman Al-Farsi

أنه تداوله بضعة عشر من رب إلى رب

He traded a few dozen from lord to lord

ع T المؤاخاة بين المهاجرين والأنصار

Brotherhood between Muhajireen and Ansar

قد حالف رسول الله صلى الله عليهوسلمى بين قريش والأنصار في داري

The Messenger of Allah, may Allah bless him and grant him peace, swore an alliance between the Quraysh and the Ansar in my house

- كان المهاجرون لما قدموا على النبي ﷺ المدينة ورث المهاجري الأنصاري دون ذوي رحمه للأخوّة التي آخى النبي ﷺ بينهم، فلما نزلت: {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ} الآية نسخت، ثم قال: {وَالَّذِينَ عَقَدَتْ أَيْمَانُ

When the Muhajireen came to the Prophet, may Allah's prayers and peace be upon him, Medina, the Muhajiri inherited the Ansari without his relatives to the brothers among whom the Prophet, may Allah's prayers and peace be upon him, was brotherly.

- كلا، ما أثنيتم عليهم به ودعوتم الله وجل لهم

- No, what you praised them for and prayed to Allah Almighty for them

- قدم عبد الرحمن بن عوف فآخى النبي صلى اللهعليه وسلم بينه وبين سعد بن الربيع فعرض عليه أن يناصفه أهله وماله، فقال عبد الرحمن: بارك الله لك في أهلك ومالك

Abd al-Rahman ibn Awf, the brother of the Prophet, may Allah bless him and grant him peace, came to him and Saad ibn al-Rabee', so he offered him to be fair with his family and money. Abd al-Rahman said: May Allah bless you with your family and your money.

آخى النبي ﷺ بين أبي عبيدة وبين أبي طلحة

My brother, the Prophet, may Allah bless him and grant him peace, between Abu Ubaidah and Abu Talha

آخى النبي ﷺ بين سلمان وأبي الدرداء

My brother, the Prophet, may Allah bless him and grant him peace, between Salman and Abu Darda

ع T مبايعة النبي ﷺ نساء الأنصار

The pledge of allegiance to the Prophet, may Allah bless him and grant him peace, to the women of the Ansar

تبايعن على أن لا تشركن بالله شيئاً، ولا تزنين، ولا تقتلن أولادكن، ولا تأتين ببهتان تفترينه بين أيديكن وأرجلكم، ولا تعصينه في معروفاللهم اشهد

You pledge allegiance that you will not associate anything with Allah, that you will not commit adultery, that you will not kill your children, that you will not bring a calumny that you fabricate between your hands and your feet, and that you will not disobey him in what is right.

- أتيت رسول الله ﷺ في نسوةٍ من الأنصار، فقلنا: نبايعك على أن لا نشرك بالله شيئًا ولا نسرق ولا نزني

came to the Messenger of Allah, may Allah's prayers and peace be upon him, with some Ansar women, and we said: We pledge allegiance to you not to associate anything with Allah, nor to steal, nor to commit adultery.

ع T مرض بعض الصحابة مقدمهم المدينة ودعاء النبي ﷺ في ذلك

The illness of some of the Companions, led by Madinah, and the supplication of the Prophet, may Allah bless him and grant him peace, in this regard

اللهم حبب إلينا المدينة كحبنا مكة أو أشد، اللهم بارك لنا في صاعنا وفي مدنا، وصححاً لنا، وانقل حماها إلى الجحفة

O Allah, love Madinah for us as we love Makkah or more, O Allah, bless us in our Sa'a and in our cities, and make it sound for us, and transfer its fever to Al-Juhfa

رأيت كأن امرأة سوداء ثائرة الرأس خرجت من المدينة حتى قدمت مهيعة وهي الجحفة فأولت أن وباء المدينة نقل إليها

I saw a black woman with a disheveled head, she left Medina until she came to Muhai'ah, which is Al-Juhfa, and she said that the plague of Medina had been transmitted to her.

ع T أول مولود في الإسلام في المدينة للمهاجرين

the first born in Islam in the city of immigrants

أنها حملت بعبد الله بن الزبير بمكة المكرمة، قالت: فخرجت وأنا متمٌّ، فأتيت المدينة فنزلت قباء فولدت بقباء ثم أتيت به رسول الله صلى الله عليه وسلم فوضعته في حجره، ثم دعا بتمرة فمضغها ثم تفل في فيه، فكان أول شيء دخل جوفه ريق رسول الله ﷺ ثم حنكه بالتمرة ثم دعا له وبرك عليه، وكان أول مولود وُلد في الإسلام، ففرحوا به فرحًا شديدًا، لأنهم قيل لهم: إن اليهود قد سحرتكم فلا يولد لكم

She became pregnant with Abdullah bin Al-Zubayr in Makkah Al-Mukarramah. Allah, may Allah's prayers and peace be upon him, then rubbed his palate with a date, then prayed for him and blessed him, and he was the first child born in Islam, so they rejoiced with him with great joy, because they were told: The Jews have bewitched you, so you will not be born.

ع T بناؤه بعائشة رضي الله تعالي عنها

It was built by Aisha, may Allah Almighty be pleased with her

رأيتك في المنام يجيء بك الملك في سرقة من حرير، فقال لي: هذه امرأتك، فكشفت عن وجهك الثوب هي أنت، فقلت: إن يك هذا من عندالله يمضهرأيتك في المنام ثلاث لياالأريتك في المنام مرتين

saw you in a dream, the king greeted you in a silk robe, and he said to me: This is your wife, so I revealed the dress from your face, it is you, and I said: This is with you from Allah.

- تزوجني النبي ﷺ وأنا بنت ست سنين، فقدمنا المدينة فنزلنا في بني الحارث بن خزرج فوعكت فتمزق شعري فوفى جميمةً، فأتتني أمي أم رومان وإني لفي أُرجوحةٍ ومعي صواحب لي فصرخت بي فأتيتها لا أدري ما تريد بي، فأخذت بيدي حتى أوقفتني على باب الدار، وإ

The Prophet, may Allah’s prayers and peace be upon him, married me when I was six years old, so we came to Medina and we stayed with Banu Al-Harith bin Khazraj, so I fell sick and tore my hair, so Jamima died. The door of the house, wa

ع T بدء الأذان بالمدينة

T The start of the call to prayer in Medina

يا بلال قم فناد بالصلاة

Oh Bilal, get up and call for prayer

ع T مناوأة اليهود والمنافقين للنبي ﷺ

The opposition of the Jews and the hypocrites to the Prophet, may Allah bless him and grant him peace

هاتوا تنام عيناه ولا ينام قبلهيلتقي الماءان فإذا علا ماء الرجل ماء المرأة أذكرت، وإذا علا ماء المرأة ماء الرجل أنثتكان يشتكي عرق النسا فلم يجد شيئاً يلائمه إلا ألبان الإبل فحرم لحرمهاملك من ملائكة الله ﷻ موكل بالسحاب بيده أو في يده مخراق من نار يرجر به السحاب يسوقه حيث أمر الله جل جلالهصوتهجبريل عليه السلام

His eyes come to sleep and he does not sleep before the two waters meet, so if the man’s water exceeds the woman’s water, I mentioned, and if the woman’s water comes over the man’s water, the female complains of sciatica, and he did not find anything to blame him except the milk of camels. He drives him where Allah Almighty commanded his voice, Gabriel, peace be upon him

لو آمن بي عشرة من اليهود لآمن بى اليهودلو تابعني عشرة من اليهود لم يبق علي ظهرها يهودي إلا أسلم

If ten Jews believed in me, the Jews believed in me, and if ten Jews followed me, there would not be a single Jew left on its back but converted to Islam.

- أن رسول الله ﷺ ركب على حمار على قطيفة فدكيةٍ، وأردف أسامة بن زيد يعود سعد بن عبادة في بني الحارث بن الخزرج قبل وقعة بدرٍ، قال: حتى مر بمجلسٍ فيه عبد الله بن أبي ابن سلول، وذلك قبل أن يُسلم عبد الله بن أبي - يعني المنافق، فإذا في المجلس

The Messenger of Allah, may Allah’s prayers and peace be upon him, rode on a donkey on a rich velvet, and followed Osama bin Zaid back to Saad bin Ubadah in Bani Al-Harith bin Al-Khazraj before the battle of Badr. Allah bin Abi means the hypocrite, so if he is in the council

ع T نزول الإذن من الله بالقتال

T The descent of permission from Allah to fight

أول آية نزلت في القتال {أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ |39| الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ} الآية، ثم أذن بالقتال في آي كثيرة من القرآن

The first verse was revealed about fighting: “So those who fight are wronged, and Allah is able to grant them victory” |39| Those who were expelled from their homes unjustly, except to say, "Our Lord is Allah." Then he gave permission to fight in many verses of the Qur'an.

- لما أُخرج النبي ﷺ من مكة، قال أبو بكر: أخرجوا نبيهم ليهلكن، فأنزل الله ﷻ: {أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ}

- When the Prophet, may Allah’s prayers and peace be upon him, was expelled from Mecca, Abu Bakr said: Bring out their Prophet so that they may perish, so Allah, may He be glorified and exalted, sent down:

ع T المغازي وعدد غزوات النبي ﷺ

T campaigns and the number of invasions of the Prophet, may Allah bless him and grant him peace

قلت لزيد بن أرقم رضي الله ﷺ عنه: كم غزا رسول الله ﷺ قال: تسع عشرة، فقلت: كم غزوت أنت معه؟ قال: سبع عشرة، قال: فقلت: فما أول غزوة غزاها؟ قال: العشير أو العسيرة قال: فذكر ذلك لقتادة، فقال: العشيرة، وفي رواية: وسبقني بغزاتين

said to Zaid bin Arqam, may Allah be pleased with him, how much did the Messenger of Allah, may Allah bless him and grant him peace, fight? He said: Nineteen. I said: How much did you fight with him? He said: Seventeen. He said: I said: What was the first battle he did? He said: The clan or the hardship.

ع T أول غزوات ﷺ

T The first invasions, may Allah bless him and grant him peace

ع T غزوة الأبواء

Battle of Al-Abwa

ع T سرية حمزة

T Siriya Hamza

ع T أحداث السنة الأولي

T events of the first year

وهي مجيء عبد الله بن سلام إلى النبي ﷺ، بناء المسجد النبوي الشريف، فرضية الصلاة الحضرية أربعًا، إسلام سلمان الفارسي، المؤاخاة بين المهاجرين والأنصار، مبايعة النبي ﷺ نساء الأنصار، مرض الصحابة بالمدينة، أول مولود وُلد في الإسلام في المدينة، بناء النبي ﷺ بعائشة رضي الله ﷺ عنها، بدء الأذان، مناوأة اليهود والمنافقين للنبي ﷺ، نزول الإذن من الله بالقتال، المغازي وعدد غزوات النبي ﷺ، أول غزواته، غزوة الأبواء، سرية حمزة

It is the coming of Abdullah bin Salam to the Prophet, may Allah bless him and grant him peace, the building of the Noble Prophet's Mosque, the four-fold hypothesis of urban prayer, the Islam of Salman al-Farsi, fraternity between the immigrants and the Ansar, the pledge of allegiance to the Prophet, may Allah's prayers and peace be upon him, the women of the Ansar, the illness of the Companions in Medina, the first newborn born in Islam In Madinah, the building of the Prophet, may Allah's prayers and peace be upon him, with Aisha, may Allah be pleased with him, the start of the call to prayer, the confrontation between the Jews and the hypocrites towards the Prophet, may Allah's prayers and peace be upon him, the descent of permission from Allah to fight, the raids and the number of raids of the Prophet, may Allah's prayers and peace be upon him, his first campaign, the Battle of the Patriarchs, secret Hamza

ع T السنة الثانية

T second year

ع T غزوة بواط

T Battle of Buwat

من هذا اللاعن بعيرهانزل عنه تصحبنا بملعون

Who cursed this camel, he came down from it, and it accompanies us with a cursed one

ع T غزوة العشيرة(2)

Battle of the Clan(2)

ع T غزوة بدر الأولي

The First Battle of Badr

ع T سرية عبدالله بن جحش

T secret Abdullah bin Jahsh

لا تكرهن أحداً من أصحابك على المسير معاك

Do not force any of your companions to walk with you

- لم يكن رسول الله ﷺ يغزو في الشهر الحرام إلا أن يُغزى ويغزوا، فإذا حضره أقام حتى ينسلخ

The Messenger of Allah, may Allah's prayers and peace be upon him, did not invade during the sacred month unless he invaded and invaded, and when he attended it, he stayed until he was slaughtered

ع T تحويل القبلة

T turn the qiblah

أن النبي ﷺ كان أول ما قدم المدينة نزل على أخواله من الأنصار، وأنه صلى قبل بيت المقدس ستة عشر أو سبعة عشر شهرًا، وكان ﷺ يحب أن يُوجه إلى الكعبة، فأنزل الله ﷻ: {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ}، فتوجه نحو الكعبة، وقال السفهاء من الناس - وهم اليهود -: {مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ}، فصلى مع النبي ﷺ رجلٌ ثم خرج بعدما صلى، فمر على قوم من الأنصار في صلاة العصر يصلون نحو بيت المقدس، فقالك هو يشهد أنه صلى مع النبي ﷺ وأنه توجه نحو الكعبة، فتحرف القوم حتى توجهوا نحو الكعبة

The Prophet, may Allah's prayers and peace be upon him, was the first to come to Medina to visit his uncles from among the Ansar, and that he prayed before Jerusalem for sixteen or seventeen months, and he, may Allah's prayers and peace be upon him, liked to be directed to the Kaaba, so Allah Almighty revealed: {We may see your face turning In the sky, We will give you a qiblah that you will be pleased with, so turn your face towards the Sacred Mosque}, so he turned towards the Kaaba, and the foolish people - who are the Jews - said: {He did not turn them away from their qiblah, which they used to follow. Say to Allah belongs the east and the west. A man then went out after he had prayed, so he passed a group of Ansar in the Asr prayer, praying towards Jerusalem, and he told you that he testifies that he prayed with the Prophet, may Allah bless him and grant him peace, and that he headed towards the Kaaba, so the people turned away until they headed towards the Kaaba

ع T فرضية صوم رمضان

The hypothesis of Ramadan fasting

كان يوم عاشوراء يومًا تصومه قريشٌ في الجاهلية، وكان رسول الله ﷺ يصومه في الجاهلية، فلما قدم رسول الله ﷺ المدينة صامه وأمر الناس بصيامه، فلما فُرض رمضان كان هو الفريضة، وتُرك يوم عاشوراء، فمن شاء صامه ومن شاء تركه

The day of Ashura was a day that Quraysh used to fast during the Jahiliyyah, and the Messenger of Allah, may Allah's prayers and peace be upon him, used to fast on it during the Pre-Islamic period. left him

- أُحيلت الصلاة ثلاثة أحوال، وأُحيل الصيام ثلاثة أحوال؛ فأما أحوال الصلاة، فإن النبي ﷺ قدم المدينة وهو يصلي سبعة عشر شهرًا إلى بيت المقدس فذكر الحديث، فقال: وأما أحوال الصيام، فإن رسول الله ﷺ قدم المدينة فجعل يصوم من كل ش

Prayer has been referred to in three cases, and fasting has been referred to in three cases. As for the conditions of prayer, the Prophet, may Allah's prayers and peace be upon him, came to Medina while he was praying seventeen months to Jerusalem.

ع T مشاورة رسول الله ﷺ أصحابه في المدينة قبل الخروج

The Messenger of Allah, may Allah bless him and grant him peace, consulted his companions in Medina before going out

إن رسول الله ﷺ شاور حين بلغه إقبال أبي سفيان، قال: فتكلم أبو بكر فأعرض عنه، ثم تكلم عمر فأعرض عنه، فقام سعد بن عبادة فقال: إيانا تريد يا رسول الله؟ والذي نفسي بيده لو أمرتنا أن نخيضها البحر لأخضناها، ولو أمرتنا أن نضرب أكبادها إلى برك الغماد لفعلنا، قال: فندب رسول الله ﷺ فانطلقوا حتى نزلوا بدرًا

The Messenger of Allah, may Allah's prayers and peace be upon him, consulted when Iqbal Abu Sufyan informed him. He said: So Abu Bakr spoke and turned away from him, then Umar spoke and turned away from him, so Saad bin Ubadah got up and said: Which of us do you want, O Messenger of Allah? By the One in Whose hand is my soul, if you commanded us to plunge it into the sea, we would plunge it into it, and if you commanded us to strike its livers into the pools of the scabbard, we would do it."

ع T عدد أصحاب بدر وقلة مراكبهم

T The number of the companions of Badr and the lack of their boats

كنا أصحاب محمد ﷺ نتحدث أن عدة أصحاب بدر على عدة أصحاب طالوت الذين جاوزوا معه النهر، ولم يجاوز معه إلا مؤمنٌ بضعة عشر وثلاثمائة

We were the companions of Muhammad, may Allah's prayers and peace be upon him, talking that the number of the companions of Badr is more than the number of the companions of Taloot who crossed the river with him, and only a believer crossed with him a few hundred and ten

ما أنتما بأقوى مني ولا أنا بأغني عن الأجر منكما

The two of you are not stronger than me, nor am I in need of the wages of both of you

- لقد أتينا ليلة بدر وما فينا إلا نائم إلا النبي ﷺ، فإنه كان يصلي إلى شجرة ويدعو، وما كان فينا فارس إلا المقداد

We came on the night of a full moon, and none of us was sleeping except the Prophet, may Allah's prayers and peace be upon him, for he was praying to a tree and supplicating, and there was no knight among us except Al-Miqdad

ع T رده ﷺ عن الخروج من لم يحتلم

T His response, may Allah's prayers and peace be upon him, about the exit of those who did not have a wet dream

استصغرت أنا وابن عمي يوم بدر، وكان المهاجرون يوم بدر نيفًا على ستين، والأنصار نيفًا وأربعين ومائتين

My cousin and I looked down on the day of Badr, and on the day of Badr the emigrants were a group of sixty, and the Ansar were a group of forty or dead.

- أن النبي ﷺ نظر إلى عُمير بن أبي وقاص فاستصغره حين خرج إلى بدر، ثم أجازه قال سعد: فيقال إنه خانه سيفه قال عبد الله بن جعفر: قُتل يوم بدر

The Prophet, may Allah's prayers and peace be upon him, looked at Umair bin Abi Waqqas, and belittled him when he went out to Badr, then permitted him. Saad said: It is said that his sword betrayed him. Abdullah bin Jaafar said: He was killed on the day of Badr.

ع T عدم استعانته ﷺ بالمشرك

T Not asking him, may Allah's prayers and peace be upon him, for the polytheist

تؤمن بالله ورسولهفارجع فلن أستعين بمشركفارجع فلن أستعين بمشركفارجع فلن أستعين بمشركتؤمن بالله ورسولهفانطلق

Believe in Allah and His Messenger, then go back, and I will not seek the help of an idolater. Go back, and I will not seek the help of an idolater. Go back, and I will not seek the help of your idolaters.

ع T رؤيا عاتكة بنت عبد المطلب وإنذار ضمضم لقريش

The story of Atika bint Abd al-Muttalib and a warning to the Quraysh

وقد رأت عاتكة بنت عبد المطلب رضي الله ﷺ عنها قبل قدوم ضمضم الغفاري مكة بثلاث ليال رؤيا أفزعتها، فبعثت إلى أخيها العباس بن عبد المطلب، فقالت له: يا أخي والله لقد رأيت الليلة رؤيا أفظعتني، وتخوفت أن يدخل على قومك منها شرٌّ ومصيبةٌ فاكتم عني ما أحدثك به، فقال لها: وما رأيت؟ قالت: رأيت راكبًا أقبل على بعيرٍ له، حتى وقف بالأبطح، ثم صرخ بأعلى صوته: ألا انفروا يا لغدر لمصارعكم في ثلاث، فأرى الناس اجتمعوا إليه، ثم دخل المسجد والناس يتبعونه، فبينما هم حوله مثل به بعيره على ظهر الكعبة، ثم صرخ بمثلها: ألا انفروا يا لغدر لمصارعكم في ثلاث، ثم مثل به بعيره على رأس أبي قبيس فصرخ بمثلها، ثم أخذ صخرة فأرسلها، فأقبلت تهوي حتى إذا كانت بأسفل الجبل ارفضت، فما بقي بيت من بيوت مكة، ولا دار إلا دخلتها منها فلقةٌ والله إن هذه لرؤيا وأنت فاكتميها ولا تذكريها لأحد، ثم خرج العباس فلقي الوليد بن عتبة بن ربيعة وكان له صديقًا فذكرها له واستكتمه إياها، فذكرها الوليد لأبيه عتبة ففشي الحديث بمكة حتى تحدثت به قريش في أنديتها فغدوت لأطوف بالبيت وأبو جهل بن هشام في رهط من قريش قعود يتحدثون برؤيا عاتكة، فلما رآني أبو جهل قال: يا أبا الفضل إذا فرغت من طوافك فأقبل إلينا، فلما فرغت أقبلت حتى جليت معهم، فقال لي أبو جهل: يا بني عبد المطلب متى حدثت فيكم هذه النبية؟ قال: قلت: وما ذاك؟ قال: تلك الرؤيا التي رأت عاتكة، قال: فقلت: وما رأت؟ قال: يا بني عبد المطلب أما رضيتم أن يتنبأ رجالكم حتى تتنبأ نساؤكم قد زعمت عاتكة في رؤياها أنه قال: انفروا في ثلاث، فسنتربص بكم هذه الثلاث، فإن يك حقًا ما تقول فسيكون، وإن تمض الثلاث ولم يكن من ذلك شيء نكتب عليكم أنكم أكذب أهل بيت في

العرب قال العباس: فوالله ما كان مني إليه لكبير، إلا أني جحدت ذلك وأنكرت أن تكون رأت شيئًا، قال: ثم تفرقنا فلما أمسيت لم تبق امرأة من بني عبد المطلب إلا أتتني، فقالت: أقررتم لهذا الفاسق الخبيث أن يقع في رجالكم، ثم قد تناول النساء وأنت تكملته مفقودة

Atika bint Abd al-Muttalib, may Allah be pleased with him, three nights before Damdam al-Ghifari came to Makkah, saw a story that frightened her. About what I tell you about, he said to her: What did you see? She said: I saw a rider approaching his camel, until he stood on the floor, then he shouted at the top of his voice: Do not flee, what a treachery for your wrestler in three, then I saw the people gathered to him, then he entered the mosque and the people followed him, so while they were around him, his camel was mutilated on the back of the Kaaba, then he shouted the same Do not go forth, O treachery, for your wrestlers in three, then he put his camel on the head of Abu Qubays, so he shouted like it, then he took a rock and sent it, so it accepted to fall even if it was at the bottom of the mountain, it refused, so there was no house of the houses of Mecca, nor a house that I entered from it worried. It is a story, and you conceal it and do not mention it to anyone. Then Al-Abbas went out, and he met Al-Walid bin Utbah bin Rabia, and he had a friend, so he mentioned it to him and concealed it from him, so Al-Walid mentioned it to his father, Utbah, so the hadith spread in Makkah until the Quraysh spoke about it in its clubs. Beroya Atakah, and when Abu Jahl saw me, he said: O Abu Al-Fadl, if you have finished your circumambulation, then come to us. He said: I said: What is that? He said: That is the vision that your wife saw. He said: I said: And what did she see? He said: O Banu Abd al-Muttalib, did you not accept that your men prophesied so that your women could prophesy? Atika claimed in her narration that he said: Deploy in three, and we will await you these three. A household in the Arabs. Al-Abbas said: By Allah, what was from me to him was great, except that I denied that and denied that she had seen anything. Then you may take the women and you complete it missing

ع T كم كان عدد المشركين فى بدر وبيان بعض من خرج من صناديدهم

How many polytheists were in Badr, and an explanation of some of those who came out of their ranks

والذي نفسي بيده لتضربوه إذا صدقكم وتتركوه إذا كذبكم

By the One in Whose hand is my soul, you should strike him if he tells you the truth and leave him if he tells you a lie

- كم القوم؟القوم ألف، كل جزور لمائة ونيفها

- How many people? A folk is a thousand, each carrot is for a hundred or so

ع T أخبار النبي ﷺ بمصارع القوم

The news of the Prophet, may Allah bless him and grant him peace, with the wrestler of the people

هذا مصرع فلان غداً إن شاء الله جل جلالههذا مصرع فلان غداًوهذا مصرع فلان غداً

This is the death of so-and-so tomorrow, Allah willing, this is the death of so-and-so tomorrow, and this is the death of so-and-so tomorrow

ع T استشارته ﷺ الصحابة مرة ثانية

T consulted his companions, may Allah bless him and grant him peace, again

شهدت من المقداد بن الأسود مشهدًا لأن أكون صاحبه أحب إلي مما عُدل به، أتى النبي ﷺ وهو يدعو على المشركين، فقال: لا نقول كما قال قوم موسى: {اذْهَبْ أَنْتَ وَرَبُّكَ}، ولكنا نقاتل عن يمينك وعن شمالك، وبين يديك، وخلفك فرأيت رسول الله ﷺ أشرق وجهه وسره

I witnessed a scene from Al-Miqdad bin Al-Aswad, because I would be his companion more beloved to me than what he was justified with. The Prophet, may Allah's prayers and peace be upon him, came while he was supplicating against the polytheists, and he said: We do not say as the people of Moses said: {Go you and your Lord}, but we fight on your right and left, and in front of your hands And behind you, I saw the Messenger of Allah, may Allah bless him and grant him peace, his face and his secret shone

- أشيروا علي أيها الناسأجلسيروا وأبشروا، فإن الله ﷻ قد وعدني إحدي الطائفتين، والله لكأني أنظر إلى مصارع القوم

- Point to me, O people, walk and rejoice, for Allah Almighty has promised me one of the two groups, and Allah I would look at the wrestlers of the people

ع T رسول الله ﷺ يدعو الله ﷻ ويتضرع إليه ليلة بدر

The Messenger of Allah, may Allah's prayers and peace be upon him, supplicates to Allah, may His Majesty be exalted, and supplicates to Him on the night of a full moon

اللهم أنجز لي ما وعدتني، اللهم آت ما وعدتني، اللهم إن تهلك هذه العصابة من أهل الإسلام لا تعبد في الأرض

Oh Allah, accomplish for me what you promised me, O Allah, fulfill what you promised me.

- اللهم إني أنشدك عهدك، اللهم إن شئت لم تعبدسيهزم الجمع ويولون الدبر

- Oh Allah, I entrust you with your covenant

اللهم إن تهلك هذه الفئة لا تعبدالصلاة عباد الله

Oh Allah, if you destroy this millennium, do not worship prayer, worshippers of Allah

- اللهم إنهم جياع فأشبعهم اللهم إنهم حفاة فاحملهم، اللهم غنهم عراة فاكسهم

Oh Allah, they are hungry, so satisfy them. Oh Allah, they are barefoot, so carry them. Oh Allah, make them rich and naked

ع T بداية المعركة والأمر في البداية بالرمي

T The beginning of the battle and the command to start shooting

إذا أكثبوكم فارموهم واستبقوا نبلكمإذا أكثبوكم فارموهم بالنبل، ولا تسلوا السيوف حتى يغشوكم

If they accuse you, shoot them and keep your nobility

ع T المبارزة

T fencing

أنا اول من يجثو بين يدي الرحمن للخصومة يوم القيامة قال قيس بن عبادة: وفيهم أُنزلت: {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ}، قال: هم الذين تبارزوا يوم بدر، حمزة، وعلي، وعبيدة، أو أبو عبيدة بن الحارث، وشيبة بن ربيعة، وعتبة بن ربيعة، والوليد بن عتبة

I am the first to kneel in the hands of the Merciful for the dispute on the Day of Resurrection. Qais bin Ubadah said: And about them was revealed: {These are two adversaries who quarreled about their Lord}, He said: They are the ones who dueled on the day of Badr, Hamzah, Ali, and Ubaidah, or Abu Ubaidah bin Al-Harith, and Shaybah bin Rabia. Utbah bin Rabi`ah, and Al-Walid bin Utbah

- قم يا حمزة، قم يا علي، قم يا عبيدة بن الحارث

- Get up, O Hamza, get up, O Ali, get up, O Ubaida bin Al-Harith

ع T رمي النبي ﷺ كفا من الحصى في وجوه الكفار فانهزموا

The Prophet, may Allah bless him and grant him peace, threw a handful of pebbles at the faces of the infidels, and they were defeated

ناولني كفا من حصى

Hand me a handful of pebbles

- لما كان يوم بدر أمر رسول الله ﷺ فأخذ كفًّا من الحصى، فاستقبلنا به ورمى بها، وقال: «شاهت الوجوه»، فانهزمنا فأنزل الله ﷻ: {وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى}

- When it was the day of Badr, the Messenger of Allah, may Allah’s prayers and peace be upon him, ordered that he take a handful of pebbles, so he greeted us with it and threw it, and he said: “The faces were disfigured,” so we were defeated.

ع T مشاهد وأحداث من وقعة بدر: صنيع عمير بن الحمام وقتاله

T Scenes and events from the battle of Badr: The feat of Umair bin Al-Hamam and his fight

لا يقدمن أحد منكم إلى شيء حتى أكون أنا دونهقوموا إلى عرضها السموات والأرضينعمما يحملك على قولك بخ بخ ؟فإنك من أهلها

None of you submit to anything until I am below him. Stand up to the width of the heavens and the earth.

ع T الزبير بن العوام وعبيدة بن سعيد

T Zubair bin Al-Awam and Ubaidah bin Saeed

لقيت يوم بدر عبيدة بن سعيد بن العاص، وهو مدججٌ لا يرى منه إلا عيناه، وهو يُكنى أبا ذات الكرش، فقال: أنا أبو ذات الكرش، فحملت عليه بالعترة فطعنته في عينه فمات، قال هشام: فأخبرت أن الزبير قال: لقد وضعت رجلي عليه ثم تمطأت فكان الجهد أن نزعتها وقد انثنى طرفاها، قال عروة: فسأله إياها رسول الله ﷺ فأعطاه

On the day of Badr, I met Ubaidah bin Saeed bin Al-Aas, who was heavily armed and only his eyes could be seen from him. Then it was stretched, and the effort was if I removed it and its two ends were bent. Urwa said: The Messenger of Allah, may Allah’s prayers and peace be upon him, asked him for it, and he gave it to him.

ع T استشهاد حارثة بن سراقة

The martyrdom of Haritha bin Saraqa

ويحك أو هبلت؟ أو جنة واحدة هي؟ إنها جناة كثيرة، وإنه في جنة الفردوس

Is itching or confused? Or one heaven is it? It's many offenders, and he's in Jannatul Firdaus

ع T شجاعة رسول الله ﷺ يوم بدر

The courage of the Messenger of Allah, may Allah bless him and grant him peace, on the day of Badr

لقد رأيتنا يوم بدر ونحن نلوذ برسول الله ﷺ وهو أقربنا من العدو، وكان من أشد الناس يومئذ بأسًا

You saw us on the day of Badr, and we were seeking refuge with the Messenger of Allah, may Allah’s prayers and peace be upon him, and he was the closest to us from the enemy, and he was one of the most violent people on that day.

ع T قتال سعد بن أبي وقاص

T The fight of Saad bin Abi Waqqas

كان سعد يقاتل مع رسول الله ﷺ يوم بدر قتال الفارس والراجل

Saad was fighting with the Messenger of Allah, may Allah’s prayers and peace be upon him, on the day of Badr, fighting knight and foot

ع T استفتاح أبي جهل يوم بدر ثم مصرعه

The opening of Abu Jahl on the day of Badr and then his death

كان المستفتح يوم بدر أبو جهل، وأنه قال حين التقى القوم: اللهم أينا كان أقطع للرحم وآتى لما لا نعرف فافتح الغد، وكان ذلك استفتاحه، فأنزل الله ﷺ: {إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ}

Abu Jahl was the initiator on the day of Badr, and that he said when the people met: Oh Allah, which of us was he who cut off the ties of kinship and came to what we do not know, so open tomorrow, and that was his initiation. Something about you, even if it is too much, and Allah is with the believers.}

أيكما قتله؟هل مسحتما سيفيكما؟كلاكما قتله

Which of you killed him? Did you wipe your swords? Both of you killed him

من ينظر ما صنع أبو جهل

Who looks at what Abu Jahl made

الله الذي إله إلا هوأنطلقهذا فرعون هذه الأمة

Allah, who is the only Allah, is the Pharaoh of this nation

ع T مصرع أمية بن خلف

The death of Umayyah ibn Khalaf

كاتبت أمية بن خلف كتابًا بأن يحفظني في صياغتي بمكة، وأحفظه في صياغته بالمدينة، فلما ذكرت الرحمن قال: لا أعرف الرحمن، كاتبني باسمك الذي كان في الجاهلية، فكاتبته عبد عمرو، فلما كان في يوم بدر خرجت إلى جبل لأحرزه حين نام الناس فأبصره بلال، فخرج حتى وقف على مجلسٍ من الأنصار، فقال: أمية بن خلف، لا نجوت إن نجا أمية، فخرج معه فريق من الأنصار في آثارنا، فلما خشيت أن يلحقونا خلفت لهم ابنه لأشغلهم فقتلوه ثم أبوا حتى يتبعونا وكان رجلًا ثقيلًا، فلما أدركونا قلت له: ابرك، فبرك فألقيت عليه نفسي لأمنعه فجللوه بالسيوف من تحتي حتى قتلوه وأصاب أحدهم رجلي بسيفه، وكان عبد الرحمن بن عوف يرينا ذلك الأثر في ظهر قدمه

Umayyah bin Khalaf wrote a book to memorize me in my drafting in Makkah, and memorize it in his drafting in Medina. So he went out until he stood before a council of the supporters, and he said: Umayyah bin Khalaf, I will not survive if Umayyah survived, so a group of supporters went out with him in our tracks, so when I was afraid that they would follow us, I left his son for them to distract them, so they killed him, then they refused to follow us, and he was a heavy man, so when they caught up with us, I told him So I threw myself at him to stop him, so they beat him with swords from under me until they killed him and one of them hit my leg with his sword, and Abd al-Rahman bin Awf was showing us that mark on the back of his foot

ع T شهود الملائكة غزوة بدر وقتالهم مع المسلمين

The angels witnessed the Battle of Badr and their fighting with the Muslims

تعدون أهل بدر فيكم؟وكذلك من شهد بدراً من الملائكة

Do you count the people of Badr among you? The same applies to those who witnessed Badr among the angels

هذا جبريل آخذ برأس فرسه عليه أداة الحرب

This Gabriel took the head of his horse on him the tool of war

- أقدم حيزومصدقت، ذلك من مدد السماء الثالثة

- The oldest space, and I believed it, that is from the extension of the third heaven

- إني لأتبع رجلًا من المشركين لأضربه إذا وقع رأسه قبل أن يصل إليه سيفي، فعرفت أنه قتله غيري

follow a man of the polytheists to strike him if his head falls before my sword reaches him, so I knew that someone else had killed him.

- كنت على بئر فكنت يوم بدر أميح وأمتح منه، فجاءت ريح شديدة، ثم جاءت ريح شديدة، فجاءت ريحًا أشد منها إلا التي كانت قبلها، ثم جاءت ريح شديدة، فكانت الأولى ميكائيل في ألفٍ من الملائكة عن يمين النبي ﷺ، والثانية إسرافيل في ألف من الملائكة عن ي

- I was on a well, and on the day of Badr I was wiping and wiping from it, then a strong wind came, then a strong wind came, and then a wind came stronger than it except for the one before it, then a strong wind came, and the first was Mikael among a thousand angels at the right of the Prophet, may Allah’s prayers and peace be upon him, and the second Israfil in a thousand angels for me

ع T عدد القتلي والأسارى من المشركين يوم بدر

The number of the polytheists killed and captured on the day of Badr

كان النبي ﷺ وأصحابه أصابوا من المشركين يوم بدر أربعين ومائة، سبعين أسيرًا، وسبعين قتيلًا

On the day of Badr, the Prophet, may Allah’s prayers and peace be upon him, and his companions took forty and seventy prisoners, and seventy killed.

ع T قذف القتلي في القليب ووقوف النبي ﷺ عليهم ونداؤه إياهم بأسمائهم

Throwing the dead into the hearth, and the Prophet, may Allah bless him and grant him peace, standing over them and calling them by their names

يا فلان ابن فلان، ويا فلان ابن فلان، أيسركم أنكم أطعتم الله ورسوله، فإنا قد وجدنا ما وعدنا ربنا حقاً، فهل وجدتم ما وعد ربكم حقاًوالذي نفس محمد بيده ما أنتم بأسمع لما أقول منهم

O so-and-so son of so-and-so, O so-and-so son of so-and-so, is it easy for you that you obeyed Allah and His Messenger, for we have found what our Lord promised us to be true, so have you found what your Lord promised to be true?

- يا أبا جهل بن هشام، يا أمية بن خلف، يا عتبة بن ربيعة، يا شيبة بن ربيعة، اليس قد وجدتم ما وعد ربكم حقاً فإني قد وجدت ما وعدني ربي حقاًوالذي نفسي بيده ما أنتم بأسمع لما أقول منهم، ولكنهم لا يقدرون أن يجيبوا

- O Abu Jahl bin Hisham, O Umayyah bin Khalaf, Otaba bin Rabia, O Shaybah bin Rabia, did I not find what your Lord promised to be true?

ع T هزيمة الكفار واختلاف الصحابة في الغنائم

The defeat of the infidels and the differences of the Companions in the spoils

خرجنا مع النبي ﷺ، فشهدت معه بدرًا، فالتقى الناس فهزم الله تبارك وتعالى العدو، فانطلقت طائفةً في آثارهم يهزمون ويقتلون، فأكبت طائفةٌ على المعسكر يحوونه ويجمعونه، وأحدقت طائفة برسول الله ﷺ لا يصيب العدو غرةٌ حتى إذا كان الليل وفاء الناس بعضه إلى بعض، قال الذين جمعوا الغنائم: نحن حويناهم وجمعناها فليس لأحد فيها نصيب، وقال الذين أحدقوا برسول الله ﷺ: لستم بأحق بها منا، نحن أحدقنا برسول الله ﷺ وخفنا أن يصيب العدو منه غرة واشتغلنا به؛ فنزلت: {يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ}، فقسمها رسول الله ﷺ على فواقٍ بين المسلمين فينا معشر أصحاب بدر نزلت حين اختلفنا في النفل، وساءت فيه أخلاقنا، فانتزعه الله ﷻ من أيدينا وجعله إلى رسول الله ﷺ، فقسمه رسول الله ﷺ بين المسلمين على فواق، يقول: على السواء

We went out with the Prophet, may Allah's prayers and peace be upon him, and I witnessed a full moon with him, so the people met, and Allah, the Blessed and Most High, defeated the enemy, so a group set off in their tracks, defeating and killing, so a group surrounded the camp, surrounding it and gathering it, and a group surrounded the Messenger of Allah, may Allah bless him and grant him peace, so that the enemy would not be caught by surprise, even if it was night Loyalty of people to one another. Those who collected the spoils said: We surrounded them and gathered them, so no one has a share in it. And those who stared at the Messenger of Allah, may Allah's prayers and peace be upon him, said: You are not more deserving of it than us. ; Then it was revealed: {They ask you about the Anfal. Say: The Anfal is for Allah and the Messenger, so fear Allah and reconcile the relationship between yourselves. The Messenger of Allah, may Allah's prayers and peace be upon him, then the Messenger of Allah, may Allah's prayers and peace be upon him, divided it among the Muslims according to hiccups, saying: "Equally."

من أتى مكان كذا وكذا فله كذا وكذا

Whoever comes to such-and-such a place has such-and-such

- هذا ليس لي ولا لكسألتنى وليس لي، وإنه قد صار لي وهو لك

This is not for me, nor for my laziness, nor for me, and that it has become mine and it is yours

ع T الأسارى والاختلاف في شأنهم

T prisoners and the difference in their affairs

يا أبا بكر وعلي وعمر ما ترون في هؤلاء الأساري؟ما ترى يا ابن الخطاب؟أبكي للذي عرض على أصحابك من أخذهم الفداء، لقد عرض علي عذابهم أدني من هذه الشجرو

O Abu Bakr, Ali and Omar, what do you see in these captives? What do you see, O Ibn al-Khattab?

- لم تحل الغنائم لأحد سود الرؤوس من قبلكم، كانت تنزل نار من السماء فتأكلها، فلما كان يوم بدر وقعوا في الغنائم قبل أن تحل لهم، فأنزل الله ﷻ |لَوْلا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ |*| فَكُلُوا مِمَّا غَنِمْ

- The spoils were not permissible for any black-headed person before you. Fire would come down from the sky and devour them. When it was the day of Badr, they fell into the spoils before it was permissible for them, so Allah Almighty revealed: "Had it not been for a book from Allah that preceded, for what you took, a great punishment touched you |*| So eat from what was taken

- والعتاب الذي حصل في الآية عن الأسرى وأخذ الفداء إنما هو عتاب على خلاف الأولى؛ لأن الله ﷻ قد سبق كتابه بإحلال الغنائم لهذه الأمة

And the admonishment that occurred in the verse about the prisoners and taking the ransom is a reproach in contrast to the first; Because Allah, may He be glorified and exalted, has preceded His Book with the provision of spoils for this nation

ع T قدوم زيد بن حارثة المدينة مبشراً بالنصر

The arrival of Zaid bin Haritha to Medina, promising victory

إن النبي ﷺ خلف عثمان بن عفان وأسامة بن زيد رضي الله ﷻ عنهم على بنت رسول الله ﷺ، فجاء زيد بن حارثة على العضباء ناقة رسول الله ﷺ بالبشارة، قال أسامة: فسمعت الهيعة، فخرجت فإذا زيدٌ قد جاء بالبشارة، فوالله ما صدقت حتى رأينا الأسارى، وضرب رسول الله ﷺ لعثمان بسهمه

The Prophet, may Allah's prayers and peace be upon him, succeeded Uthman bin Affan and Usama bin Zaid, may Allah be pleased with him, on their behalf, on the daughter of the Messenger of Allah,

may Allah’s prayers and peace be upon him. Zaid had brought the glad tidings, and by Allah, it was not true until we saw the prisoners, and the Messenger of Allah, may Allah’s prayers and peace be upon him, struck Othman with his arrow.

يا سودة على الله وعلى رسوله

Oh blackness on Allah and his messenger

ع T فداء الأسارى وقتل بن أبي معيط في الطريق إلى المدينة

The ransom of the prisoners and the killing of Ibn Abi Muait on the way to Medina

فادى ﷺ أسارى بدر، وكان فداء كل رجل منهم أربعة آلاف

The peace and blessings of Allah be upon him gave the prisoners of Badr, and the ransom for each man was four thousand

إن له بمكة ابنا تاجراً كيساً ذا كأنكم قد جاءكم في فداء أبيه

In Mecca, he has a son who is a savvy merchant. It is as if you had come to you in exchange for his father

- كان ناسٌ من الأسرى يوم بدر لم يكن لهم فداء، فجعل رسول الله ﷺ فداءهم أن يعلموا أولاد الأنصار الكتابة، قال: فجاء يومًا غلام يبكي إلى أبيه، فقال: ما شأنك؟ قال: ضربني معلمي، قال: الخبيث يطلب بذحل بدر والله لا تأتيه أبدًا

Some of the prisoners on the day of Badr did not have a ransom, so the Messenger of Allah, may Allah’s prayers and peace be upon him, made it their ransom to teach the children of the Ansar to write. He said: Then one day a boy came crying to his father, and he said: What is your business? He said: My teacher hit me. He said: The wicked one asks for the destruction of Badr, and by Allah, you will never come to him

ع T قتل عقبة بن أبي معيط في الطريق

T Uqba bin Abi Muait was killed on the way

النار

fire

ع T قصة العباس في أسره وفدائه

T The story of Al-Abbas in his family and ransom

قد ازرك الله بملك كريم

May Allah bless you with a generous king

صدقت

I believe

والله لا تذرون منه درهما

By Allah, you will not spare a dirham from it

ع T العفو عن أبي العاص زوج زينب بنت رسول الله ﷺ

T Forgiveness on the authority of Abu Al-Aas, the husband of Zainab, the daughter of the Messenger of Allah, may Allah bless him and grant him peace

إن رأيتم أن تطلقوا لها أسيرها، وتردوا عليها الذي لها فافعلوا

If you see that you should release her captive, and return to her what is hers, then do so

ع T كيف تلقيت قريش خبر هزيمتهم ببدر

How did the Quraysh receive the news of their defeat at Badr?

وكان أول من قدم مكة بمصاب قريش الحيسمان بن عبد الله الخزاعي، فقالوا له: ما وراءك؟ قال: قُتل عتبة بن ربيعة، وشيبة بن ربيعة، وأبو الحكم بن هشام، وأمية بن خلف، وزمعة بن الأسود، ونبيه ومنبه ابنا الحجاج، وأبو البختري بن هشام، فلما جعل يعدد أشراف قريش، قال صفوان بن أمية: واله إن يعقل هذا فسلوه علي؟ فقالوا: ما فعل صفوان بن أمية؟ قال: هو ذاك جالس في الحجر قد والله رأيت أباه وأخاه حين قتلا

And he was the first to come to Mecca with the affliction of Quraysh Al-Haysman bin Abdullah Al-Khuzai, and they said to him: What is behind you? He said: Utbah bin Rabia, Shaybah bin Rabia, Abu Al-Hakam bin Hisham, Umayyah bin Khalaf, Zam’a bin Al-Aswad, his prophet and Munbih bin Al-Hajjaj, and Abu Al-Bakhtari bin Hisham were killed. On? They said: What did Safwan bin Umayyah do? He said: He is sitting in the stone. By Allah, I saw his father and brother when they were killed

- قال أبو رافع مولى رسول الله ﷺ: كنت غلامًا للعباس بن عبد المطلب وكان الإسلام قد دخلنا أهل البيت، فأسلم العباس وأسلمت أم الفضل، وأسلمت، وكان العباس يهاب قومه ويكره خلافهم، وكان يكتم إسلامه وكان ذا مال متفرق في قومه، وكان أبو لهب قد تخلف ع

- Abu Rafi, the freed slave of the Messenger of Allah, may Allah’s prayers and peace be upon him, said: I was a worshipper of Abbas bin Abdul Muttalib, and Islam had entered the people of the house, so Al-Abbas embraced Islam, and Umm Al-Fadl embraced Islam, and I became Muslim, and Al-Abbas was fearful of his people and hated their disagreement, and he used to conceal his conversion to Islam, and he had scattered money among his people. Abu Lahab was left behind

ع T اهل بدر لن يدخلوا النار وإن فعلوا ما فعلوا إلا أن يشركوا

The people of Badr will not enter the Fire, even if they do what they did, except to associate partners
لعل الله اطلع على أهل بدر فقال: اعملوا ما شئتم فقد وجبت لكم الجنة، أو فقد غفرت لكم
Perhaps Allah looked at the people of Badr and said: Do whatever you want, for Paradise has been made obligatory for you, or I have forgiven you
لن يدخل النار رجل شهد بدراً والحديبية
No man who witnessed Badr and Hudaybiyyah will enter Hell
ع T أسماء من شهد بدراً من المهاجرين والأنصار
The names of those who witnessed Badr from among the Muhajireen and Ansar
ع T خلاصة ما اشتملت عليه غزوة بدر
T A summary of what was included in the Battle of Badr
ع T أحداث وقعت بين بدر واحد غزوة قينقاع
T Events that occurred between one full moon and the Battle of Qainuqa
يا معشر اليهود أسلموا قبل أن يصيبكم ما أصاب قريشاً
Jews, convert to Islam before what happened to Quraysh befalls you
- لما حاربت بنو قينقاع رسول الله ﷺ تشبث بأمرهم عبد الله بن أبي وقام دونهم، فمشى عبادة بن الصامت إلى رسول الله ﷺ وكان أحد بني عوف بن الخزرج لهم من حلفهم مثل الذي لهم من حلف عبد الله بن أبي، فخلعهم إلى رسول الله صلى الله عل
When I fought the Banu Qaynuqa', the Messenger of Allah, may Allah's prayers and peace be upon him, clung to their command, Abdullah bin Abi, and stood before them. So he took them off to the Messenger of Allah, may Allah bless him and grant him peace
ع T غزوة سويق
The Battle of Suwaiq
كان من أعلم الأنصار قال: كان أبو سفيان حين رجع إلى مكة ورجع قل قريش من بدر، نذر أن لا يمس رأسه ماء من جنابة حتى يغزو محمد ﷺ ، فخرج في مائتي راكب من قريش ليبر قسمه، فسلك الجندية حتى نزل بصدر قناة إلى جبل يقال له: ثيب من المدينة علي بريد أو نحوه، ثم خرج من الليل حتى أتى بني النضير تحت الليل، فأتى حيى بن أخطب فضرب عليه بابه فأبي أن يفتح له بابه وخافه ، فانصرف عنه إلي سلام بن مشكم وكان سيد بني النضير في زمانه ذلك وصاحب كنزهم، فاستأذن عليه فأذن له فقراه وسقاه، وبطن له من خبر الناس ثم خرج في عقب ليله حتى أتي أصحابه، فبعث رجالاً من قريش إلى المدينة فأتوا ناحية منها فحرقوا في أصوار من نخل بها ووجدوا بها رجلاً من الأنصار وحليفاً له في حرث لهما فقتلوهما ثم انصرفوا راجعين ونذر بهم الناس، فخرج رسول الله ﷺ في طلبهم حتى بلغ فرقرة الكذر ثم انصرف راجعاً، وقد فاته أبو سفيان وأصحابه، وقد رأوا أزواداً من أزواد القوم قد طرحوها في الحرث يتخففون منها للنجاء، وأكثر ما طرحوا من أزوادهم السويق، فهجم المسلمون على سويق كثير فسميت غزوة السويق
He was one of the most knowledgeable of the Ansar. He said: When Abu Sufyan returned to Makkah and returned to the Quraysh from Badr, he vowed that he would not touch his head with water from Janabat until Muhammad, may Allah bless him and grant him peace, invaded. To a mountain called: Thieb from Medina Ali Barid or the like, then he went out from the night until he came to Banu Nadir in the middle of the night. Then he went out after the night until his companions came, so he sent men from Quraysh to Medina, so they came to a part of it and burned it in the walls of its palm trees and found there a man from the Ansar and his ally in plowing for them So they killed them, then they went back and warned the people, so the Messenger of Allah, may Allah's prayers and peace be upon him, went out in search of them until he reached the crowd, then he went back, and Abu Sufyan and his companions missed him. Al-Suwaiq, so the Muslims attacked Suwaiq Katheer, and it was called the Battle of Al-Suwaiq
ع T زواج علي وفاطمة رضي الله تعالي عنهما
The marriage of Ali and Fatima, may Allah Almighty be pleased with them
ما جاء بك؟ ألك حاجة؟وهل عندك من شيء تستحلها به؟قد زوجتكها، فابعث إليها بها فاستحملها بها
what brought you Do you have a need? Do you have anything to make it permissible?
- جهز رسول الله ﷺ فاطمة عليها السلام في خميل، وقربةٍ، ووسادة أدمٍ حشوها إذخرٌ
- The Messenger of Allah, may Allah's prayers and peace be upon him, equipped Fatima, peace be upon her, with a camel, a skinskin, and a pillow made of Adam, stuffing it with Idkher
- كانت لي شارف من نصيبي من المغنم يوم بدر، وكان النبي ﷺ أعطاني مما أفاء الله عليه من الخمس يومئذ، فلما أردت أن أبتني بفاطمة عليها السلام بنت النبي ﷺ واعدت رجلًا صواغًا من بني قينقاع أن يرتحل معي فنأتي بإذخر، فأردت أن أبيع
I was close to my share of the spoils on the day of Badr, and the Prophet, may Allah's prayers and peace be upon him, gave me what Allah had given him from the fifth on that day. , I wanted to sell
ع T أحداث السنة الثانية
T events of the second year
ع T السنة الثالثة مقتل كعب بن الأشرف
T The third year of the killing of Kaab bin Al-Ashraf
من لكعب بن الأشرف؟ فإنه قد أذى الله ورسولهنعمقل

Who is Kaab bin Al-Ashraf? For he has harmed Allah and His Messenger in his mind
انطلقوا على اسم اللهاللهم أعنهم
Go on the name of Allah, may Allah help them
- إن كعب بن الأشرف اليهودي كان شاعرًا، وكان يهجو رسول الله ﷺ ويحرض عليه كفار قريش في شعره، وكان رسول الله صلى الله عليه وسلم قدم المدينة وأهلها أخلاط منه المسلمون الذين تجمعهم دعوة رسول الله ﷺ ومنهم المشركون الذين يعبدون
- That Kaab bin Al-Ashraf the Jew was a poet, and he used to satirize the Messenger of Allah, may Allah's prayers and peace be upon him, and incite against him the infidels of Quraysh in his poetry, and the Messenger of Allah, may Allah's prayers and peace be upon him, came to Medina and its people, a mixture of Muslims who were united by the call of the Messenger of Allah, may Allah's prayers and peace be upon him, and among them were the polytheists who worshiped
ع T تزوج رسول الله ﷺ حفصه بنت عمر رضي الله تعالى عنهما
T The Messenger of Allah, may Allah's prayers and peace be upon him, married Hafsa, daughter of Omar, may Allah Almighty be pleased with them both
حين تأيمت حفصة بنت عمر من خنيس بن حذافة السهمي، وكان من أصحاب رسول الله ﷺ من أهل بدر، فتوفي في المدينة، فقال عمر: أتيت عثمان بن عفان فعرضت عليه حفصة بنت عمر، قال: فقلت: إن شئت أنكحتك حفصة، فقال: سأنظر في أمري، فلبثت ليال ثم لقيني، فقال: قد بدا لي أن لا أتزوج يومي هذا قال عمر: فلقيت أبا بكر الصديق فقلت: إن شئت زوجتك حفصة بنت عمر، فصمت أبو بكر رضي الله ﷺ عنه فلم يرجع إلى شيئًا، فكنت عليه أوجد مني على عثمانفلبثت ليالي ثم خطبها رسول الله ﷺ فأنكحتها إياه، فلقيني أبو بكر، فقال: لعلك وجدت علي حين عرضت علي حفصة فلم أرجع إليك شيئًا؟ قال عمر: نعم، قال: فإنه لم يمنعني أن أرجع إليك فيما عرضت علي إلا أني كنت علمت أن رسول الله ﷺ قد ذكرها، فلم أكن لأفشي سر رسول الله ﷺ، ولو تركها رسول الله ﷺ قبلتها
When Hafsa bint Umar was orphaned by Khunays bin Hudhafah al-Sahmi, who was one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, from the people of Badr, he died in Medina. He said: I will look into my affairs, so I waited for nights, then he met me, and he said: It seemed to me that I should not get married this day. So I was more favorable to him than I was to Othman, so I waited for nights, then the Messenger of Allah, may Allah's prayers and peace be upon him, proposed to her, and I married her to him. Omar said: Yes, he said: It did not prevent me from going back to you about what was offered to me except that I knew that the Messenger of Allah, may Allah bless him and grant him peace, had mentioned it, so I would not have divulged the secret of the Messenger of Allah, may Allah bless him and grant him peace, and if the Messenger of Allah, may Allah bless him and grant him peace, had left it, I would have accepted it.
ع T تزوج سيدنا عثمان بن عفان بأم كلثوم بنت النبي ﷺ
T Our master Othman bin Affan married Umm Kulthum, the daughter of the Prophet, may Allah bless him and grant him peace
ع T غزوة أحد تاريخ الوقعة وسببها
T Battle of one of the date and cause of the incident
ع T رؤياه ﷺ في شأن أحد وما سيحصل فيها ومشاورته أصحابه في الخروج وعدمه
T His narrations, may Allah's prayers and peace be upon him, in the matter of someone and what will happen in them, and his consultation with his companions regarding the exit or not
رأيت في رؤياي أنى هززت سيفاً فانقطع صدره، فإذا هو ما أصيب من المؤمنين يوم أحد، ثم هززته أخرى فعاد أحسن ما كان، فإن هو ما جاء به الله من الفتح واجتماع المؤمنين، ورأيت فيها بقرا تذبح والله خير، فإذا هم المؤمنون يوم أحد
I saw in my narration that I shook a sword and its chest was cut off, so it was what struck the believers on the day of Uhud.
- رأيت كأني في درع حصينة ورأيت بقرا منحرة، فأولت أن الدرع الحصينة المدينة، وأن البقر هو والله خيرلو أنا أقمنا بالمدينة فإن دخلوا علينا فيها قاتلناهم؟شأنكم إذاإنه لا ينبغي لنبي إذا لبس لأمته أن يضعها حتى يقاتل
I saw that I was in fortified armor and I saw slaughtered cows, so I assumed that the fortified shield is the city, and that the cows are better, by Allah.
- رأيت في سيفي ذي الفقار فلا، فأولته فلا يكون فيكم، أى انهزاماً، ورأيت أني مردف كبشا فأولته كبش الكتيبة، ورأيت أنى في درع حصينة فأولتها المدينة، ورأيت بقرا تذبح فبقر والله خير فبقر والله خير
I saw Dhu al-Fiqar with my sword, so I put it on, so it would not be among you, i.e. defeat, and I saw that I was a ram, and I put it like a battalion ram, and I saw that I was in a fortified shield, so I gave it to Medina, and I saw cows being slaughtered, so cows, and Allah is good, so cows, and Allah is good
ع T استعداده ﷺ بلبس درعين من حديد
his readiness, may Allah bless him and grant him peace, by wearing two iron shields
إن النبي ﷺ يوم أُحد أخذ درعين كأنه ظاهر بينهما
The Prophet, may Allah bless him and grant him peace, took two shields on the day of Uhud, as if he was visible between them
- رأيت رسول الله ﷺ حين ذهب لينهض إلى الصخرة، وكان رسول الله ﷺ قد ظاهر بين درعين فلم يستطع أن ينهض...

- I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, when he went to get up to the rock, and the Messenger of Allah, may Allah’s prayers and peace be upon him, appeared between two shields, but he could not get up…

ع T من رده النبي صلى اللهعليه وسلم يوم أحد من الأطفال

T from his response to the Prophet, may Allah bless him and grant him peace, on Sunday from the children

إن رسول الله ﷺ عرضني يوم أحد وأنا ابن أربع عشرة سنة فلم يجزني، وعرضني يوم الخندق وأنا ابن خمس عشرة سنة فأجازني

The Messenger of Allah, may Allah’s prayers and peace be upon him, presented me on the day of Uhud when I was fourteen years old, but he did not accept me, and he presented me on the day of the trench when I was fifteen years old, and he permitted me.

ع T خذلان عبدالله بن أبي رسول الله ﷺ ورجوعه من الطريق بنحو من ثلاثمائة نفر من المنافقين

The abandonment of Abdullah bin Abi, the Messenger of Allah, may Allah’s prayers and peace be upon him, and his return from the road by about three hundred hypocrites

إنها طيبة تنفي الخبث كما تنفي النار خبث الفضة

It is good that removes impurity, as fire repels the impurity of silver

- فينا نزلت: {إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}، قال: نحن الطائفتان بنو حارثة وبنو سلمة وما يسرني أنها لم تنزل لقول الله ﷻ: {وَاللَّهُ وَلِيُّهُمَا}

About us, it was revealed: {When two factions of you were about to fail, and Allah is their guardian, and in Allah let the believers put their trust} He said: We are the two groups of Banu Haritha and Banu Salamah.

ع T ما قبل المعركة ودعاء النبي ﷺ عندها

T before the battle and the supplication of the Prophet, may Allah bless him and grant him peace, at that time

في الجنة

In Paradise

من يأخذ مني هذا؟فمن يأخذه بحقة؟

Who takes this from me? Who takes it right?

من يأخذ هذا السيف بحقةمن يأخذ هذا السيف بحقة؟ألا تقتل به مسلماً ولا تغربه عن كافر

Who takes this sword for its rightWho takes this sword for its right? Do not kill a Muslim with it and do not alienate it from an infidel

اللهم إنك إن تشأ لا تعبد في الأرض

Oh Allah, if you wish, you will not be worshiped on earth

ع T كيف هيا النبي ﷺ الجيش وسواه وبداية اركة وما حصل أولها من النصر ثم الهزيمة، وما وقع وقيل في ذلك

How did the Prophet, may Allah’s prayers and peace be upon him, prepare the army and others, and the beginning of an army, and what happened at the beginning of it from victory and then defeat, and what happened and what was said about that

إن رأيتمونا تخطفنا الطير فلا تبرحوا من مكانكم هذا حتى أرسال إليكم، فإن رأيتمونا هزمنا القوم وأوطأناهم فلا تبراحوا حتى أرسال إليكم

If you see us being snatched by birds, do not leave this place of yours until I send to you. If you see us defeating the people and their homelands, do not leave until I send to you

- والله إني لأنظر يومئذ إلى خدم النساء مشمرات يسعين حين انهزم القوم، وما أرى دون أخذهن شيئًا وإنا لنحسبهم قتلى ما يرجع إلينا منهم أحدٌ، ولقد أصيب أصحاب اللواء وصبروا عنده حتى صار إلى عبد حبشي يقال له صواب، ثم قتل صواب فطرح اللواء فلم يقربه أحد من خلق الله

By Allah, I see women's worshippers drawn together and running when the people are defeated, and I do not see anything without taking them, and we consider them dead, and none of them returns to us. One of Allah's creation

- هُزم المشركون يوم أُحد هزيمة بينة تعرف فيهم، فصرخ إبليس: أي عباد الله أخراكم، فرجعت أولاهم فاجتلدت هي وأخراهم، فنظر حذيفة بن اليمان فإذا هو بأبيه، فقال: أبي أبي، قالت: فوالله ما انحجزوا حتى قتلوه، فقال حذيفة: يغفر الله لكم، وفي رواية: وقد كان انهزم منهم

The polytheists were defeated on the day of Uhud, a clear defeat known to them, so Iblis shouted: Which worshippers of Allah are the last of you, so the first of them returned, so she and the last of them fought, so Hudhayfah bin Al-Yaman looked, and if he was his father, he said: My father, she said: By Allah, they did not seize until they killed him. You, and in a narration: He was defeated by them

ع T مشاهد مختلفة من المعركة رجلان يدعوان فيستجاب لهما

T different scenes from the battle Two men pray and they are answered

أن عبد الله بن جحش قال له يوم أحد: ألا تدعو الله ﷻ، فخلوا في ناحية فدعا سعد فقال: يا رب إذا لقيت العدو فلقني رجلًا شديدًا بأسه، شديدًا حرده، أقاتله ويقاتلني، ثم ارزقني الظفر عليه حتى أقتله وآخذ سلبه، فأمن عبد الله بن جحش ثم قال: اللهم ارزقني رجلًا شديدًا حرده شديدًا بأسه أقاتله فيك ويقاتلني، ثم يأخذني فيجذع أنفي وأذني، فإذا لقيتك غدًا قلت: من جدع أنفك وأذنك؟ فأقول: فيك وفي رسولك، فتقول: صدقت قال سعد: يا بني كانت دعوة عبد الله بن جحش خيرًا من دعوتي، لقد رأيته آخر النهار وإن أنفه وأذنه لمعلقان في خيط

Abdullah bin Jahsh said to him on the day of Uhud: Don't you pray to Allah, may He be glorified and exalted? Allah bin Jahsh, then he said: O Allah, grant me a man who is strong and severe in his strength. So I say: For you and for your Messenger, and you say: You are right. Saad said: O my son, the supplication of Abdullah bin Jahsh was better than my supplication. I saw him at the end of the day, and his nose and ear were hanging on a thread.

ع T أنس بن النضر وشجاعته وشهادته

T Anas bin Al-Nadr and his courage and martyrdom

غاب عمي أنس بن النضر عن قتال بدر، فقال: يا رسول الله غبت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركين ليرين الله ما أصنع، فلما كان يوم أحد وانكشف المسلمون فقال: اللهم إني أعتذر إليك مما صنع هؤلاء - يعني أصحابه - وأبرأ إليك مما صنع هؤلاء - يعني المشركين - ثم تقدم فاستقبله سعد بن معاذ فقال: يا سعد بن معاذ الجنة ورب النضر إني أجد ريحها من دون أُحد، قال سعد: فما استطعت يا رسول الله ما صنع، قال أنس: فوجدنا به بضعة وثمانين ضربة بالسيف، أو طعنة برمح، أو رمية بسهم، ووجدناه قد قُتل وقد مثل به المشركون، فما عرفه أحد إلا أخته وهي الربيع بنت النضر بشامةٍ أو ببنانه، قال أنس: كنا نرى أو نظن أن هذه الآية نزلت فيه وفي أشباهه: {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا}

My uncle Anas bin Al-Nadr was absent from the battle of Badr, so he said: O Messenger of Allah, I was absent from the first battle I fought against the polytheists, so Allah made me witness the fight of the polytheists so that Allah would see what I do. And I disown you from what these people did - meaning the polytheists - then he came forward and Saad bin Muadh met him and said: O Saad bin Muadh, Paradise, by the Lord of An-Nadr, I can find its fragrance without anyone. With a sword, or a stab with a spear, or an arrow shot, and we found him killed and the polytheists had mutilated him, so no one recognized him except his sister, who is Al-Rabea bint Al-Nadr, by a mole or by his fingertips. Anas said: We used to see or think that this verse was revealed about him and his likeness: {Among the believers are men They were true to what they made a covenant with Allah, so among them is he who has fulfilled his vow, and among them is he who is waiting, and they have not altered anything.}

ع T استشهاد سعد بن الربيع وبه سبعون ضربة

The martyrdom of Sa`d ibn al-Rabi`, who suffered seventy blows

إن رأيته فأقرئه مني السلام وقل له: يقول لك رسول الله ﷺ كيف تجدك؟

If you see him, give him my greetings and say to him: The Messenger of Allah, may Allah’s prayers and peace be upon him, says to you: How do you find yourself?

ع T قتيل شهيد تغسله الملائكة

T A martyr killed is washed by the angels

إن صاحبكم نغسله الملائكة فاسألوا صاحبتهلذلك غسلته الملائكة

Your friend is washed by the angels, so ask his companion, for that the angels washed him

ع T رجل استشهد ودخل الجنة ولم يصل قط

T is a man who was martyred and entered Paradise, but he never prayed

إن عمرو بن أُقيش كان له ربا في الجاهلية، فكره أن يسلم حتى يأخذه فجاء يوم أحد، فقال: أين بنو عمي؟ قالوا: بأُحد، قال: أين فلان؟ قالوا: بأُحد، قال: أين فلان؟ قال: بأُحد، فلبس لأمته وركب فرسه ثم توجه قبلهم، فلما رآه المسلمون قالوا: إليك عنا يا عمرو، قال: إني قد آمنت، فقاتل حتى جرح فحمل إلى أهله جريحًا، فجاء سعد بن معاذ فقال لأخته: سليه حميةً لقومك أو غضبًا لهم أم غضبًا لله ﷻ؟ قال: بل غضبًا لله ﷻ ورسوله ﷺ، فمات فدخل الجنة وما صلى لله صلاة

Amr bin Aqish had usury in the pre-Islamic era, so he thought of becoming Muslim until he took it, so he came on the day of Uhud and said: Where are my cousins? They said: By one. He said: Where is so-and-so? They said: By one. He said: Where is so-and-so? He said: By Uhud, so he dressed his nation and rode his horse, then headed ahead of them. When the Muslims saw him, they said: To you on our behalf, O Amr. He said: I believed, so he fought until he was wounded, and he was carried to his family wounded. Anger to Allah Almighty? He said: Rather, out of anger for Allah, may He be glorified and exalted, and His Messenger, may Allah bless him and grant him peace. Then he died and entered Paradise without praying to Allah

ع T عمرو بن الجموح وبشارته بالجنة، وصحة رجله العرجاء

T Amr ibn al-Jumuh and his glad tidings of Paradise, and the health of his lame leg

نعملكأني أنظر إليك تمشي برجلك هذه صحيحة في الجنة

We act as if I see you walking with your feet, this is right in heaven

ع T عبدالله بن حرام والد جابر تظلله الملائكة ويكلمه الله ﷻ كفاحاً

T Abdullah bin Haram, the father of Jaber, who is shadowed by angels, and Allah Almighty speaks to him in struggle

تبكيه أو لا تبكيه ما زالت الملائكة تظلله بأجنحتها حتى رفعتموه

Weeping or not, the angels still shaded him with their wings until you lifted him up

- ألا أخبرك أن الله ﷻ كلم أباك كفاحاً، فقال: يا عبدي سلنى أعطك، قال: أسألك أن تردني إلى الدنيا فأقتل فيك ثانياً، فقال: إنه قد سبق مني أنهم إليها لا يرجعون، قال: يا رب فأبلغ من ورائي

Shall I not tell you that Allah, may He be glorified and exalted, spoke to your father in battle, and he said: O My worshipper, ask of Me and I will give you?

- أرجو أن أكون في أول من يُصاب غدًا، فأُوصيك ببناتي خيرًا، فأصيب فدفنته مع آخر فلم تدعني نفسي حتى استخرجته ودفنته وحده بعد ستة أشهر، فإذا الأرض لم تأكل منه شيئًا إلا بعض شحمة أذنه

- I hope that I will be among the first to be afflicted tomorrow, so I will advise you to treat my daughters well, so I buried him with another, and my soul did not let me until I extracted him and buried him alone after six months, so the earth did not eat anything from him except for some of his earlobes

ع T قصة مقتل حمزة سيد الشهداء رضي الله تعالي عنه

T The story of the killing of Hamza, the master of martyrs, may Allah Almighty be pleased with him

أنت وحشي؟أنت قتلت حمزة؟فهل تستطيع أن تغيب وجهك عني؟

You are brutal? You killed Hamza? Can you hide your face from me?

- من رأى مقتل حمزة؟أنا شهيد علي هؤلاء كفنوهم في دمائهم، فإنه ليس جرح في الله إلا جاء يوم القيامة يدمي، لونه لون الدم، وريحه ريح المسك قدموا أكثرهم قرآنا فاجعلوه في اللحد

- Who saw the killing of Hamzah?

- لما بلغ النبي ﷺ قتل حمزة بكى، فلما نظر إليه شهق

When the Prophet, may Allah's prayers and peace be upon him, was informed that Hamzah had been killed, he wept, and when he looked at him, he gasped

ع T قتل مصعب بن عمير أول مهاجر في الإسلام

The killing of Musab bin Omair, the first immigrant to Islam

غطوا رأسه واجعلوا على رجليه من الإذخر

Cover his head and put on his feet from the Idhkhr

- أنه أُتي بطعام وكان صائمًا، فقال: قُتل مصعب بن عمير وهو خير مني كُفن في بردة إن غُطي رأسه بدت رجلاه، وإن غطى رجلاه بدا رأسه، وأراه قال: وقتل حمزة وهو خير مني، ثم بُسط لنا من الدنيا، أو قال: أعطينا من الدنيا ما أعطينا وقد خشينا أن تكون حسناتنا عجلت لنا،

He was brought with food and he was fasting, so he said: He killed Musab bin Umair, and he is better than me. Of this world, what we were given, and we were afraid that our good deeds might be hastened for us.

ع T ما حل برسول الله ص في هذه الغزوة من النكبات

T What befell the Messenger of Allah, may Allah bless him and grant him peace, in this battle of calamities

كيف يفلح قوم شجوا نبيهم وكسروا رباعيته وهو يدعوهم إلى الله ﷻ

How can a people who insulted their Prophet succeed and broke his quadruple while he calls them to Allah Almighty?

اشتد غضب الله على من قتله النبي ﷺ اشتد غضب الله على قوم دموا وجه نبي الله ﷺ

Allah's wrath intensified against those whom the Prophet, may Allah bless him and grant him peace, killed

- فلما كان يوم أُحد قتل منهم سبعون وفروا وكُسرت رباعية رسول الله ﷺ وهُشمت البيضة على رأسه، وسالب الدم على وجهه

- When it was the day of Uhud, seventy of them were killed and they fled, and the quadruple of the Messenger of Allah, may Allah's prayers and peace be upon him, was broken, and the egg was smashed on his head, and blood was spilled on his face.

- أما والله إني لأعرف من كان يغسل جرح رسول الله ﷺ ومن كان يسكب الماء وبما دووي، قال: كانت فاطمة عليها السلام بنت رسول الله ﷺ تغسله وعلي بن أبي طالب يسكب الماء بالمجن، فلما رأت فاطمة أن الماء لا يزيد الدم إلا كثرة أخذت قطع

By Allah, I do not know who was washing the wound of the Messenger of Allah, may Allah's prayers and peace be upon him, and who was pouring water and with what it was treated. The blood increases, except for a large number of pieces

ع T دعاء رسول الله ﷺ على كفار أحد ولعنه إياهم

The supplication of the Messenger of Allah, may Allah bless him and grant him peace, against the infidels of Uhud and his curse on them

اللهم العن أبا سفيان، اللهم العن الحارث بن هشام، اللهم العن سهيل بن عمرو، اللهم العن صفوان بن أميه

Allah curse Abu Sufyan, Allah curse Harith bin Hisham, Allah curse Suhail bin Amr, Allah curse Safwan bin Umayyah

ع T دفاع الأبطال عن رسول الله ﷺ الأنصار السبعة

T Defending the heroes of the Messenger of Allah, may Allah bless him and grant him peace, the seven supporters

من يردهم عنا وله الجنة أو هو رفيقي في الجنةمن يردهم عنا وله الجنة أو هو رفيقي في الجنةما انصفنا أصحابنا

Whoever turns them away from us is entitled to Paradise or is my companion in Paradise Whoever turns them away from us is entitled to Paradise or is my companion in Paradise We have not been fair to our companions

ع T دفاع طلحة بن عبيدالله بين يدي رسول الله ﷺ

Defense of Talha bin Obaidullah in the hands of the Messenger of Allah, may Allah bless him and grant him peace

من للقومكما أنتأنتمن لهم؟كما أنتأنتمن للقوملو قلت باسم الله لرفعتك الملائكة والناس ينظرون

Who is for the people as you are for them? As you are for the people If you say in the name of Allah, the angels will raise you up while the people are watching

رأيت يد طلحة شلاء وقى بها النبي ﷺ يوم أُحد

I saw Talha's hand paralyzed and protected by the Prophet, may Allah bless him and grant him peace, on the day of Uhud

ع T دفاع سعد بن أبي وقاص

T Defense Saad bin Abi Waqqas

لم يبق مع النبي ﷺ في تلك الأيام التي كان يقاتل فيهن غير طلحة وسعد

Only Talhah and Saad remained with the Prophet, may Allah bless him and grant him peace, during those days when he was fighting

يا سعد إرم فداك أبى وأمي

Oh Saad, I will sacrifice my father and mother

قداك أبي وأمي

May my father and mother honor you

إرم فداك أبي وأميارم فداك أبي وأمي

I will sacrifice my father and my mother, may my father and mother be sacrificed for you

ع T أبو طلحة الأنصاري وشهامته

T Abu Talha Al-Ansari and his magnanimity

انثرها لأبي طلحة

I spread it to Abu Talha

ع T نزول الملائكة وقتالهم دون النبي ﷺ

The descending of the angels and their fighting without the Prophet, may Allah bless him and grant him peace

رأيت علي يمين رسول الله ﷺ وعلى شماله يوم أُحد رجلين عليهما ثياب بياضٍ يقاتلان عنه كأشد القتال ما رأيتهما قبل ولا بعد، بعني جبريل وميكائيل عليهما السلام

saw to the right of the Messenger of Allah, may Allah's prayers and peace be upon him, and to his left, on the day of Uhud, two men dressed in white, fighting on his behalf as fiercely as I did not see them before or after. Gabriel and Mikael, peace be upon them both.

ع T دور النساء الصحابيات في أحد

The role of female companions in one

ولقد رأيت عائشة بنت أبي بكر، وأم سليم، وإنما لمشمرتان أرى خدم سوقهما تنقزان القرب على متونهما تفرغانه في أفواه القوم، ثم ترجعان فتملآنها ثم تجيئان فتفرغانه في أفواه القوم...

And I have seen Aisha bint Abi Bakr, and Umm Sulaym, but they are two of them, and I see the worshippers of their drivers carrying skins on their backs, emptying them into the mouths of the people, then returning and filling them, then they come and empty them into the mouths of the people...

ـ أنه قسم مروطًا بين نساء من نساء أهل المدينة، فغبقي منها مرطٌ جيد، فقال له بعض من عنده: يا أمير المؤمنين اعط هذا بنت رسول الله ﷺ التي عندك ـ يريدون أم كلثوم ـ بنت علي رضي الله ﷺ عنهما، فقال عمر: أم سليطٍ أحق منها، وأم سليط من نساء

He distributed tied ties between women from among the women of the people of Medina, so I left some of them as good ties. Someone from him said to him: O Commander of the Faithful, give this to the daughter of the Messenger of Allah, may Allah's prayers and peace be upon him, whom you have – they want Umm Kulthum – the daughter of Ali, may Allah be pleased with them both. Omar: Umm Salit is more deserving than her, and Umm Salit is from women

ع T امرأة أصيب أبوها وأخوها وزوجها ولم تبال بذلك وتسأل عن رسول الله ﷺ
T A woman whose father, brother, and husband were injured, and she did not care about it, and she asks about the Messenger of Allah, may Allah’s prayers and peace be upon him
مر رسول الله ﷺ بامرأة من بني دينار وقد أصيب زوجها وأخوها وأبوها مع رسول الله ﷺ بأحد، فلما نعوا لها قالت: فما فعل رسول الله ﷺ؟ قالوا: خيرًا يا أم فلان، هو بحمد الله كما تحبين، قالت: أرونيه حتى أنظر إليه؟ قال: فأشير لها إليه حتى إذا رأته قالت: كل مصيبة بعدك جلل، تريد صغيرة
The Messenger of Allah, may Allah’s prayers and peace be upon him, passed by a woman from Bani Dinar, and her husband, brother, and father were afflicted with the Messenger of Allah, may Allah’s prayers and peace be upon him, with Uhud. They said: Well, Umm So-and-so, he is, praise be to Allah, as you like. She said: Show him so I can look at him? He said: So point to him until she sees him, she says: Every calamity after you is great, you want a small one
ع T طريقة دفنت الشهداء والصلاة عليهم وعددهم وأسماؤهم: الأمر بدفنهم في مضاجعهم
The method of burying the martyrs, praying for them, their number, and their names: the command to bury them in their beds

ردوا القتلى إلى مضاجعها

They returned the dead to her beds
ع T كيفية دفن الشهداء وهلي يصلي عليهم وكيف يكفنون؟
How should the martyrs be buried, and should prayers be offered for them, and how should they be shrouded?
أيهم أكثر أخذا للقرآن؟أنا شهيد علي هؤلاء يوم القيامة
Which of them is the most knowledgeable of the Qur’an? I will be a witness against them on the Day of Resurrection
- مدوها علي رأسه، واجعلوا على رجليه الحرمل
Spread it over his head, and put a ram on his feet
صلى رسول الله ﷺ على قتلى أحد بعد ثماني سنين كالمودع للأحياء والأموات... وفي رواية: فصلى على أهل أحد صلاته على الميت
The Messenger of Allah, may Allah’s prayers and peace be upon him, prayed for the dead of Uhud after eight years, like bidding farewell to the living and the dead… And in a narration: So he prayed for the people of Uhud as he prayed for the dead
ع T ثناء النبي ﷺ على ربه ودعاؤه بعد انتهاء المعركة
The Prophet, may Allah bless him and grant him peace, praised his Lord and called upon him after the end of the battle
استووا حتى أثني على ربياللهم لك الحمد كله، اللهم لا قابض لما بسطت، ولا باسط لما قبضت، ولا هاديما أظلت، ولا مضل لمن هديت، ولا معطي لما منعت، ولا مانع لما أعطيت، ولا مقرب لما باعدت، ولا مبعد لما قربت، اللهم ابسط علينا من بركاتك، ورحمتك، ووفضلك، ورزقك، اللهم إني أسألك النعيم المقيم الذي لا يحول ولا يزول، اللهم إني أسالك النعيم يوم القيامة، والأمن يوم الخوف، اللهم إني عائذ بك من شر ما أعطيتنا، وشر ما منعت منا، اللهم حبب إلينا الإيمان وزينه في قلوبنا، وكره إلينا الكفر والفسوق والعيان واجعلنا من الراشدين، اللهم توفنا مسلمين وأحينا مسلمين وألحقنا بالصالحين، غير خزايا ولا مفتونين، اللهم قاتل الكفرة الذين يكذبون رسلك ويصدقون عن سبيلك، واجعل عليهم رجزك وعذابك، اللهم قاتل الكفرة الذين أوتوا الكتاب، إله الحق
Allah, there is no grasper of what you spread, nor extender of what you have taken, nor guider of shade, nor mislead whom you have guided, nor giver of what you withheld, nor withholder of what you have given, nor close to what you have distanced, nor far away from what you have approached, O Allah Simplify for us your blessings, your mercy, your favor, and your sustenance. Beautify faith in our hearts, and make disbelief, transgression and blindness hateful to us, and make us among the rightly guided. Right

ع T الشهداء إحياء عند ربهم يرزقون

The martyrs are alive with their Lord, provided for
لما أصيب إخوانكم بأحد جعل الله ﷻ أرواحهم في أجواف طير خضر ترد أنهار الجنة تأكل من ثمارها وتأوي إلي قناديل من ذهب في ظل العرش، فلما وجدوا طيب مشربهم ومأكلهم وحسن منقلبهم قالوا: يا ليت إخواتنا يعلمون بما صنع الله لنا، لئلا يزهدوا في الجهاد ولا ينكلوا عن الحرب، فقال الله ﷻ: أنا أبلغهم عنكم
When your brothers were afflicted with Uhud, Allah Almighty placed their souls in the hollows of green birds, returning the rivers of Paradise to eat of its fruits and shelter golden lamps in the shade of the Throne. And they do not give up on war, so Allah Almighty said: I inform them about you
- أرواحهم في جوف طير خضر لها قناديل معلقة في العرش تسرح من الجنة حيث شاءت، ثم تأوي إلى تلك القناديل، فاطلع عليهم ربهم اطلاعة، فقال: هل تشتهون شيئاً؟ فقالوا: أى شيء نشتهي ونحن نسرح من الجنة حيث شئنا، ففعل بهم ذلك ثلاث مرات، فلما رأوا أنهم لن يتركوا من أن ي
Their souls are in the hollows of green birds with lamps hanging from the throne. They roam from Paradise wherever they want, then they take shelter in those lamps. Then their Lord looked at them and

said: Do you desire anything? They said: Anything we desire while we roam from Paradise wherever we want, so he did that to them three times, and when they saw that they would not be spared from being

كفوا عن القوم

Stop the people

ع T خلاصة هذه الغزوة بصفة عامة

T summary of this foray in general

غشينا ونحن في مصافنا يوم أحد النعاس، قال: فجعل سيفي يسقط من يدي وآخذه، ويسقط من يدي فآخذه، والطائفة الأخرى المنافقون ليس لهم همٌّ إلا أنفسهم أجبن قوم وأرعبه وأخذله للحق وفي رواية: كنت فيمن تغشاه النعاس يوم أحد حتى سقط سيفي من يدي مرارًا وآخذه، ويسقط وآخذه وفي رواية: رفعت رأسي يوم أحد فجعلت أنظر وما منهم يومئذ أحد إلا يميد تحت حجفته من النعاس

We cheated while we were in our ranks on a sleepy Sunday, he said: So he made my sword fall from my hand and I took it, and it fell from my hand so I took it, and the other group of hypocrites have nothing but themselves The cowardest people and terrorize them and betray them to the truth And in a narration: I was among those who fell asleep on a Sunday until my sword fell from my hand repeatedly And he took it, and he fell and he took it. And in a narration: I raised my head on the day of Uhud and began to look, and not one of them on that day did not fall asleep under his blanket.

ع T بعض حوادث هذه السنة غير ما سبق: تزوجه ﷺ بزينب خزيمة

T Some of the incidents of this year other than what was previously: He, may Allah’s prayers and peace be upon him, married Zainab Khuzaymah

ع T ولادة الحسن بن علي وفاطمة عليهم السلام

The birth of Hassan bin Ali and Fatima, peace be upon them

ع T تحريم الخمر

The prohibition of alcohol

ع T السنة الرابعة اغتيال خالد بن سفيان الهذلي على يد عبدالله بن أنيس

The fourth year was the assassination of Khalid bin Sufyan al-Hudhali at the hands of Abdullah bin Anis

إنه قد بلغني أن خالد بن سفيان بن نبيج يجمع لي الناس ليغزوني وهو بعرفة فأته فاقتلهإذا رأيته وجدت له قشعريرةأفلح الوجهصدقتأمسك هذه عندك عبد الله بن أنيسآية بيني وبينك يوم القيامة إن أقل الناس المتخصرون يومئذ يوم القيامة

It has reached me that Khalid bin Sufyan bin Nabij gathers people for me to attack me, and he is in Arafah.

ع T قصة أصحاب الرجيع

T Story Friends Flashback

بعث رسول الله ﷺ عشرة رهط سرية عينًا، وأمر عليهم عاصم بن ثابت الأنصاري جد عاصم بن عمر، فانطلقوا حتى إذا كانوا بالهدأة، وهو بين عسفان ومكة، ذُكروا لحي من هذيل يقال لهم بنو لحيان، فنفروا لهم قريبًا من مائتي رجل كلهم رام، فاقتصوا آثارهم فل وكانت تقول: إنه لرزق رزقه الله خبيبًا، فلما خرجوا به من الحرم ليقتلوه في الحل، قال لهم خبيب: دعوني أصلي ركعتين، فتركوه فركع ركعتين، فقال: والله لولا أن تحسبوا أن ما بي جزع لزدت، ثم قال: اللهم أحصهم عددًا، واقتلهم بددًا، ولا تُبق منهم أحدًا، ثم أنشأ يقول: فلست أبالي حين أقتل مسلمًا على أي جنبٍ كان لله مصرعي وذلك في ذات الإله وإن يشأ يبارك على أوصال شلو ممزع ؛ ثم قام إليه أبو سروعة عقبة بن الحارث فقتله، وكان خبيب سن لكل مسلم قتل صبرًا الصلاة، فاستجاب الله ﷻ لعاصم بن ثابت يوم أصيب فأخبر النبي ﷺ أصحابه خبرهم وما أصيبوا، وبعث ناس من كفار قريش إلى عاصم حدثوا أنه قتل ليؤتوا بشيء منه يُعرف، وكان قد قتل رجلًا من عظمائهم بيوم بدر، فبُعث على عاصم مثل الظلة من الدبر فحمته من رسولهم فلم يقدروا على أن يقطعوا من لحمه شيئًا

The Messenger of Allah, may Allah’s prayers and peace be upon him, sent ten detachments of an eye group, and Asim bin Thabit Al-Ansari, the grandfather of Asim bin Omar, commanded them. Ram, so they traced their tracks, and she used to say: It is for the sustenance that Allah bestowed upon him Khabib, so when they took him out of the sanctuary to kill him in the solution, Khabib said to them: Let me pray two rak’ahs, so they left him, so he bowed two rak’ahs, and he said: By Allah, if you had not thought that I was not alarmed, I would have increased, then he said: Oh Allah, count them in number, and kill them to pieces, and do not leave a single one of them. Then Abu Saru’ah Uqbah ibn al-Harith rose up to him and killed him, and Khubayb was the age of every Muslim who was killed with patience in prayer, so Allah Almighty responded to Asim ibn Thabit on the day he was wounded, so the Prophet, may Allah’s prayers and peace be upon him, informed his companions of their news and what they were injured, and he sent people from the infidels of Quraysh to Asim who told that he was killed so that they might die Something from him is known, and he had killed a man among their greats on the day of Badr, so he sent over Asim like a canopy from the anus, and their Messenger protected him, so they were not able to cut off a bit of his flesh.

ع T قصة القراء السبعين ببئر معونة

The story of the seventy readers, by Beer Maonah

إن إخوانكم قد قتلوا، وإنهم قالوا: اللهم بلغ عنا نبينا أنا قد لقيناك فرضينا عنك، ورضيت عناً

Your brothers were killed, and they said: Oh Allah, inform our Prophet on our behalf, we have met you and we are satisfied with you, and you are satisfied with us

- لما قتل الذين ببئر معونة وأسر عمرو بن أمية الضمري قال له عامر بن الطفيل: من هذا؟ فأشار إلى قتيل فقال له عمرو بن أمية: هذا عامر بن فهيرة، فقال: لقد رأيته بعدما قُتل رُفع إلى السماء حتى إني لأنظر إلى السماء بينه وبين الأرض ثم وضع...

When those in Bir Ma'ona were killed and Amr bin Umayyah Al-Dhamri was captured, Amer bin Al-Tufail said to him: Who is this? He pointed to a dead man, and Amr bin Umayyah said to him: This is Aamer bin Fahira.

قنت رسول الله ﷺ شهرًا متتابعًا في الظهر والعصر والمغرب والعشاء وصلاة الصبح في دبر كل صلاة إذا قال: سمع الله لمن حمده من الركعة الأخيرة يدعو على أحياءٍ من بني سليم على رعل ذكوان وعصية ويؤمن من خلفه...

The Messenger of Allah, may Allah's prayers and peace be upon him, qunooted for a consecutive month at noon, afternoon, sunset, dinner, and the morning prayer after each prayer, if he said: Allah hears those who praise Him from the last rak'ah, supplicating for the living of Banu Sulaym over the children of Dhakwan and disobedient, and grants faith to those who are behind him.

ع T غزوة بني النضير

The Battle of Banu al-Nadir

قيل له: سورة التوبة؟ قال: التوبة هي الفاضحة، ما زالت تنزل حتى ظنوا أنها لم تبق أحدًا منهم إلا ذكر فيها، قيل له: سورة الأنفال؟ قال: نزلت في بدر، قيل: سورة الحشر؟ قال: نزلت في بني النضير

He was told: Surat Al-Tawbah? He said: Repentance is the scandalous one. It continued to be revealed until they thought that there was no one among them left except that it was mentioned in it. It was said to him: Surat Al-Anfal? He said: It was revealed at Badr. It was said: Surat Al-Hashr? He said: It was revealed about Bani An-Nadir

- حرق رسول الله ﷺ نخل بني النضير وقطع، وهي البويرة فنزلت: {مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ}، وفي رواية: أن النبي ﷺ حرق نخل بني النضير، قال: ولها يقول حسان بن ث

- The Messenger of Allah, may Allah's prayers and peace be upon him, burned and cut down the date palms of Banu al-Nadir, which is al-Bawaira, so it was revealed: {Whatever you cut down from the palm trees or left them standing on their roots, it is with Allah's permission}, and in a narration: The Prophet, may Allah's prayers and peace be upon him, burned the palm trees of Banu An-Nadir, he said: And to it Hassan says bin w

- كانت غزوة بني النضير - وهم طائفة من اليهود - على أرس ستة أشهر من غزوة بدر، وكان منزلهم ونخلهم بناحية المدينة، فحاصرهم رسول الله ﷺ حتى نزلوا على الجلاء، وعلى أن لهم ما أقلت الإبل والأمتعة والأموال إلا الحلقة - يعني السلاح - فأنزل الله جل

- The Battle of Banu al-Nadir - a group of Jews - was six months after the Battle of Badr, and their home and palm trees were in the city district, so the Messenger of Allah, may Allah's prayers and peace be upon him, besieged them until they descended on the evacuation, and that they had nothing less than camels, luggage and money except the ring - meaning the weapon So Allah sent down

- حاربت النضير وقريظة فأجلى بني النضير، وأقر قريظة ومنَّ عليهم حتى حاربت قريظة فقتل رجالهم وقسم نساءهم وأولادهم وأموالهم بين المسلمين إلا بعضهم لحقوا بالنبي ﷺ فآمنوا وأسلموا، وأجلى يهود المدينة كلهم: بني قينقاع، وهم رهط عبد الله بن سلام،

I fought the Nadir and Qurayza, so he expelled Banu Nadir, and approved Qurayza and those who were against them until I fought Qurayza, killing their men and dividing their women, children and their money among the Muslims, except some of them joined the Prophet, may Allah's prayers and peace be upon him, so they believed and embraced Islam, and the Jews of Medina expelled all of them: Banu Qaynuqa', and they are the group of Abdullah bin Salam.

استنزلوهم من حصونهم

Take them down from their fortresses

- لما انصرف أبو سفيان والمشركون عن أُحد وبلغوا الروحاء، قال أبو سفيان: لا محمد قتلتم، ولا الكواعب أردفتم، شر ما صنعتم، فبلغ ذلك رسول الله ﷺ، فندب الناس فانتدبوا حتى بلغوا حمراء الأسد أو بئر بني عيينة، فأنزل الله ﷻ: {الَّذِينَ اسْتَ

When Abu Sufyan and the polytheists left Uhud and reached Al-Rawha', Abu Sufyan said: "Neither did you kill Muhammad, nor did Al-Kawa'ib return, the evil of what you did." That was reported to the Messenger of Allah, may Allah's prayers and peace be upon him. His Majesty: {Those who are

ع T فوائد القصة وأحكامها

The benefits of the story and its rulings

ع T غزوة بدر الثانية

The second Battle of Badr

{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قالها إبراهيم عليه السلام حين ألقي في النار، وقالها محمد ﷺ حين قالوا: إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانًا وقالوا حسبنا الله ونعم الوكيل

{Allah is sufficient for us, and He is the best disposer of affairs} Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, may Allah bless him and grant him peace, said it when they said: People have gathered for you, so fear them.

ع T زواجه ﷺ بأم سلمة رضي اللع تعالي عنها

T His marriage, may Allah bless him and grant him peace, to Umm Salama, may Allah be pleased with her

أنا أكبر منكأدعو الله ﷻ فيذهب غيرتكهم إلى الله ورسولهأين زناتإني آتيكم الليلةإن لك على أهلك كرامة، فإن شئت سبعت لك وإن أسبع أسبع لنسائي

am older than you. I pray to Allah, may His Majesty be exalted, so that your jealousy goes to Allah and His Messenger. My adultery is coming to you tonight. You have dignity over your family. If you wish, seven for you, and seven for my women.

ع T ولادة الإمام الحسين عليه السلام

The birth of Imam Hussein, peace be upon him

ع T خلاصة أحداث السنة الرابعة

summary of the events of the fourth year

ع T السنة الخامسة غزوة بني المصطلق او غزوة المريسيع

The fifth year was the Battle of Banu al-Mustaliq or the Battle of al-Muraisi`

بلغ رسول الله ﷺ أن بني المصطلق يجمعون له، وقائدهم الحارث بن أبي ضرار أبو جويرية بنت الحارث زوج رسول الله صلى الله عليه وسلم، فلما سمع بهم رسول الله ﷺ خرج إليهم حتى لقيهم على ماءٍ لهم يقال له المريسيع من ناحية قديد إلى الساحل، فتزاحف الناس واقتتلوا، فهزم الله بني المصطلق، وقُتل الحارث بن أبي ضرار أبو جويرية وقُتل من قتل منهم، ونفل رسول الله ﷺ أبناءهم ونساءهم وأموالهم، وكان رسول الله ﷺ أصاب منهم سبيًّا كثيرًا قسمه بين المسلمين، وكان فيما أصاب يومئذ جويرية بنت أبي ضرار سيدة قومها...

The Messenger of Allah, may Allah's prayers and peace be upon him, was informed that the Banu al-Mustaliq were gathering for him, and their leader was al-Harith ibn Abi Dirar Abu Juwayriyah bint al-Harith, the wife of the Messenger of Allah, may Allah's prayers and peace be upon him. Qudayd district to the coast, so people crawled and fought, so Allah defeated Bani Al-Mustaliq, and killed Al-Harith bin Abi Dirar Abu Juwayriyah, and killed those of them who were killed, and the Messenger of Allah, may Allah's prayers and peace be upon him, provided their sons, women, and money, and the Messenger of Allah, may Allah's prayers and peace be upon him, took a lot of captives from them, which he divided between The Muslims, and what happened to Juwayriya bint Abi Dirar, the lady of her people…

ـ أن النبي ﷺ أغار على بني المصطلق وهم غارون وأنعامهم تُسقى على الماء فقتل مقاتلتهم، وسبى ذراريهم وأصاب يومئذ جويرية

The Prophet, may Allah's prayers and peace be upon him, raided the Banu al-Mustaliq while they were raiding and their cattle were being watered on the water, so he killed their fighters, took their offspring captive, and wounded Juwayriyyah on Juwayd.

فهل لك خير من ذلك؟أقضي كتابتك وأتزوجكقد فعلت

Is there anything better for you than that? I spend your writing and marry you. I did

ع T زواجه ﷺ بجويرية

T His marriage, may Allah bless him and grant him peace, to Juwayriyah

ع T محاولة المنافقين إثارة الفتنة بين المسلمين

The hypocrites attempt to stir up discord among Muslims

ما بال دعوى الجاهلية؟دعوها فإنها منتدعه لا يتحدث الناس أن مُحمداً يقتل أصحابه

What is the matter with the claim of ignorance? Leave it, for it is contradictory. People do not say that Muhammad kills his companions

ـ كنت مع عمي، فسمعت عبد الله بن أبي بن سلول يقول لأصحابه: لا تنفقوا على من عند رسول الله حتى ينفضوا... ولئن رجعنا إلى المدينة ليخرجن الأعز منها الأذلفذكرت ذلك لعمي فذكر ذلك عمي للنبي ﷺ، فدعاني النبي ﷺ فحدثته، فأرسل رسول الل

- I was with my uncle, and I heard Abdullah bin Abi bin Salul saying to his companions: Do not spend on those who are with the Messenger of Allah until they disperse... If only we had returned to Medina so that the dearest would drive out the mean from it. So I told him, so he sent the Messenger of Allah

ع T حادث الإفك

T jaws accident

كان رسول الله ﷺ إذا أراد سفرًا أقرع بين أزواجه، فأيتهن خرج سهمها خرج بها رسول الله ﷺ معه، قالت: فأقرع بيننا في غزوة غزاها فخرج فيها سهمي، فخرجت مع رسول الله ﷺ بعدما أُنزل الحجاب، فكنت أُحمل في هودجي، وأنزل فيه، فسرنا حتى إذا فرغ رسول الله ﷺ من غزوته تلك وقفل دنونا من المدينة قافلين آذن ليلةً بالرحيل، فقمت حين آذنوا بالرحيل، فمشيت حتى جاوزت الجيش، فلما قضيت شأني أقبلت إلى رحلي فلمست صدري فإذا عقد لي من جزع ظفار قد انقطع، فرجعت فالتمست عقدي فحبسني ابتغاؤه، قالت: وأقبل الرهط الذين كانوا يرحلوني، فاحتملوا هودجي فرحلوه على بعيري الذي كنت أركب عليه، وهم يحسبون أني فيه، وكان النساء إذ ذاك

خفافًا لم يهبلن، ولم يغشهن اللحم إنما يأكلن العلقة من الطعام فلم يستنكر القوم خفة الهوج حين رفعوه وحملوه، وكنت جارية حديثة السن، فبعثوا الجمل فساروا ووجدت عقدي بعد ما استمر الجيش، فجئت منازلهم، وليس منهم داع ولا مجيب، فتيممت منزلي الذي كنت به، وظننت أنهم سيفقدوني فيرجعون إلي، فبينا أنا جالسة في منزلي غلبتني عيني فنمت، وكان صفوان بن المعطل السلمي ثم الذكواني من وراء الجيش، فأصبح عند منزلي، فرأى سواد إنسان نائم فعرفني حين رآني، وكان رآني قبل الحجاب، فاستيقظت باسترجاعه حين عرفني، فخمرت وجهي بجلبابي، ووالله ما تكلمنا بكلمة، ولا سمعت منه كلمة، غير استرجاعه وهوى حتى أناخ راحلته، فوطئ على يدها فقمت إليها فركبتها، فانطلق يقود بي الراحلة حتى أتينا الجيش موغرين في نحر الظهيرة وهم نزول، قالت: فهلك من هلك، وكان الذي تولى كبر الإفك عبد الله بن أبي بن سلول فذكرت الحديث بطوله

If the Messenger of Allah, may Allah’s prayers and peace be upon him, wanted to travel, he would cast lots for his wives, so which of them came out, her share came out, and the Messenger of Allah, may Allah’s prayers and peace be upon him, went out with him. So I was carrying in my hodge and encamped in it, so we traveled until the Messenger of Allah, may Allah’s prayers and peace be upon him, finished his foray and closed our proximity to Medina. Mine from Dhofar's anxiety had been cut off, so I returned and sought my necklace, so they imprisoned me for their desires. She said: And the people who were traveling with me came forward, so they carried my hodge and carried it on my camel on which I was riding, and they thought that I was in it, and the women at that time were light and did not mend. of food, but the people did not denounce the lightness of the rush when they lifted it and carried it, and I was a young slave girl, so they sent the camel and they walked, and I found my necklace after the army continued, so I came to their homes, and there was no caller or answerer from them, so I completed my house in which I was, and I thought that they would lose me and return to me, so while I was sitting In my house my eyes overcame me, so I slept, and it was Safwan bin Al-Muattal Al-Sulami Then Al-Dhakwani from behind the army, and he became at my house, and he saw the blackness of a sleeping person, so he recognized me when he saw me, and he saw me before the veil, so I woke up with his recall when he recognized me, so I covered my face with my robe, and by Allah, we did not speak a word, and I did not hear a word from him, except for his recovery and he fell until he leaned his camel, my towel On her hand, I stood up to her, and I rode her, so he set out to lead the departed woman until we came to the army, swaying at noon, and they were descending. She said: Who perished?

ع T ريح شديدة تهب لموت عظيم من المنافقين

A strong wind blows for the great death of the hypocrites

بعثت هذه الريح لموت منافق

I sent this wind to the death of a hypocrite

ع T غزوة الخندق ويقال لها الأحزاب حفر الخندق

T trench trench It is said that the parties digging the trench

اللهم إن العيش عيش الآخره، فاغفر للأنصار والمهاجريناللهم إنه لا خير إلا خير الآخره، فبارك في الأنصار والمهاجرين

O Allah, life is the life of the Hereafter, so forgive the Ansar and the Emigrants. O Allah, there is no good but the good of the Hereafter, so bless the Ansar and the Emigrants

اللهم لا عيش إلا عيش

Oh Allah, there is no living but living

- كان النبي ﷺ ينقل التراب يوم الخندق وقد وارى التراب بياض بطنه، وكان كثير الشعر، فسمعته يرتجز بكلمات ابن رواحة وهو ينقل التراب: والله لولا الله ما اهتدينا ولا تصدقنا ولا صلينا فأنزلن سكينةً علينا وثبت الأقدام إن لاقينا إن الأولى قد بغوا ع

The Prophet, may Allah’s prayers and peace be upon him, was carrying dirt on the day of the trench, and he saw the dirt white of his belly, and he had a lot of hair, so I heard him tremble with the words of Ibn Rawaha while he was transporting the dirt: By Allah, had it not been for Allah, we would not have been guided. p

ع T معجزتان في حفر الخندق

Two miracles of digging the trench

أنا نازلكم هو؟كثير طيبادخلوا ولا تضاغطواكلي هذا وأهدي، فإن الناس أصابتهم مجاعةيا أهل الخندق إن جابراً قد صنع سؤراً فحيء هلا بكمادع خابرة فلتخبز معك واقدحي من برمتك ولا تنزلوها

I am going down to you, is it? A lot of good, enter and do not put pressure on me, eat this and calm down, for people are afflicted with famine

ع T موقع المشركين في غزوة الخندق من المسلمين

The location of the polytheists in the Battle of the Trench from the Muslims

قالت: {إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ}، قالت: كان ذاك يوم الخندق

She said: {When they came to you from above you and from below you, and when eyes deviated and hearts reached throats}, She said: That was the day of the trench.

ع T من مشاهد المعركة

T of battle scenes

ألا رجل يأتينا بخبر بني قريظة؟إن لكل نبي حواري والزبير حواري

Isn't there a man who will bring us the news of Banu Qurayzah? Every prophet has a disciple, and al-Zubayr is a disciple

ع T محاولة بعض الكفار إذاية النساء والذراري

The attempt of some infidels to harm women and offspring

إن ألم بكن أحد فألمعن بالسيف

The pain of anyone Valmaan sword

ع T انشغال المسلمين عن الصلاة حتى غابت الشمس

The Muslims were preoccupied with praying until the sun set

والله ما صليتها

Allah, what a prayer

- شغلونا عن الصلاة الوسطي حتى غربت الشمس، ملأ الله قبورهم وبيوتهمقبورهم وبطونهم ناراً

They distracted us from the middle prayer until the sun set. May Allah fill their graves and their homes with fire.

فرجالاً أو ركباناً

Farjala or rides

ع T دعاء النبي ﷺ على الكفار واستجابة دعوته

The supplication of the Prophet, may Allah bless him and grant him peace, against the infidels and the response to his call

اللهم منزل الكتاب، وسريع الحساب، اهرم الأحزاب، اللهم اهرمهم وزالزلهم

Oh Allah, the Revealer of the Book, and the swift of reckoning

- لا إله الا اله وحده أعز جنده، ونصر عبده، وغلب الأحزاب وحده فلا شيء بعده

- There is no god but Allah alone, the dearest of his soldiers, the victory of his worshipper, and the victory of the parties alone, so there is nothing after him

- نصرت بالصبا، وأهلكت عاد بالدبور

- Nusrat Balsaba, and destroyed returned Baldboor

من رجل يقوم فينظر لنا ما فعل القوممن رجل يقوم فينظر لنا ما فعل القوم ثم يرجع - أسأل الله ﷻ أن يكون رفيقي في الجنةيا حذيفة فاذهب فادخل في القوم فانظر ما يفعلون ولا تحدثن شيئاً حتى تأتيناًلا تحدث شيئاً حتى تأتينيلا تذعرهم علي

From a man standing up and looking at what the people did From a man standing up and looking at what the people did and then coming back - I ask Allah Almighty to be my companion in Paradise Oh Hudhayfah, go and enter the people and see what they do and do not speak anything until you come to us Do not speak anything until you come and do not panic them for me

- قالت: ويرمي سعدًا رجلٌ من المشركين من قريش يقال له ابن العرقة بسهم له، فقال له: خذها وانا ابن العرقة، فأصاب أكحله فقطعه، فدعا الله سعد فقال: لا تمتني حتى تقر عيني من بني قريظة، قالت: وكانوا حلفاءه ومواليه في الجاهلية، قالت: فرقى كلمه، وبعث الله ﷻ

She said: A man from the polytheists of Quraysh called Ibn al-Arqa was shooting at Saad with an arrow, so he said to him: Take it, and I am Ibn al-Arqa. She said: He separated his word, and Allah Almighty sent him

ع T تبشير النبي ﷺ أصحابه بأن الكفار لا يغزونهم بعد الأحزاب

T The Prophet, may Allah's prayers and peace be upon him, preached to his companions that the infidels would not invade them after the parties

الآن نغزوهم ولا يغزوننا، نحن نسير إليهم

Now we invade them and they don't invade us, we march to them

- لما رجع النبي ﷺ من طلب الأحزاب فنزل المدينة، وضع لأمته، واغتسل، واستجمر

- When the Prophet, may Allah's prayers and peace be upon him, returned from seeking the parties, and he went to Medina, put his slave-girl in bed, washed, and cleaned himself.

ع T خلاصة غزوة الأحزاب وبعض ما يؤخذ منها

A summary of the battle of the parties and some of what is taken from it

ع T شهداء الخندق

Trench martyrs

ع T غزوة بني قريظة

The Battle of Banu Qurayza

فأين؟لقد حكمت فيهم بحكم الله ﷻ

So where? I have judged them by the judgment of Allah Almighty

كأني أنظر إلى الغبار ساطعًا في زقاق بني غنمٍ موكب جبريل عليه السلام حيث سار رسول الله ﷺ إلى بني قريظة

It was as if I was looking at the dust shining in the alley of Banu Ghanim, the procession of Jibril, peace be upon him, as the Messenger of Allah, may Allah bless him and grant him peace, walked to Banu Qurayza.

لا يصلين أحد العصر إلا في بني قريظة

No one prays the afternoon except in Bani Qurayza

- قال: كنت من سبي بني قريظة، فكانوا ينظرون، فمن أنبت الشعر قُتل، ومن لم ينبت لم يُقتل، فكنت فيمن لم ينبت وفي رواية: فكشفوا عانتي فوجدوها لم تنبت فجعلوني في السبي...

- He said: I was among the captives of Bani Qurayza, and they were looking, so whoever grew hair was killed, and whoever did not grow was not killed, so I was among those who did not grow.

ع T موت سعد بن معاذ

The death of Saad bin Muadh

أصبت حكم الله فيهم

hit Allah's judgment on them

- قال: اللهم إنك تعلم أنه ليس أحد أحب إلي أن أجاهدهم فيك من قوم كذبوا رسولك ﷺ وأخرجوه، اللهم فإني أظن أنك قد وضعت الحرب بيننا وبينهم، فإن كان بقي من حرب قريش شيء فأبقني له، حتى أجاهدهم فيك، وإن كنت وضعت الحرب فأفجرها واجعل موتتي فيها، فان

He said: Oh Allah, you know that no one is dearer to me to fight them for your sake than a people who lied to your Messenger, may Allah's prayers and peace be upon him, and expelled him. I put the war in it and make my death in it, van

ع T نهاية اليهود من المدينة وما نزل بهم

T the end of the Jews from the city and what happened to them

حاربت قريظة والنضير فأجلى بني النضير، وأقر قريظة ومن عليهم حتى حاربت قريظة، فقتل رجالهم وقسم نساءهم، وأولادهم، وأموالهم بين المسلمين، إلا بعضهم لحقوا بالنبي ﷺ فأمنهم وأسلموا، وأجلى يهود المدينة كلهم بني قينقاع وهم رهط عبد الله بن سلام، ويهود بني حارثة، وكل يهود المدينة

fought Qurayza and An-Nadir, so he expelled Banu Nadir, and approved Qurayza and those over them until I fought Qurayza, killing their men and dividing their women, children, and their money among the Muslims, except some of them joined the Prophet, may Allah's prayers and peace be upon him, so he secured them and embraced Islam, and expelled the Jews of Medina, all of them are Banu Qaynuqa', and they are the group of Abdullah bin Salam. And the Jews of Bani Haritha, and all the Jews of Medina

ع T قتل يهودية واحدة من قريظة

T killed one Jewish woman from Qurayza

لم يقتل من نسائهم إلا امرأةٌ واحدةٌ قالت: والله إنها لعندي تتحدث معي تضحك ظهرًا وبطنًا، ورسولا الله ﷺ يقتل رجالهم بالسوق إذ هتف هاتفٌ باسمها: أين فلانة؟ قالت: أنا والله، قالت: قلت: ويلك ما لك؟ قالت: أُقتل، قالت: قلت: ولم؟ قالت: حدثًا أحدثته، قالت: فانطلق بها فضربت عنقها، وكانت عائشة رضي الله ﷺ عنها تقول: والله ما أنسى عجبي من طيب نفسها، وكثرة ضحكها، وقد عرفت أنها تُقتل

Only one of their women was killed. She said: By Allah, she is with me, she talks to me, she laughs back and forth, and the Messenger of Allah, may Allah's prayers and peace be upon him, kills their men in the market, when a telephone shouted her name: Where is so-and-so? She said: I, by Allah, she said: I said: Woe to you, what is wrong with you? She said: kill, she said: I said: why? She said: What happened to her?

ع T فوائد أحاديث هذه الغزوة

The benefits of the conversations of this battle

ع T من نتائج وراثة أرض فريطة والنضير

T from the results of the inheritance of the land of Ferita and Nadir

قال: كان الرجل يجعل للنبي ﷺ النخلات حتى افتتح قريظة والنضير، وأن أهلي أمروني أن آتي النبي ﷺ فأسأله الذين كانوا أعطوه أو بعضه، وكان النبي ﷺ قد أعطاه أم أيمن، فجاءت أم أيمن فجعلت الثوب في عنقي تقول: كلا والذي لا إله إلا هو لا يعطيكهم وقد أعطانيها، أو كما قالت، والنبي ﷺ يقول: «لك كذا»، وتقول: كلا والله حتى أعطاها، حسبت أنه قال: عشرة امثاله، أو كما قال

He said: A man used to give the Prophet, may Allah's prayers and peace be upon him, the palm trees until he conquered Qurayzah and al-Nadir, and that my family commanded me to come to the Prophet, may Allah bless him and grant him peace, and ask him who had given him or some of it, and the Prophet, may Allah bless him and grant him peace, had given it to Umm Ayman, so Umm Ayman came and put the clothes in My neck says: No, and there is no god but He who does not give them to you, and He gave it to me, or as she said, and the Prophet, may Allah's prayers and peace be upon him, says: "You have such-and-such," and she says: No, by Allah, until he gave it, I thought that he said: ten times as much, or as he said

ع T زواجه ﷺ بزينب بنت جحش إرسال زيد بن حارثة لخطبتها للرسول عليه السلام

T His marriage, may Allah’s prayers and peace be upon him, to Zainab bint Jahsh, sending Zaid bin Haritha to betroth her to the Messenger, peace be upon him.

فاذكرها عليضعهاذهب فادع فلانا وفلاناً، ومن لقيتهات النورليتحلق عشرة عشرة وليأكل كل إنسان مما يليهيا أنس ارفع

So remember it and put it on. Go and invite so-and-so and so-and-so, and whoever you meet with the light, let him shave ten by ten, and let each person eat from what comes next to him.

أتق الله وأمسك عليك زوجكأمسك عليك زوجك واتق الله

Fear Allah and hold on to your husband, just as you hold on to your husband, and fear Allah

- قال عمر: قلت: يا رسول الله يدخل عليك البر والفاجر، فلو حجبت أمهات المؤمنين، فأنزل الله ﷻ آية الحجاب

Omar said: I said: O Messenger of Allah, the righteous and the wicked will enter upon you, so if the mothers of the believers veiled themselves, then Allah revealed the verse of veiling.

- حس أو أوه، لو أطاع فيكن ما رأتكن عين

- A sense or oh, if he had obeyed you, he would not have seen you

ع T خلاصة ما وقع في السنة الخامسة من الأحداث

T A summary of what happened in the fifth year of events

ع T السنة السادسة مقتل أبي رافع بن أبى الحقيق اليهودي لعنه الله تعالي

The sixth year is the killing of Abu Rafi bin Abi Al-Haqiq, the Jew, may Allah Almighty curse him

قال: بعث رسول الله ﷺ إلى أبي رافع اليهودي رجالًا من الأنصار، فأمر عليهم عبد الله بن عتيك، وكان أبو رافع يؤذي رسول الله صلى الله عليه وسلم ويُعين عليه، وكان في حصن له بأرض الحجاز، فلما دنوا منه وقد غربت الشمس، وراح الناس بسرحهم، فقال عبد الله لأصحابه: اجلسوا مكانكم فإني منطلقٌ ومتلطفٌ للبواب لعلي أن أدخل، فأقبل حتى دنا من البواب ثم تقنع بثوبه كأنه يقضي حاجةً وقد دخل الناس، فهتف به البواب: يا عبد الله إن كنت تريد أن تدخل فادخل، فإني أريد أن أُغلق الباب، فدخلت فكمنت، فلما دخل الناس أغلق الباب ثم علق الأغاليق على وتدٍ، قال: فقمت إلى الأقاليد فأخذتها ففتحت الباب، وكان أبو رافع يسمر عنده، وكان في علالي له، فلما ذهب عنه أهل سمره صعدت إليه فجعلت كلما فتحت بابًا أغلقت علي من داخل، قلت: إن القوم نذروا بي لم يخلصوا إلي حتى أقتله، فانتهيت إليه، فإذا هو في بيت مظلم وسط عياله، لا أدري أين هو من البيت، فقلت: أبا رافع، قال: من هذا؟ فأهويت نحو الصوت، فأصربه ضربةً بالسيف، وانا دهشٌ، فما أغنيت شيئًا، وصاح، فخرجت من البيت فأمكث غير بعيد ثم دخلت إليه فقلت: ما هذا الصوت يا أبا رافع؟ فقال لأمك الويل، إن رجلًا في البيت ضربني قبل بالسيف، قال: فأضربه ضربةً أثخنته، ولم أقتله، ثم وضعت ضبيب السيف في بطنه حتى أخذ في ظهره، فعرفت أني قتلته، فجعلت أفتح الأبواب بابًا بابًا حتى انتهيت إلى درجة له فوضعت رجلي وأنا أرى أني انتهيت إلى الأرض، فوقعت في ليلة مُقمرة، فانكسرت ساقي فعصبتها بعمامة، ثم انطلقت حتى جلست على الباب، فقلت: لا أخرج الليلة حتى أعلم أقتلته أم لا، فلما صاح الديك قام الناعي على السور فقال: أنعي أبا رافع تاجر أهل الحجاز، فانطلقت إلى أصحابي، فقلت: النجاء، فقد قتل الله أبا رافع، فانتهيت إلى النبي ﷺ فحدثته فقال: لي: «ابسط رجلك»، فبسطت رجلي فمسحها فكأنها لم أشتكها قط

He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent men from the Ansar to Abu Rafi’ al-Yaudi, so Abdullah bin Atik commanded them. Abu Rafi used to harm the Messenger of Allah, may Allah bless him and grant him peace, and help him. And the people left with their departure, and Abdullah said to his companions: Sit in your place, for I am free and courteous to the doorman, so that I may enter. I wanted to close the door, so I entered and ambushed, and when the people entered, he closed the door and then hung the locks on a stake. He said: I got up to the chains, took them, and opened the door. It closed on me from the inside, and I said: The people vowed to me that they would not finish me until I kill him. So I fell towards the sound, so I hit him with the sword, and I was amazed, so I didn't sing anything, and he shouted, so I went out of the house, so I stayed not far, then I entered him, and I said: What is this sound, Abu Rafi? Woe to you, he said, a man in the house hit me with the sword before, he said: so I hit him with a thick blow, and I did not kill him, then I put the sharpness of the sword in his stomach until it grabbed his back, so I knew that I had killed him, so I started opening the doors door by door until I ended up with a step for him, so I put my feet while I saw I ended up on the ground, fell on a moonlit night, and broke my leg, so I bandaged it with a turban, then I set out until I sat at the door, so I said: I will not go out tonight until I know whether I killed him or not. To my friends, so I said: salvation, for Allah killed Abu Rafi, so I ended up with the Prophet, may Allah’s prayers and peace be upon him, and I spoke to him, and he said to me: “Stretch your foot.” So I spread my foot and he wiped it, as if I had never complained

ع T قصة ثمامة بن أثال الحنفي

The story of Thumamah bin Athal Al-Hanafi

ماذا عندك يا ثمامة؟ما عندك يا ثمامة؟ماذا عندك يا ثمامة؟أطلقوا ثمامة

What do you have, Thumamah? What do you have, Thumamah? What do you have, Thumamah? Release Thumamah

ع T غزوة بني لحيان

The Battle of Bani Lahyan

قال: إن رسول الله ﷺ نزل بين طجنان وعسفان، فقال المشركون: إن لهم صلاة هي أحب إليهم من آبائهم وأبنائهم، وهي العصر، فأجمعوا أمركم فميلوا عليهم ميلة واحدة، وأن جبريل عليه السلام أتى النبي ﷺ فأمره أن يقسم أصحابه شطرين، فيصلي بعضهم، وتقوم الطائفة الأخرى وراءهم ليأخذوا حذرهم وأسلحتهم، ثم تأتي الأخرى فيصلون معه، ويأخذ هؤلاء حذرهم وأسلحتهم لتكون لهم ركعة ركعة مع رسول الله ﷺ، ولرسول الله ﷺ ركعتان

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, came down between Tajnan and Usfan, and the polytheists said: They have a prayer that is dearer to them than their fathers and their sons, and it is the afternoon, so gather your affairs, and lean against them one mile, and that Gabriel, peace be upon him, came to the Prophet, peace be upon him, and ordered him to divide His companions are in two halves, and some of them pray, and the other party stands behind them to take their guards and their weapons, then the other group comes and prays with him, and these take their guards and their weapons so that they have one rak'ah with the Messenger of Allah, may Allah's prayers and peace be upon him, and the Messenger of Allah, may Allah's prayers and peace be upon him, has two rak'ahs.

ـ قال: كنا مع رسول الله ﷺ بعسفان فاستقبلنا المشركون عليهم خالد بن الوليد، وهم بيننا وبين القبلة، فصلى رسول الله ﷺ الظهر، فقالوا: قد كانوا على حال لو أصبنا غرتهم، ثم قالوا: تأتي عليهم الآن صلاة هي أحب إليهم من أبنائهم وأنف

He said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, in Usfan, and the polytheists received Khaled bin Al-Walid, who was between us and the qiblah. She is dearer to them than their two sons and nose

ع T قصة عكل وعرينة

The story of Akl and Arina

قال: إن ناسًا من عكل وعرينة قدموا المدينة على رسول الله ﷺ وتكلموا بالإسلام، فقالوا: يا نبي الله إنا كنا أهل ضرع، ولم نكن أهل ريف واستوخموا المدينة، فأمرهم رسول الله ﷺ بذودٍ وراعٍ، وأمرهم أن يخرجوا فيه فيشربوا من ألبانها وأبوالها، فانطلقوا حتى إذا كانوا بناحية الحرة كفروا بعد إسلامهم، وقتلوا راعي النبي ﷺ واستاقوا الذود، فبلغ النبي ﷺ، فبعث الطلب في آثارهم فأمر بهم فسمروا أعينهم، وقطعوا أيديهم، وتركوا في ناحية الحرة حتى ماتوا على حالهم

He said: The people of Akl and 'Urina came to Medina to the Messenger of Allah, may Allah bless him and grant him peace, and spoke of Islam. So they drank from its milk and its urine, so they set out until they were in the al-Harrah area, they disbelieved after their conversion to Islam, and they killed the shepherd of the Prophet, may Allah's prayers and peace be upon him, and took refuge in the herd. as they are

ع T غزوة الحديبية وبيعة الرضوان ومصالحة المشركين وقت الحديبية

The Battle of Al-Hudaybiyyah, the Allegiance of Al-Radwan, and the Reconciliation of the Pagans at the Time of Al-Hudaybiyyah

قال: اعتمر رسول الله ﷺ أربع عمر كلهن في ذي القعدة إلا التي كانت مع حجته، عمرة من الحديبية في ذي القعدة، وعمرة من العام المقبل في ذي القعدة، وعمرة من الجعرانة حيث قسم غنائم حنين في ذي القعدة، وعمرة مع حجته

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, performed Umrah four times, all of them in Dhul Qi'dah, except for the one that was with his Hajj, an Umrah from Hudaybiyyah in Dhu Al Qi'dah, an Umrah from the next year in Dhu Al Qi'dah, an Umrah from Al-Ja'rana where he divided the spoils of Hunayn in Dhu Al Qi'dah, and an Umrah with his Hajj.

ع T عدد أصحاب الحديبية وبيعة الرضوان

T is the number of the owners of Al-Hudaybiyah and the pledge of allegiance to Al-Radwan

أنتم خير أهل الأرض

You are the best people on earth

ـ قال: كان أصحاب الشجرة ألفًا وثلاثمائة، وكانت أسلم ثمن المهاجرين

- He said: The owners of the tree were one thousand and three hundred, and it was the safest price for immigrants

ع T سياق قصة الحديبية والصلح والبيعة وما يتبع ذلك

T The context of the story of Al-Hudaybiyah, reconciliation and allegiance and what followed

أشيروا أيها الناس علي أترون أن نميل على عيالهم وذراري هؤلاء الذين يريدون أن يصدونا عن البيت، أم ترون أن نؤم البيت، فمن صدنا عنه قاتلناه؟فامضوا علي اسم اللهإن خالد بن الوليد في خيل لقريش طليعة، فخذوا ذات اليما خلأت القصواء وما ذلك لها بخلق، ولكن حبسها حابس الفيلوالذي نفسي ببده لا يسألوني خطة يعظمون فيها حرمات الله إلا أعطيتهم إياهاإنا لم نجيء لقتال أحد، ولكن جئنا معتمرين، وإن قريشاً قد نهكتهم الحرب وأضرت بهم فإن شاؤوا ماددتهم مدة ويخلوا بيني وبين الناس، فإن أظهر فإن أظهر فإن شاؤوا أن يدخلوا فيما دخل فيه الناس فعلوا، وإلا فقد جموا، وإن أبوا فوالذي نفسي بيده لأقاتلنهم على أمرى هذا حتى تنفرد سالفتي أو لينفذن الله أمرههذا مكرز وهو رجل فاجرأكتب بسم الله الرحمن الرحيمأكتب باسمك اللهمهذا ما قضي عليه محمد رسول الله صلى الله عليه وسلملا يسألوني خطة يعظمون فيها حرمات الله إلا أعطيتهم إياهاعلى أن تخلوا بيني وبين البيت، فنطوف بهإنا لم نقض الكتاب بعدفأجرهبلي فافعلإني رسول الله ولست أعصيه وهو ناصريبلي، فأخبرتك أنا نأتيه العامفإنك آتيه ومطوف بهقوموا فانحروا ثم اخلقواهذا ذعراويل أمه مسعر حرب لو كان معه أحد

Indicate, O people, do you think that we should lean on their families and offspring of those who want to prevent us from the House, or do you see that the House is destroyed, so whoever prevents us from it, we will fight it? But the Philo imprisoned her, and whom my soul wants. They do not ask me for a plan in which they venerate the sanctities of Allah, unless I give them to them. We did not come to fight anyone, but we came to perform Umrah, and that the Quraysh had exhausted them from war and harmed them. Whatever the people entered into, they did it, or else they rallied. Allah's sanctities, except that I give them to them, on the condition that you leave between me and the house, so we go around here, we have not broken the book yet. one

- هل جئتم في عهد أحد، وهل جعل لكم أحد أمانا

- Did you come under the covenant of anyone, and did anyone make you a security?

- أن ثمانين رجلًا من أهل مكة هبطوا على رسول الله ﷺ من جبل التنعيم متسلحين، يريدون غرة النبي ﷺ وأصحابه، فأخذهم سلمًا فاستحياهم

Eighty men from the people of Makkah descended upon the Messenger of Allah, may Allah bless him and grant him peace, from Jabal al-Tanaim, armed, wanting to surprise the Prophet, may Allah bless him and grant him peace and his companions.

- أنا رسول الله، وأنا محمد بن عبداللهأرني مكانه حتى أمحوه

I am the Messenger of Allah, and I am Muhammad bin Abdullah, show me his place until I erase him

ع T شرح غريب حديث المسور وغيره

T Explanation of the strange hadith of Al-Miswar and others

قال: شهدنا الحديبية فلما انصرفنا وجدنا رسول الله ﷺ واقفًا عند كراع الغميم، وقد جمع الناس قرأ عليهم: {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} ، فقال رجل: يا رسول الله أو فتح هو؟

He said: We witnessed Al-Hudaybiyah, and when we left, we found the Messenger of Allah, may Allah’s prayers and peace be upon him, standing at the clouds, and the people had gathered.

- قال: أتعدون أنتم الفتح فتح مكة، وقد كان فتح مكة فتحًا، ونحن نعد الفتح بيعة الرضوان يوم الحديبية

He said: Do you consider the conquest the conquest of Mecca, and the conquest of Mecca was a conquest, and we consider the conquest the pledge of allegiance to Ridwan on the day of Hudaybiyah?

ع T بيعة الرضوان

The Allegiance of Radwan

أن رسول الله ﷺ بعث عثمان إلى قريش يخبرهم أنه لم يأت لحرب، وأنه جاء زائرًا لهذا البيت معظمًا لحرمته، فخرج عثمان حتى أتى مكة ولقيه أبان بن سعيد بن العاص، فنزل عن دابته، وحمله بين يديه وردف خلفه وأجاره حتى بلغ رسالة رسول الله ﷺ، فانطلق عثمان حتى أتى أبا سفيان وعظماء قريش، فبلغهم عن رسول الله ﷺ ما أرسله به، فقالوا لعثمان: إن شئت أن تطوف بالبيت فطف به، فقال: ما كنت لأفعل حتى يطوف به رسول الله ﷺ، فاحتبسته قريش عندها، فبلغ رسول الله ﷺ أن عثمان قد قُتل…

The Messenger of Allah, may Allah’s prayers and peace be upon him, sent Othman to the Quraish telling them that he had not come for war, and that he had come as a visitor to this house, venerating its sanctity, so Othman left until he came to Mecca and gave him the title Aban bin Saeed bin Al-Aas. The Messenger of Allah, may Allah’s prayers and peace be upon him, went, so Uthman went until he came to Abu Sufyan and the greats of Quraysh, and he informed them about the Messenger of Allah, may Allah’s prayers and peace be upon him, what he had sent him with. Allah bless him and grant him peace, so Quraysh imprisoned him there, and the Messenger of Allah, may Allah’s prayers and peace be upon him, was informed that Uthman had been killed…

- قال: لقد رأيتني يوم الشجرة والنبي ﷺ يبايع الناس، وأنا رافع غصنًا من أغصانها عن رأسه، ونحن اربع عشرة مائة، قال: لم نبايعه على الموت، ولكن بايعناه أن لا نفر

He said: You saw me on the Day of the Tree and the Prophet, may Allah’s prayers and peace be upon him, pledged allegiance to people, while I was raising a branch from its branches from his head, and we were fourteen hundred years old.

- قال: كنا يوم الحديبية أربع عشرة مائة، فبايعناه وعمر آخذ بيده تحت الشجرة وهي سمرة فبايعناه غير الجد بن قيس الأنصاري اختبأ تحت بطن بعيره

- He said: We were fourteen days on the day of Al-Hudaybiyah, so we pledged allegiance to him, and Umar took his hand under the tree while it was tan, so we pledged allegiance to him other than the grandfather bin Qais Al-Ansari, who hid under the belly of his camel

أنه قيل له: على أي شيء بايعتم رسول الله ﷺ يوم الحديبية؟ قال: على الموت

It was said to him: What did you pledge allegiance to the Messenger of Allah, may Allah’s prayers and peace be upon him, on the day of Hudaybiyah? He said: On death

- فقال: هذاك ابن حنظلة يبايع الناس، فقال: على ماذا؟ قال: على الموت، قال: لا أبايع على هذا أحدًا بعد رسول الله ﷺ، وكان شهد معه الحديبية

He said: This is Ibn Handala who pledges allegiance to people, so he said: On what? He said: On death. He said: I will not pledge allegiance to anyone after the Messenger of Allah, may Allah bless him and grant him peace.

ع T نزول سورة الفتح

The revelation of Surat Al-Fath

لقد أنزلت علي الليلة سورة هي أحب إلى مما طلعت عليه الشمس

A Surah was revealed to me tonight, which is more beloved to me than the one upon which the sun rises

لقد نزلت علي آية هي إلى من الدنيا وما فيها

A verse has been revealed to me from the world and what is in it

ع T تفجير البئر التي نضبت بالحديبية ببركة النبي ﷺ

T Blowing up the drained well in Hudaybiyah, with the blessing of the Prophet, may Allah bless him and grant him peace

إيتوني بدلو من مائها

Bring me a bucket of Maya

- قوله: فعدل عنهم حتى نزل بأقصى الحديبية على ثمد قليل الماء يتبرضه الناس تبرضًا، فلم يلبثه الناس حتى نزحوه، وشكى إلى رسول الله ﷺ العطش، فانتزع سهمًا من كنانته، ثم أمرهم أن يجعلوه فيه، فوالله ما زال يجيش لهم بالري حتى صدروا عنه

- His saying: So he turned away from them until he came down to the farthest part of Al-Hudaybiyah on Thamd with a little water, and the people did not wait for him until they displaced him, and he complained to the Messenger of Allah, may Allah's prayers and peace be upon him, about his thirst, so he pulled an arrow from his quiver, then he commanded them to put it in it. until they released it

- قال: قدمنا مع رسول الله ﷺ الحديبية ونحن أربع عشرة مائة، وعليها خمسون شاة لا ترويها، قال: فقعد رسول الله ﷺ على جبا الركية، فإما دعا وإما بزق فيها، فجاشت فسقينا واستقينا

He said: We came with the Messenger of Allah, may Allah's prayers and peace be upon him, to Al-Hudaybiyah, and we were fourteen hundred, and there were fifty sheep on it that did not irrigate.

ع T فوران الماء من بين أصابعه ﷺ

T The eruption of water from between his fingers, may Allah bless him and grant him peace

ما لكم

What are you

ع T نمو الطعام والماء ببركة النبي ﷺ

The growth of food and water with the blessings of the Prophet, may Allah bless him and grant him peace

هل من وضوء؟

Is there ablution?

ع T في أعقاب الحديبية وامتحان النساء المهاجرات

T in the wake of Hudaybiyah and the examination of immigrant women

قال: كان فيما اشترط سهيل بن عمرو على النبي ﷺ أن لا يأتيك منا أحدٌ وإن كان على دينك إلا رددته إلينا، وخليت بيننا وبينه؛ فكره المؤمنون ذلك وامتعضوا منه، وأبي سهيل إلا ذلك، فكاتبه النبي ﷺ على ذلك فرد يومئذ أبا جندل إلى أبيه سهيل بن عمرو ولم يأته أحد من الرجال إلا ردة في تلك المدة وإن كان مسلمًا وجاءت المؤمنات مهاجرات، وكانت أم كلثوم بنت عقبة بن أبي معيط ممن خرج إلى رسول الله ﷺ يومئذ وهي عاتق، فجاء أهلها يسألون النبي ﷺ أن يُرجعها إليهم

He said: It was among what Suhail bin Amr stipulated to the Prophet, may Allah's prayers and peace be upon him, that none of us would come to you, even if he was on your debt, except that you returned him to us, and you left between us and him. The believers hated it and resented it, and Abu Suhail did not do that, so the Prophet, may Allah's prayers and peace be upon him, wrote to him on that, and he sent Abu Jandal to his father Suhail bin Amr. Ibn Abi Muait who went out to the Messenger of Allah, may Allah's prayers and peace be upon him, on a day when it was a heavy object, so its people came asking the Prophet, may Allah's prayers and peace be upon him, to return it to them

- أن رسول الله ﷺ كان يمتحن من يهاجر إليه بهذه الآية: {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ} إلى {غَفُورٌ رَحِيمٌ}، قال: فمن أقر بهذا الشرط من المؤمنات، قال لها: «قد بايعتك»

- The Messenger of Allah, may Allah's prayers and peace be upon him, used to test those who migrate to him with this verse: {Oh Prophet, when believing women come to you to pledge allegiance to you} to {Forgiving, Merciful}, He said: Whoever acknowledges this condition among the believing women, he says to her: "I have pledged allegiance to you."

ع T خلاصة ما وقع من الأحداث في السنة السادسة

T A summary of what happened in the sixth year

ع T السنة السابعة غزوة ذى وغزوة الغابة

T The seventh year, the battle of Dhi and the battle of the forest

يا أبن الأكوع، ملكت فأسجح

O son of Al-Akwa', you are king, so pray

- قال: قدمنا الحديبية مع رسول الله ﷺ فذكر ما يتعلق بها، ثم قال: ثم خرجنا راجعين إلى المدينة فنزلنا منزلًا بيننا وبين بني لحيان جبل وهم المشركون، فاستغفر رسول الله ﷺ لمن رقي هذا الجبل الليلة كأنه طليعة للنبي صلى الله عليه

- He said: We came to Al-Hudaybiyah with the Messenger of Allah, may Allah’s prayers and peace be upon him, and he mentioned what is related to it, then he said: Then we went out and returned to Medina, so we went down to a house between us and the Banu Lihyan mountain, who were the polytheists. May Allah bless him

ع T قصة المرأة المسلمة التى أسرت مع العضباء ناقة رسول الله ﷺ

The story of the Muslim woman who was captured with the female she-camel of the Messenger of Allah, may Allah bless him and grant him peace

إعظاماً لذلك أخذتك بجريرة حلفائك ثقيفلو قلتها وأنت تملك أمرك أفلحت الفلاحما شأنك؟هذه حاجتكسبحان الله بئسما جزئها نذرت لله إن نجاها الله عليها لتنحرنها، لا وفاء لنذر في معصية، ولا فيما لا يملك العبد

Greatest, therefore, I took you for the crime of your allies, Thaqif. If you said it while you were in control of your affairs, then you succeeded, so what is your matter?

ع T غزوة خيبر تاريخ وقتها

T Battle of Khaibar date and time

قال: انصرف رسول الله ﷺ من الحديبية، فنزلت عليه سورة الفتح فيما بين مكة والمدينة، فأعطاه الله فيها خيبر بقوله: {وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ}، يعني خيبر، فقدم المدينة في ذي الحجة، فأقام بها حتى سار إلى خيبر في المحرم

He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, left Al-Hudaybiyah, so Surat Al-Fath was revealed to him between Mecca and Medina, so Allah gave him Khaybar in it, saying: {Allah promised you many spoils that you will take, so He hastened this for you}, meaning Khaybar, so he came to Medina in Dhul-Hijjah, and he stayed there until He marched to Khaybar in Muharram

ع T استخلافه ﷺ على المدينة سباع بن عزقطه

T His successor, may Allah bless him and grant him peace, over the city, Saba’ bin Azqata

أنه قدم المدينة في رهط من قومه والنبي ﷺ بخيبر، وقد اتخلف سباع بن عرفطة على المدينة، قال: فانتهيت إليه وهو يقرأ في صلاة الصبح في الركعة الأولى: بـ{كهيعص}، وفي الثانية: {وَيْلٌ لِلْمُطَفِّفِينَ}، قال: فقلت لنفسي: ويل لفلان إذا اكتال بالوافي، وإذا كال كال بالناقص، قال: فلما صلى زودنا شيئًا حتى أتينا خيبر، قال: فكلم رسول الله ﷺ المسلمين فأشركونا في سهامهم

He came to Medina with a group of his people, and the Prophet, may Allah’s prayers and peace be upon him, was in Khaibar, and Saba’ bin Arftah had left behind on Medina. So I said to myself: Woe to so-and-so, if he ate enough, and if he ate, he ate less. He said: When he prayed, he provided us with something until we came to Khaybar.

ع T خروجه ﷺ ليلاً عامر بن الأكوع وفتحهم خيبر...

T His appearance, may Allah bless him and grant him peace, at night was Aamir ibn al-Akwa’, and they conquered Khaibar...

من هذا السائق؟يرحمه اللهما هذه ال؟ علي أي شيء توقدون؟على أي لحم؟أهريقوها واكسروهاأو ذاككذب من قاله إن له أجرين وجمع بين أصبعيه، إنه لجاهد مجاهد، قل عربي مشي بها مثله

Who is this driver? May Allah have mercy on him. This is the? What do you burn on? On what meat? Throw it away and break it. That is a lie. He who said that he has two rewards and joined his fingers, that he is a striving fighter, say an Arab walked with it like him.

ع T طعامهم في طريقهم إلى خيبر

their food on their way to Khaibar

أخبر أنه خرج مع النبي ﷺ عام خيبر حتى إذا كنا بالصهباء، وهي من أدني خيبر صلى العصر ثم دعا بالأزواد، فلم يؤت إلا بالسويق، فأمر به فثري، فأكل وأكلنا، ثم قام إلى المغرب فمضمض ومضمضنا ثم صلى ولم يتوضأ...

It was told that he went out with the Prophet, may Allah bless him and grant him peace, in the year of Khaybar, until when we were in Al-Sahba, which is one of the nearest Khaybars, he prayed the afternoon prayer, then called for supplies, and he was not delivered except by Al-Suwaiq, so he commanded him to get rich, so he ate and we ate, then he got up to sunset and rinsed and rinsed, then prayed and did not perform ablution...

ع T مفاجأة المسلمين يهود خيبر في الصباح

T surprise the Muslims Jews of Khaibar in the morning

خربت خيبر، إنا إذا نزلنا بساحة قوم نساء صباح المنذرينالله أكبر، خربت خيبر، إنا إذا نزلنا بساحة قوم فساء صباح المنذرينإن الله ورسوله ينهيانكم عن لحوم الحمر، فإنها رجس

Khaybar is ruined, if we encamp in the courtyard of the women of the morning of the warners, Allah is great, Khaybar is ruined, if we encamp in the courtyard of the people of the morning of the warners, Allah and His Messenger forbid you from donkey meat, for it is an abomination

ع T حملة راية النبي صلى اللهعليه وسلم

T campaign banner of the Prophet, may Allah bless him and grant him peace

لأعطين هذه الراية غدا رجلا يفتح الله على يديه، يحب الله ورسوله، ويحبه الله ورسولهأين علي بن أبي طالب؟فأرسلوا إليهانفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله فيه، فوالله لأن يهدي الله بك رجلاً واحداً خير لك من أن يكون لك حمر النعم

Shall I give this banner tomorrow to a man whom Allah will conquer through his hands, who loves Allah and His Messenger, and Allah and His Messenger love him, Ali bin Abi Talib? It is better for you to have red camels

ع T الأعرابي الشهيد

The Arab martyr

نسمته لكإن تصدق الله يصدقكأهو هو؟صدق الله فصدقهاللهم هذا عبدك خرج مهاجراً في سبيلك فقتل شهيداً أنا شهيد على ذلك

His breath would have been as true to Allah as it was to be true?

ع T رجل شجاع يقاتل مع المسلمين يموت وماله النار

A brave man who fights with Muslims will die, and his money will be in Hell

هذا من أهل النارقم يا فأذن إنه لا يدخل الجنة إلا مؤمن، وإن الله يؤيد الدين بالرجل الفاجر

This is one of the people of Hellfire, oh so give permission that no one will enter Paradise except a believer, and that Allah will support the religion with the wicked man

- أما إنه من أهل الناروما ذاك؟إن الرجل ليعمل عمل أهل الجنة فيما يبدو للناس، وهو من أهل النار، وإن الرجل ليعمل عمل أهل النار فيما يبدو للناس وهو من أهل الجنة

Either he is one of the people of Hell, and that? A man may do the work of the people of Paradise in what appears to people, and he is one of the people of Hell, and that a man may do the work of the people of Hell in what appears to people and he is one of the people of Paradise

ع T رجل يغل من الغنيمة فيمون فلا يصلي عليه النبي ﷺ

T A man who seizes from the booty, and it is spent, so the Prophet, may Allah’s prayers and peace be upon him, does not pray for him

صلوا علي صاحبكمإن صاحبكم غل في سبيل الله

Pray for your companion, as your companion is in the way of Allah

ع T تحريم المتعة والحمر الأهلية بخيبر

Prohibition of Mut'ah and private donkeys in Khaybar

أن رسول الله ﷺ نهى عن متعة النساء يوم خيبر، وعن أكل لحوم الحمر الإنسية

The Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the pleasure of women on the day of Khaybar, and the eating of the flesh of domesticated donkeys

نهى رسول الله ﷺ يوم خيبر عن لحوم الحمر الأهلية ورخص في الخيل

On the day of Khaibar, the Messenger of Allah, may Allah’s prayers and peace be upon him, forbade the meat of domestic donkeys, and granted concessions to horses

ع T إباحة شحم اهل الكتاب وجواز أكل المجاهد ما يحتاجه من طعام الكفار

The permissibility of the fat of the People of the Book and the permissibility of the mujahid eating what he needs of the food of the infidels

قال: أصبت جرابًا من شحمٍ يوم خيبر، قال: فالتزمته، فقلت: لا أعطي اليوم أحدًا من هذا شيئًا، قال: فالتفت فإذا رسول الله ﷺ مبتسمًا وفي رواية: رمي إلينا جراب فيه طعام وشحمٌ يوم خيبر، فوثبت لآخذه فالتفت، فإذا رسول الله ﷺ فاستحييت منه

He said: I got a sack of fat on the day of Khaibar. So if the Messenger of Allah, may Allah bless him and grant him peace, I was ashamed of him

ع T شأن اليهود بعد انهزامهم وما آل إليه أمرهم

T The matter of the Jews after their defeat and what their matter has come to

ما فعل مسك حيى الذي جاء به من النضير؟العهد قريب ، والمال أكثر من ذلكيا صفية ما هذه الخضرة؟كيف بك إذا أفضت بك راحلتك نحو الشام يوماً ثم يوماً

What did the musk of my love, which he brought from al-Nadir, do? The covenant is close, and the money is more than that, O Safiyya, what is this greenery?

ع T قصة صفية بنت حيي وسبيها وتزوج النبي ﷺ بها

T The story of Safia bint Huyayy and her captivity and the Prophet, may Allah bless him and grant him peace, married her

ادعوه بهاخذ جارية من السبي غيرهامن كان عنده ضيء فليجيء بهأصلحيهامن كان عنده فضل زاد فليأتنا به

Invite him to take a slave girl from captivity, other than that. He who has light, let him bring her and fix her. He who has surplus provision, let us bring it

ع T وضع اليهود السم للنبي ﷺ ﷺ في الشاة

The Jews put poison to the Prophet, may Allah bless him and grant him peace, in the sheep

اجمعوا لي من ههنا من اليهودإني سائلكم عن شيء، فهل أنتم صادقوني عنه؟من أبوكم؟كذبتهم، بل أبوكم فلانهل أنتم صادقوني عن شيء إن أنا سألتكم عنه؟هل جعلتهم في هذه الشاة سما؟ما حملكم على ذلك؟

Gather for me from here a Jew who will ask you about something, so will you be honest with me about it? Who is your father?

ما كان الله ليسلطك على ذلك أو علىلا

Allah would not have given you power over that or over it

- يا عائشة، ما أزال أجد ألم الطعام الذي أكلت بخيبر، فهذا أوان وجدت انقطاع أبهري من ذلك السم

O Aisha, I still feel the pain of the food I ate in Khaybar, and this is the time when I felt my aorta cut off from that poison.

ع T كيف قسم رسول الله ﷺ غنائم خيبر

How did the Messenger of Allah, may Allah bless him and grant him peace, divide the spoils of Khaibar?

قال: قسم رسول الله ﷺ يوم خيبر للفرس سهمين، وللراجل سهمًا قالك فسره نافع فقال: إذا كان مع الرجل فرس فله ثلاثة أسهم، فإن لم يكن له فرس فله سهم

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, divided on the day of Khaybar two shares for the horse, and one for the footman.

- قال: قسم رسول الله ﷺ خيبر نصفين نصفًا لنوائبه وحاجته، ونصفًا بين المسلمين، قسمها بينهم على ثمانية عشر سهمًا

He said: The Messenger of Allah, may Allah bless him and grant him peace, divided Khaybar into two halves, one half for his deputies and his needs, and one half among the Muslims. He divided it among them into eighteen shares.

ع T سم ذوي القربي

T cm of kin

إنما بنو هاشم وبنو المطلب واحد

Banu Hashim and Banu al-Muttalib are one

ع T حديث الحجاج بن علاط مع العباس وأهل مكة

T The hadith of Al-Hajjaj bin Alat with Al-Abbas and the people of Mecca

قال: لما فتح رسول الله ﷺ خيبر قال الحجاج بن علاط: يا رسول الله إن لي بمكة مالًا، وإن لي بها أهلًا، وإني أريد أن آتيهم، فأنا في حل إن أنا نلت منك؟ وقلت شيئًا، فأذن له رسول الله ﷺ أن يقول ما شاء، فأتى امرأته حين قدم، فقال: اجمعي لي ما كان عندك، فإني أريد أن أشتري من غنائم محمد وأصحابه، فإنهم قد استبيحوا، أو أصيبت أموالهم، قال: ففشا ذلك في مكة فانقمع المسلمون وأظهر المشركون فرحًا وسرورًا، قال: وبلغ الخبر العباس رضي الله عنه فعقر وجعل لا يستطيع أن يقوم، قال معمر: فأخبرني عثمان الجزري عن مقسم قال: فأخذ ابنًا له يشبه رسول الله ﷺ يقال له قثم فاستلقى فوضعه على صدره وهو يقول: حبي قثم، شبيه ذي شبيه ذي الأنف الأشم، نبي رب ذي النعم، برغم أنف من رغم، قال ثابت عن أنس: ثم أرسل غلامًا له إلى الحجاج: ويلك ما جئت به وماذا تقول؟ فما وعد الله خير مما جئت به، قال: فقال الحجاج بن علاط لغلامه: اقرأ على أبي الفضل السلام وقل له: فليخل لي في بعض بيوت لآتيه فإن الخبر على ما يسره، فجاء غلامه، فلما بلغ باب الدار قال: أبشر يا أبا الفضل، قال: فوثب العباس فرحًا، حتى قبل بين عينيه فأخبره بما قال الحجاج فأعتقه، قال: ثم جاء الحجاج فأخبره أن رسول الله ﷺ قد افتتح خيبر، وغنم أموالهم، وجرت سهام الله في أموالهم، واصطفى رسول الله ﷺ صفية بنت حيي فأخذها لنفسه وخيرها أن يعتقها وتكون زوجته، أو تلحق بأهلها، فاختارت أن يعتقها وتكون زوجته، ولكني جئت لما كان لي ههنا أردت أن أجمعه فأذهب به، فاستأذنت رسول الله ﷺ فأذن لي أن أقول ما شئت، فاخف عني ثلاثًا ثم اذكر ما بدا لك، قال: فجمعت امرأته ما كان عندها من متاع وحلي فجمعته، فدفعته إليه ثم انشمر به، فلما كان بعد ثلاث أتى العباس امرأة الحجاج فقال: ما فعل زوجك؟ فأخبرته أنه ذهب يوم كذا وكذا، وقالت: لا يخزيك الله يا أبا الفضل لقد شق علينا الذي بلغك، قال: أجل لا يخزيني الله ولم يكن بحمد الله إلا ما أحببنا، فتح الله خيبر على رسول الله ﷺ وجرت فيها سهام الله واصطفى رسول الله ﷺ صفية بنت حيي لنفسه، فإن كانت لك حاجة في زوجك فالحقي به، قالت: أظنك والله صادقًا، قال: فإني صادق الأمر على ما أخبرتك، قال: ثم ذهب حتى أتى مجالس قريش وهم يقولون إذا مر بهم: لا يصيبك إلا خير يا أبا الفضل، قال لهم: لم يصبني إلا خير بحمد الله، قد أخبرني الحجاج بن علاط أن خيبر قد فتحها الله على رسوله ﷺ وجرت فيها سهام الله واصطفى صفية لنفسه، وقد سألني أن أخفي عليه ثلاثًا، وإنما جاء ليأخذ ماله، وما كان له من شيء ههنا ثم يذهب، قال: فرد الله الكآبة التي كانت بالمسلمين على المشركين وخرج المسلمون ومن كان دخل بيته مكتئبًا حتى أتوا العباس فأخبرهم الخبر، وسُر المسلمون ور الله تبارك وتعالى ما كان من كآبة أو غيظ أو حزن على المشركين

He said: When the Messenger of Allah, may Allah's prayers and peace be upon him, conquered Khaybar, Al-Hajjaj bin Alat said: O Messenger of Allah, I have money in Mecca, and I have people in it, and I want to come to them, so am I in a solution if I get money from you? And I said something, so the Messenger of Allah, may Allah's prayers and peace be upon him, allowed him to say whatever he wanted, so he came to his wife when he came and said: Collect for me what you have, because I want to buy from the spoils of Muhammad and his companions, because they have violated or their money has been harmed. In Mecca, the Muslims were suppressed, and the polytheists showed joy and

happiness. He said: The news reached Al-Abbas, may Allah be pleased with him, and he became paralyzed and made him unable to stand. His chest while saying: My love is Qatham, similar to the one with the smelly nose, the prophet of the Lord of blessings, despite the nose of the despite, Thabet said on the authority of Anas: Then he sent his worshipper to Al-Hajjaj: Woe to you for what I came with, and what do you say? What Allah promised is better than what you came with. He said: Al-Hajjaj bin Alat said to his boy: Convey peace upon Abi Al-Fadl and say to him: Let me stay in some of the houses of Latte, for the news is on what makes him happy. He said: So Al-Abbas jumped with joy, until he kissed between his eyes, so he told him what Al-Hajjaj said, so he freed him. Bint Huyayy, so he took her for himself, and her best is to free her and be his wife, or to join her family, so she chose to free her and be his wife. Remember what appeared to you, he said: So his wife collected what she had of belongings and jewelry, so she collected it, so she gave it to him, then he rolled it up, and when it was after three days, Al-Abbas came to the wife of Al-Hajjaj and said: What did your husband do? So she told him that he had gone on such and such a day, and she said: May Allah not disgrace you, Aba Al-Fadl, for what you heard was difficult for us. The Messenger of Allah, may Allah's prayers and peace be upon him, Safia bint Huyayy, for himself, so if you have a need for your husband, then follow him. Nothing but good will happen to you, Aba al-Fadl. He said to them: Nothing but good happened to me, praise be to Allah. Al-Hajjaj bin Alat told me that Khaybar was conquered by Allah to His Messenger, may Allah's prayers and peace be upon him, and Allah's arrows took place in it. To take his money, and what he had here and then go, he said: Allah turned the grief that the Muslims had on the polytheists, and the Muslims went out, and whoever entered his house wrote until they came to Al-Abbas, so he told them the news, and the Muslims were pleased with Allah, the Blessed and Exalted, what was grieving, anger, or grief over him polytheists

ع T رجوع رسول الله ﷺ من خيبر وقصة الغال من الغنيمة

The return of the Messenger of Allah, may Allah bless him and grant him peace, from Khaybar and the story of the spoils of war

كلا والذي نفسي بيده إن الشملة التي أخذها يوم خيبر من الغنائم لم تصبها المقاسم لتشتغل عليه ناراًشراك من نار أو شراكان من نار

No, by the One in Whose hand is my soul, the bundle that he took from the spoils on the day of Khaibar was not shared by the divisions, so that a fire would set him on fire, one or two snares of fire.

ع T نوم الصحابة عن صلاة الفجر حتى طلعت الشمس

The Companions slept for the Fajr prayer until the sun rose

أي بلالاقتادوامن نسي الصلاة فليصلها إذا ذكرها، فإن الله تعالي قال: |إِنَّنِي أَنَا اللَّهُ لا إِلَهَ إِلاَّ أَنَا فَاعْبُدْنِي وأَقِمِ الصَّلاةَ لِذِكْرِي|

That is, to lead, and whoever forgets the prayer, let him pray it when he remembers it, for Allah Almighty said: | Indeed, I am Allah, there is no god but me, so worship me and establish prayer for my remembrance |

- إنكم تسيرون عشيتكم وليلتكم وتأتون الماء إن شاء الله غداًمن هذا؟متي كان هذا مسيرك منى؟حفظك الله بما حفظت به نبينههل ترانا نخفى على الناسهل ترى من أحد؟احفظوا علينا صلاتنااحفظ علينا ميضأتك فيكون لها نبأما لكم في أسوةأما إنه ليس في النوم تفريط، إنما التفريط

You walk your evening and your night and bring water, Allah willing, tomorrow from this? When was this your journey from me? It's negligence

ع T عودة مهاجري الحبشة وقسمة الرسول لهم من المغانم وما جاء في فضلهم رضي الله تعالي عنهم

The return of the immigrants to Abyssinia and the division of the Prophet to them from the booty and what came about their bounty, may Allah Almighty be pleased with them

ليس بأحق بي منكم وله ولأصحابه هجرة واحدة، ولكم أنتم أهل السفينة هجرتان

I do not have the right to me from you, and he and his companions have one migration, and you, the people of the ship, have two migrations

- إربعوا علي أنفسكم إنكم لا تدعون أصم ولا غائباً، وإنكم تدعون سميعاً بصيراً وهو معكميا عبد الله بن قيسألا أدلك على كلمة من كنوز الجنة ؟لا حول ولا قوة إلا بالله

- Pray for yourselves that you do not pray for the deaf or absent, and that you pray for the hearing, the seeing, and he is with you Abdullah bin Qaysala. Shall I guide you to a word from the treasures of Paradise? There is neither power nor strength except with Allah

ع T رد المهاجرين المنائح التي أعطاهم الأنصار إياها

The Muhajireen responded to the benevolence that the Ansar gave them

قال: لما قدم المهاجرون من مكة إلى المدينة قدموا وليس بأيديهم شيء، وكان الأنصار أهل الأرض والعقار، فقاسمهم الأنصار على أن أعطوهم أنصاف ثمار أموالهم كل عام ويكفونهم العمل والمؤونة، وكانت أم أنس بن مالك وهي تُدعى أم سليم، وكانت أم عبد الله بن أبي طلحة كان أخًا لأنس لأمه، وكانت أعطت أم أنس رسول الله ﷺ عذاقًا لها، فأعطاها رسول الله ﷺ أم أيمن مولاته أم أسامة بن زيد، قال: لما فرغ رسول الله ﷺ من قتال أهل خيبر وانصرف إلى المدينة رد المهاجرون إلى الأنصار منائحهم التي كانوا منحوهم من ثمارهم،

قال: فرد رسول الله ﷺ إلى أمي عذاقها وأعطى رسول الله ﷺ أم أيمن مكانهن من حائطهقال ابن شهاب: وكان من شأن أم أيمن أم أسامة بن زيد أنها كانت وصيفة لعبد الله بن عبد المطلب، وكانت من الحبشة، فلما ولدت آمنة رسول الله ﷺ بعد ما توفي أبوه فكانت أم أيمن تحضنه، حتى كبر رسول الله ﷺ فأعتقها، ثم أنكحها زيد بن حارثة، ثم توفيت بعدما توفي رسول الله ﷺ بخمسة أشهر

He said: When the emigrants from Mecca came to Medina, they came without anything in their hands, and the Ansar were the people of land and real estate, so the Ansar swore to them that they would give them half of the fruits of their money every year and suffice them for work and supplies. Talhah was the brother of Anas to his mother, and she gave the mother of Anas, the Messenger of Allah, may Allah's prayers and peace be upon him, as food for her, so the Messenger of Allah, may Allah's prayers and peace be upon him, gave her the mother of Ayman, his mistress, or Osama bin Zaid. Medina, the emigrants returned to the Ansar their donations that they had given them from their fruits. He said: The Messenger of Allah, may Allah's prayers and peace be upon him, returned her to my mother, and the Messenger of Allah, may Allah's prayers and peace be upon him, gave Um Ayman their place from his house. A handmaiden for Abdullah bin Abdul Muttalib, and she was from Abyssinia. When Amina gave birth to the Messenger of Allah, may Allah's prayers and peace be upon him, after his father died, Umm Ayman used to embrace him, until the Messenger of Allah, may Allah's prayers and peace be upon him, grew up, so he freed her, then Zaid bin Haritha married her. Then she died after the Messenger of Allah died Allah, may Allah bless him and grant him peace, five months

ع T شبع الصحابة من التمر بعد فتح خيبر

The Companions had their fill of dates after the conquest of Khaybar

قالت: لما فتحت خيبر قلنا: الآن نشبع من التمر

She said: When Khaybar was conquered, we said: Now we have enough dates

ع T تأمير النبي ﷺ على اهل خيبر أحد الأنصار

The Prophet, may Allah bless him and grant him peace, commanded the people of Khaybar, one of the Ansar

قال: إن رسول الله ﷺ بعث أخا بني عدي من الأنصار إلى خيبر فأمره عليها

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent a brother of Banu Udayy from the Ansar to Khaybar, so he commanded him to do so.

ع T خلاصة ما جاء في غزوة خيبر بإيجاز

A summary of what came in the Battle of Khaibar in brief

ع T فتح وادي القري وصلح اهل فدك وتيماء

The conquest of Wadi al-Qura and the reconciliation of the people of Fadak and Taima

ع T سرية أبي بكر الصديق رضي الله تعالى عنه إلي نجد قبل بني فزارة

The expedition of Abi Bakr Al-Siddiq, may Allah Almighty be pleased with him, to Najd before Bani Fazara

يا سلمة هب لي المرأةيا سلمة هب لي المرأة لله أبوك

O Salamah, grant me the wife, O Salamah, grant me the wife. Allah is your Father

ع T سرية غالب بن عبدالله الليثي إلى الحرقات من جهينة

The expedition of Ghalib bin Abdullah Al-Laithi to the burners from Juhayna

أقال لا إله إلا الله وقتلتهأفلا كشفت عن قلبه حتى تعلم أقالها أم لا

He said there is no god but Allah, and I killed her, so she did not reveal his heart until she knew whether he said it or not

ع T سرية أخرى لغالب الليثي لبنى الملوح بالكديد

Another secret for Ghalib al-Laithi, Lubna al-Malouh al-Kadid

قال: بعث رسول الله ﷺ غالب بن عبد الله الكلبي ـ كلب ليث ـ إلى بني الملوح بالكديد، وأمره أن يغير عليهم فخرج فكنت في سريته، فمضينا حتى إذا كنا بقدي لقينا بها الحارث بن مالك وهو ابن البرصاء الليثي، فأخذناه فقال: إني جئت لأسلم فقال غالب بن عبد الله: إن كنت إنما جئت مسلمًا، فلن يضرك رباط يوم وليلة، وإن كنت غير ذلك استوثقنا منك، قال: فأوثقه رباطًا، ثم خلف عليه رجلًا أسود كان معنا، فقال: امكث معه حتى نمر عليك، فإن نازعك فاحتز رأسه، قال: ثم مضينا حتى أتينا بطن الكديد، فنزلنا عشيشيه بعد العصر، فبعثني أصحابي في ربيئة، فعمدت إلى تل يطلعني على الحاضر فانبطحت عليه، وذلك المغرب، فخرج رجل منهم فنظر فرآني منبطحًا على التل، فقال لامرأته: والله إني أرى على التل سوادًا ما رأيته أول النهار، فانظري لا تكون الكلاب اجترت بعض أوعيتك، قال: فنظرت فقالت: لا والله ما أفقد شيئًا، قال: فناوليني قوسي وسهمين من كنانتي، قال: فناولته فرماني بسهم فوضعه في جنبي، قال: فنزعته فوضعته ولم أتحرك، ثم رماني بآخر فوضعه في رأس منكبي، فنزعته ووضعته ولم أتحرك، فقال لامرأته: والله لقد خالطه سهامي، ولو كان دابة لتحرك، فإذا أصبحت فابتغي سهمي فخذيها لا تمضغهما علي الكلاب، قال: وأمهلناهم حتى راحت رائحتهم حتى إذا احتلبوا وعطنوا أو سكنوا وذهبت عتمة من الليل شننا عليهم الغارة فقتلنا من قتلنا منهم واستقنا النعم، فوجهنا قافلين، وخرج صريخ القوم إلى قومهم مغوثًا، وخرجنا سراعًا حتى نمر بالحارث بن البرصاء وصاحبه فانطلقنا به معنا، وأتانا صريخ الناس فجاءنا ما لا قبل لنا به، حتى إذا لم يكن بيننا وبينهم إلا بطن الوادي أقبل سيل حال بيننا وبينهم، بعثه الله ﷻ من حيث شاء، ما رأينا قبل ذلك مطرًا ولا حالًا،

فجاء بما لا يقدر أحد أن يقوم عليه، فلقد رأيناهم وقوفًا ينظرون إلينا ما يقدر أحد منهم أن يتقدم، ونحن نحوزها سراعًا حتى أسندناها في المشلل، ثم حددناها عنا فأعجزنا القوم بما في أيدينا

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent Ghaleb bin Abdullah al-Kalbi - the dog of Layth - to the Banu al-Malawh in al-Kadid, and ordered him to attack them, so he went out. I came to become Muslim, so Ghalib bin Abdullah said: If you came as a Muslim, then the bond of a day and night will not harm you, and if you are otherwise, we will be sure of you. He disputed with you, so he bent his head. He said: Then we proceeded until we came to the belly of al-Kadid, so we descended on its nest after the afternoon, so my companions sent me to Rabiya, so I went to a hill that showed me the present, so I fell down on it, and that was sunset. On the hill it was as dark as what I saw at the beginning of the day, so see that the dogs did not ruminate on some of your containers. He said: So I looked and said: No, by Allah, I am not missing anything. Then he threw another arrow at me and put it on the top of my shoulders, so I took it off and put it on without moving, so he said to his wife: By Allah, my arrows have mixed with him, and if he were a beast, he would have moved. I became so I wanted my arrow, its thighs, do not chew them on the dogs, he said: And we gave them time until their scent was gone, so that when they slept and sneezed or calmed down, and the darkness of the night went, we launched a raid against them, so we killed those we killed from them and we quenched the blessings. Ibn Al-Barsa and his companion, so we took him with us, and the cry of the people came to us, and we came to what we had no precedent for, even if there was nothing between us and them except the bottom of the valley, a torrent came between us and them. No one is able to stand on it, so we saw them standing looking at us, none of them could advance, and we quickly grabbed it until we supported it in the paralyzed, then we limited it from us, so the people failed us with what we had in our hands

ع T سرية بطن أضم

T Confidential Belly Join

قال: بعثنا رسول الله ﷺ إلى إضم، فخرجت في نفرٍ من المسلمين فيهم أبو قتادة الحارث بن ربعي ومحلم بن جثامة بن قيس، فخرجنا حتى إذا كنا ببطن إضم مر بنا عامر بلن الأضبط الأشجعي على قعود له مع متيع له ورطب من لبن، فسلم علينا بتحية الإسلام فامسكنا عنه، وحمل عليه محلم بن جثامة فقتله لشيء كان بينه وبينه، وأخذ بعيره ومتاعه، فلما قدمنا على رسول الله ﷺ أخبرناه الخبر، فنزل فينا القرآن: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا}

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent us to Addam, so I set out with a group of Muslims, including Abu Qatada al-Harith bin Rib'i and Muhallam bin Jathama bin Qais, so we went out until we were in the valley of Addam. So he greeted us with the greeting of Islam, so we held him back, and Muhallam bin Jathama attacked him, killing him for something that was between him and him, and he took his camel and his belongings. And do not say to him who bestows peace upon you: You are not a believer, seeking the goods of the worldly life, for with Allah are many spoils. Thus were you before, so Allah is so kind to you, so prove that Allah is aware of what you do.}

ع T سرية عبدالله بن حذافة السهمي

T secretariat of Abdullah bin Hudhafa al-Sahmi

قال: {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ}، قال: نزلت في عبد الله بن حذافة السهمي إذ بعثه النبي ﷺ في سرية

He said: "Obey Allah and obey the Messenger and those in authority among you."

من أمركم منهم بمعصية الله فلا تطيعوه

Whoever orders you to disobey Allah, do not obey him

- لو دخلوها ما خرجوا منها، إنما الطاعة في المعروفلو دخلتموها لم تزالوا فيها إلى يوم القيامة

If they had entered it, they would not have come out of it. Obedience is only in favor, and if you entered it, you would not remain there until the Day of Resurrection

ع T غزوة ذات الرقاع

T Ghazoat Dhat Al-Riqaa

قال: خرجنا مع النبي ﷺ في غزاة ونحن في تسعة نفر بيننا بعير نعتقبه، فنقبت أقدامنا، ونقبت قدماي، وسقطت أظفاري، فكنا نلف على ارجلنا الخرق، فسميت غزوة ذات الرقاع، لما كنا نعصب من الخرق على أرجلنا

He said: We went out with the Prophet, may Allah's prayers and peace be upon him, on a campaign, and we were in a group of nine, among us were a camel that we were tracking, so our feet were dug in, and my feet were dug in, and my nails fell off, so we wrapped rags on our legs, and it was called the raid of Dhat al-Riqaa, because we used to tie rags on our legs

- هل صليت مع رسول الله ﷺ صلاة الخوف؟ فقال أبو هريرة: نعم، فقال له: متى؟ قال: عام غزوة نجد قام رسول الله ﷺ لصلاة العصر وقامت معه طائفة، وطائفة أخرى مقابلة العدو، فذكر الحديث في صفة صلاة الخوف، وسنده صحيح

Did you pray with the Messenger of Allah, may Allah bless him and grant him peace, the prayer of fear? Abu Hurairah said: Yes, and he said to him: When? He said: In the year of the Battle of Najd, the Messenger of Allah, may Allah's prayers and peace be upon him, stood up for the Asr prayer, and a group stood with him, and another group stood up to meet the enemy.

ع T من أحداث هذه الغزوة: صلاة الخوف

From the events of this battle: Prayer of Fear

قال: غزوت مع رسول الله ﷺ قبل نجد فوازينا العدو فصاففنا لهم وفي رواية: إن رسول الله ﷺ صلى بإحدى الطائفتين والطائفة الأخرى مواجهة العدو، ثم انصرفوا فقاموا في مقام أصحابهم، فجاء أولئك فصلى بهم ركعة ثم سلم عليهم، ثم قام هؤلاء فقضوا ركعتهم، وقام هؤلاء فقضوا ركعتهم

He said: I invaded with the Messenger of Allah, may Allah's prayers and peace be upon him, before Najd, and we defeated the enemy, so we shook hands with them. Then these people stood up and finished their prayer, and these people stood up and finished their prayer

ع T محاولة غورث اغتيال النبي ﷺ

T Gorth's attempt to assassinate the Prophet, may Allah bless him and grant him peace

إن هذا اخترط سيفي وأنا نائم فاستيقظت وهو في يده صلتا، فقال ليقلت: الله، فها هو ذا جالسلاالله يمنعني منك

This one drew my sword while I was asleep, so I woke up with a prayer in his hand, so he said to me: Allah, so here he is sitting, may Allah prevent me from you

من يمنعك مني؟أتشهد أن لا إله إلأ الله

Who will prevent you from me? I testify that there is no god but Allah

ع T قصة الحارسين مع المشرك

The story of the two guards with the polytheist

من رجل يكلونا؟فكونا بفم الشعب

Who can eat us from a man? Be in the mouth of the people

ع T قصة جمل جابر مع النبي ﷺ

T The story of Jabir's camel with the Prophet, may Allah bless him and grant him peace

ما شأنك؟اركبأتزوجت؟بكراً أم ثيباً؟فهلاً جارية تلاعبها وتلاعبكأما إنك قادم، فإذا قدمت كيس الكيسأتبيع جملك؟ألان حيث قدمت؟فدع جملك وادخل فصل ركعتينادع لي جابرأخذ جملك ولك ثمنه

What's wrong with you? Are you married? A virgin or a Thiba? So are you going to manipulate her and manipulate her as you are coming, so if you present a bag of bags, you will sell your camel?

ع T عمرة القضاء وما حصل فيها من أحداث

The Umrah of the judiciary and the events that took place in it

قال: قدم رسول الله ﷺ وأصحابه فقال المشركون: إنه يقدم عليكم وقد وهنتهم حمى يثرب، فأمرهم رسول الله ﷺ أن يرموا الأشواط الثلاثة، وان يمشوا ما بين الركنين، ولم يمنعه أن يأمرهم أن يرملوا الأشواط كلها إلا الإبقاء عليهم وفي رواية: لما قدم النبي ﷺ لعامه الذي استأمن قال: «ارملوا ليرى المشركون قوتكم»، والمشركون من قبل قعيقعان وفي رواية: إن قريشًا قالت: إن محمدًا وأصحابه قد وهنتهم حمى يثرب، فلما قدم رسول الله ﷺ لعامه الذي اعتمر فيه قال لأصحابه: «ارملوا بالبيت ثلاثًا ليرى المشركون قوتكم»، فلما رملوا قالت قريش ما وهنتهم؟ وفي رواية: هؤلاء الذين زعمتم أن الحمى قد وهنتهم، هؤلاء أجلد من كذا وكذا

He said: The Messenger of Allah, may Allah's prayers and peace be upon him and his companions, came. And in a narration: When the Prophet, may Allah's prayers and peace be upon him, came to his general who was entrusted with it, he said: "Let the polytheists see your strength." in which he performed the Umrah, he said to his companions: "Sit in the House three times, so that the polytheists can see your strength." When they prayed, Quraysh said, "Why did you make them weak?" And in a narration: Those whom you claimed were weakened by fever, these are more formidable than such-and-such

- أن رسول الله ﷺ خرج معتمرًا، فحال كفار قريش بينه وبين البيت، فنحر هديه وحلق رأسه بالحديبية، وقاضاهم على أن يعتمر العام المقبل، ولا يحمل سلاحًا عليهم إلا سيوفًا، ولا يقيم بها إلا ما أحبوا، فاعتمر من العام المقبل فدخلها كما كان صالحهم، فلم

The Messenger of Allah, may Allah's prayers and peace be upon him, went out for Umrah, so the infidels of Quraysh came between him and the House, so he sacrificed his gift and shaved his head at Al-Hudaybiyah, and sued them that he would perform Umrah next year, and he would not carry weapons against them except swords, and he would not stay there except for what they liked, so he performed Umrah from the next year, so he entered it As it was their favor, he did not

الخالة بمنزلة الأمأنت مني وأنا منكأشبهت خلقي وخلقيأنت أخونا ومولاناإنها ابنة أخي من الرضاعة

An aunt is in the same position as a trustworthy one from me and I from you. She is similar in character and character. She is our brother and our master. She is the daughter of my foster-brother.

- خل عنه يا عمر، فهي أسرع فيهم من نضحة النبل

- Give it up, O Omar, for it is faster than the exudation of the nobility

قال: لما اعتمر رسول الله ﷺ سترناه من غلمان المشركين ومنهم أن يؤذوا رسول الله ﷺ

He said: When the Messenger of Allah, may Allah's prayers and peace be upon him, performed the Umrah, we will see him from the idolaters' worshippers and from them to harm the Messenger of Allah, may Allah's prayers and peace be upon him.

ع T تزوجه ﷺ بميمونة

T He married him, may Allah bless him and grant him peace, to Maymouna

قالت: تزوجني النبي ﷺ ونحن حلالان بسرف

She said: The Prophet, may Allah bless him and grant him peace, married me while we were lawful

- قال: تزوج رسول الله ﷺ ميمونة وهو حلال، وبنى بها وهو حلال، وكنت أنا الرسول فيما بينهما

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, married Maymoonah while it was lawful, and consummated the marriage with her while it was lawful, and I was the messenger between them.

- قال: تزوج النبي ﷺ ميمونة وهو محرم، وبني بها وهو حلال، وماتت بسرف وفي رواية: في عمرة القضاء

- He said: The Prophet, may Allah's prayers and peace be upon him, married Maymoonah while he was in Ihram, and he consummated his marriage with her while he was lawful.

ع T تزوجه ﷺ بأم حبيبة

T married him, may Allah bless him and grant him peace, to the mother of Habiba

ع T خلاصة ما وقع من أحداث في السنة السابعة

T A summary of the events that took place in the seventh year

أن نبي الله ﷺ كنت إلى كسرى، وإلى قيصر، وإلى النجاشي، وإلى كل جبارٍ، يدعوهم إلى الله ﷻ، وليس النجاشي الذي صلى عليه النبي ﷺ

The Prophet of Allah, may Allah's prayers and peace be upon him, was with Chosroes, with Caesar, with the Negus, and with every tyrant who calls them to Allah, may His Majesty be glorified and exalted, and not the Negus whom the Prophet, may Allah's prayers and peace be upon him, prayed for.

ع T رسالته عليه السلام إلى هرقل ملك الروم

T His letter, peace be upon him, to Heraclius, king of the Romans

قال: انطلقت في المدة التي كانت بيني وبين رسول الله ﷺ، قال: فبينا أنا بالشام إذ جيء بكتاب من النبي ﷺ إلى هرقل، قال: وكان دحية الكلبي جاء به فدفعه إلى عظيم بصري، فدفعه عظيم بصري إلى هرقل، فذكر الحديث وفيه: ثم دعا بكتاب رسول الله ﷺ فقرئ فإذا فيه:بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ، من محمد رسول الله ﷺ إلى هرقل عظيم الروم سلامٌ على من اتبع الهدى، أما بعد فإني أدعوك بدعاية الإسلام أسلم تسلم، وأسلم يؤتك الله أجرك مرتين، فإن توليت فإن عليك إثم الأريسيين: {قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ}قال: فلما فرغ من قراءة الكتاب ارتفعت الأصوات عنده وكثر اللغط وأمر بنا فأخرجنا، قال: فقلت لأصحابي حين خرجنا: لقد أمر أمر ابن أبي كبشة إنه ليخافه ملك بني الأصفر، فما زلت موقنًا بأمر رسول الله ﷺ أنه سيظهر حتى أدخل الله علي الإسلام

He said: I set out for the period that was between me and the Messenger of Allah, may Allah's prayers and peace be upon him. He said: So while I was in Syria, a letter was brought from the Prophet, may Allah's prayers and peace be upon him, to Heraclius. Then he mentioned the hadith, and in it: Then he called for the book of the Messenger of Allah, may Allah's prayers and peace be upon him, and read it, and there was in it: In the name of Allah, the Most Gracious, the Most Merciful, from Muhammad, the Messenger of Allah, may Allah's prayers and peace be upon him, to Heraclius, the great of the Romans. And surrender, Allah will give you your reward twice. He finished reading the book, his voices rose and there was much confusion, and he ordered us to leave. He said: So I said to my companions when we left: Ibn Abi Kabshah has commanded that the king of Banu Al-Asfar should fear him, so I am still confident in the order of the Messenger of Allah, may Allah's prayers and peace be upon him, that he will appear until Allah introduced Islam to me.

ع T رسالته ﷺ إلى كسرى ملك الفرس

T His message, may Allah bless him and grant him peace, to Chosroes, king of Persia

أن رسول الله ﷺ بعث بكتابه إلى كسرى مع عبد الله بن حذافة السهمي فأمره أن يدفعه إلى عظيم البحرين، فدفعه عظيم البحرين إلى كسرى، فلما قرأه مزقه، فدعا عليهم رسول الله ﷺ أن يمزقوا كل ممزق

The Messenger of Allah, may Allah's prayers and peace be upon him, sent his book to Chosroes with Abdullah bin Hudhafa al-Sahmi, and he commanded him to hand it over to the great man of Bahrain.

ع T رسالته ﷺ إلى المقوقس حاكم مصر

T His message, may Allah bless him and grant him peace, to al-Muqawqis, the ruler of Egypt

أن رسول الله ﷺ بعث حاطب بن أبي بلتعة إلى المقوقس صاحب الإسكندرية، فمضى بكتاب رسول الله ﷺ إلى المقوقس فقبل الكتاب وأكرم حاطبًا، وأحسن نزله وسرحه إلى النبي ﷺ، وأهدى له مع حاطب كسوة وبغلةً بسرجها، وخادمتين، إحداهما أم إبراهيم، وأما الأخرى فوهبها رسول الله ﷺ لجهم بن قيس العبدي

The Messenger of Allah, may Allah's prayers and peace be upon him, sent Hatib bin Abi Balta'a to al-Muqawqis, the owner of Alexandria, so he conveyed the letter of the Messenger of Allah, may Allah's

prayers and peace be upon him, to al-Muqawqis, so he accepted the letter and honored Hatib. And two female worshippers, one of whom is Ibrahim's mother, and the other was given by the Messenger of Allah, may Allah bless him and grant him peace, to Jahm bin Qais al-Abdi.

إنكم ستفتحون أرضاً يذكر فيها القيراط فاستوصوا بأهلها خيراً فإن لهم ذمة ورحماً

You will open a land in which the carat will be mentioned, so treat its people well, for they have a covenant and mercy.

ع T إسلام عمرو بن العاص وخالد بن الوليد

T Islam Amr ibn al-Aas and Khalid ibn al-Walid

يا عمرو بايع، فإن الإسلام يجب ما كان قبله، وأن الهجرة تجب ما كان قبلها

Amr, pledge allegiance, for Islam obligates what was before it, and immigration obliges what was before it

ع T غزوة مؤتة

T Battle of death

إن قتل زيد فجعفر، وإن قتل جعفر فعبدالله بن رواحة

If Zaid is killed, then Jaafar, and if Jaafar is killed, then Abdullah bin Rawaha

ـ أخذ الراية زيد فأصيب، تم أخذها جعفر فأصيب، ثم أخذها خالد بن الوليد عن غير إمرة ففتح عليه، وما يسرني ـ ما يسرهم أنهم عندناحتى أخذ الراية سيف من سيوف الله حتى فتح الله عليهم

The flag was taken by Zaid and he was struck, Jaafar took it and he was struck, then Khalid bin Al-Walid took it without his order and he was conquered

ـ قال: لقد انقطعت في يدي يوم مؤتة تسعة أسياف، فما بقي في يدي إلا صفحة يمانية

He said: I had nine swords cut off in my hand on the day of his death, so I only had a Yemeni page left in my hand.

ـ قالت: لما جاء قتل ابن حارثة وجعفر بن أبي طالب وعبد الله بن رواحة رضي الله عنه عنهم جلس رسول الله ﷺ يُعرف فيه الحزن، قالت: وأنا أطلع من صائر الباب ـ تعني من شق الباب ـ فأتاه رجل فقال: أي رسول الله إن نساء جعفر، قال: فذكر بكاءهن فأمره أن

She said: When the killing of Ibn Haritha, Jaafar bin Abi Talib, and Abdullah bin Rawaha, may Allah be pleased with them, came, the Messenger of Allah, may Allah's prayers and peace be upon him, sat in him knowing the grief. Allah, the women of Ja`far, he said: Then he mentioned their crying, so he commanded that

ـ عليكم زيد بن حارثة فإن أصيب فجعفر، فإن أصيب جعفر فبعدالله بن رواحةثم أخذ اللواء خالد بن الوليد ولم يكن من الأمراء هو أمر نفسهاللهم هو سيف من سيوفك فانصرهانفروا فأمدوا إخوانكم ولا يتخلفن أحد

- You have Zaid bin Haritha, if he is injured, then Jaafar, and if Jaafar is injured, then after Allah bin Rawaha, then the general was taken by Khalid bin Al-Walid, and he was not one of the princes, it is the matter of itself.

ـ يا خالد لا ترد عليه، هل أنتم تاركو أمرائي؟ لكم صفرة أمرهم وعليهم كدره

- Oh Khaled, do not respond to him, are you leaving my affairs? You have the yellowness of their affairs, and they distress them

ع T غزوة ذات السلاسل

T foray with chains

خذ عليك ثيابك وسلاحك ثم ائتنيإني أريد أن أبعثك على جيش فيسلمك الله ويغنيك، وأرغب لك من المال رغبة صالحةيا عمرو، نغم المال الصالح للمرء الصالح

Take your clothes and weapons on you, then two of me. I want to send you to an army, so Allah will give you peace and enrich you.

عائشةأبوهاعمر

Aisha, her father, Omar

يا عمرو صليت بأصحابك وأنت جنب؟كيف وجدتم عمراً وصحبته؟

O Amr, did you pray with your companions when you were beside yourself? How did you find Omar and his companionship?

ع T غزوة سيف البحر وهي غزوة جيش الخبط

The Battle of Saif al-Bahr, which is the Battle of the Battered Army

قال: بعثنا رسول الله ﷺ ثلاثمائة راكب أميرنا أبو عبيدة بن الجراح نرصد عير قريش، فأقمنا بالساحل نصف شهر، فأصابنا جوع شديد، حتى أكلنا الخبط، فسمّي ذلك الجيش جيش الخبط، فألقى لنا البحر دابة يقال لها العنبر، فأكلنا منه نصف شهر، وادهنا من ودكه حتى ثابت إلينا أجسامنا، فأخذ أبو عبيدة ضلعًا من أضلاعه فنصبه، فعمد إلى أطول رجل معه وفي رواية: وأخذ رجلًا وبعيرًا فمر تحته، قال جابر: وكان رجل من القوك نحر ثلاث جزائر، ثم نحر ثلاث جزائر، ثم نحر ثلاث جزائر، ثم إن أبا عبيدة نهاه وفي رواية: بعث رسول الله ﷺ بعثًا قبل الساحل، وأمر عليهم أبا عبيدة بن الجراح، وهم ثلاثمائة، فخرجنا وكنا ببعض الطريق فني الزاد، فأمر أبو عبيدة بأزواد الجيش فجمع فكان مزود تمر، فكان يقوتنا كل يوم قليلًا قليلًا، حتى فني، فلم يكن يصيبنا إلا تمرةٌ تمرةٌ، فقلت: وما تغني عنكم تمرةٌ؟ فقال: لقد وجدنا فقدها حين فنيت، ثم انتهينا إلى البحر فإذا حوت مثل الظرب، فأكل منه القوم ثمان عشرة ليلة وفي رواية:

فلما قدمنا المدينة ذكرنا ذلك للنبي ﷺ فقال: «كلوا رزقًا أخرجه الله، أطعمونا إن كان معكم»، فأتاه بعضهم بعضو فأكله وفي رواية: بعثنا رسول الله ﷺ وأمر علينا أبا عبيدة نتلقى عيرًا لقريش، وزودنا جرابًا من تمر لم يجد لنا غيره، فكان أبو عبيدة يعطينا تمرة تمرة، قال: فقلت: كيف كنتم تصنعون بها؟ قال: نمصها كما يمص الصبي، ثم نشرب عليها من الماء فتكفينا يومنا إلى الليل، وكنا نضرب بعصينا الخبط، ثم نبله بالماء فنأكله، قال: وانطلقنا على ساحل البحر فرفع لنا على ساحل البحر كهيئة الكثيب الضخم، فأتيناه فإذا هي دابة تدعى العنبر، قال: قال أبو عبيدة: ميتةٌ، ثم قال: لا بل نحن رسل رسول الله ﷺ وفي سبيل الله وقد اضطررتم فكلوا، قال: فأقمنا عليه شهرًا ونحن ثلاثمائة حتى سمنا، قال: ولقد رأيتنا نغترف من وقب عينه بالقلال الدهن، ونقتطع منه القدر كالثور أو كقدر الثور، فلقد أخذ منا أبو عبيدة ثلاثة عشر رجلًا فأقعدهم في وقب عينه، وأخذ ضلعًا من أضلاعه فأقامها ثم رحل أعظم بعير معنا فمر من تحتها وتزودنا من لحمه وشائق، فلما قدمنا المدينة أتينا رسول الله صلى اللهعليه وسلم فذكرنا ذلك له، فقال: «هو رزق أخرجه الله لكم، فهل معكم من لحمه شيء فتطعمونا»، قال: فأرسلنا إلى رسول الله ﷺ منه فأكله وفي رواية: بعث رسول الله ﷺ بعثًا إلى جهينة واستعمل عليهم رجلًا
He said: We sent the Messenger of Allah, may Allah’s prayers and peace be upon him, with three hundred riders. A month, and we fattened him from his tampons until our bodies were fixed to us, so Abu Ubaidah took one of his ribs and erected it, so he proceeded to the tallest man with him and in a narration: And he took a man and a camel and passed under it. Three islands, then Abu Ubaidah forbade it, and in a narration: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent an expedition before the coast, and Abu Ubaidah bin Al-Jarrah commanded them, and they were three hundred. He gave us strength every day, little by little, until I was exhausted, and we only got one date by one, so I said: What does a date avail you? He said: We found it lost when it ran out, then we ended up at the sea, so if it was a whale like a skunk, the people ate from it eighteen nights. Some of them brought him an organ, and he ate it. In a narration: The Messenger of Allah, may Allah’s prayers and peace be upon him, sent us and ordered Abu Ubaidah to receive a loan for Quraish, and he provided us with a bag of dates that he did not find for us, so Abu Ubaidah used to give us one date, he said: I said: How did you do with it? He said: We suck it as a boy sucks, then we drink from it from the water, and it suffices us for the day until the night, and we used to hit it with our sticks, then wet it with water and eat it, he said: And we set off on the sea coast, and he raised for us on the sea coast like a huge dune, so we came to it, and behold, it was a beast called ambergris, he said. Abu Ubaidah said: dead. Destiny is like an ox, or like an ox, so Abu Ubaidah took thirteen men from us and made them sit in the socket of his eye, and he took a rib from his ribs and set it up, then he left the greatest camel with us, so he passed under it and provided us with its meat and teak. He said: “It is a provision that Allah has given you, so do you have any of its meat with you, so you can feed us?” He said: So we sent some of it to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he ate it.

ع T الفتح الأكبر فتح مكة المكرمة وقت هذه الغزوة

The Great Conquest of Makkah Al-Mukarramah at the time of this battle

أن النبي ﷺ خرج في رمضان من المدينة ومعه عشرة آلاف، وذلك على رأس ثمان سنين ونصف من مقدمة المدينة، فسار هو ومن معه من المسلمين إلى مكة يصوم ويصومون حتى بلغ الكديد، وهو ماء بين عسفان وقديدٍ أفطر وأفطروا

The Prophet, may Allah’s prayers and peace be upon him, left Madinah with ten thousand people during Ramadan, and that was at the head of eight and a half years from the front of Madinah.

نصرت يا عمرو بن سالمإن هذه السحابة لتسهيل بنصر بني كعب

O Amr bin Salman, you have helped this cloud to facilitate the victory of Banu Ka'b

ع T رسالة حاطب بن أبي بلتعة إلى كفار قريش

The message of Hatib bin Abi Balta'ah to the infidels of Quraysh

انطلقوا حتى تأتوا روضة خاخ، فإن بها ظعينة معها كتاب فخذوه منهايا حطب ما هذا؟أما إنه قد صدقكمإنه قد شهد بدراً، ما يدريك لعل الله اطلع على من شهد بدراً، فقال: اعملوا ما شئتم فقد غفرت لكم

Go until you come to Rawdat Khakh, for there is a woman with a book in it, so take some firewood from it. What is this?

ع T سياقة قصة الفتح وما حصل قبله وعنده وبعده من أحداث: كتمان الرسول وجهته عن أصحابة

T The context of the story of the conquest and the events that happened before, during and after it: The Prophet’s concealment of his direction from his companions

أن أبا بكر رضي الله ﷺ عنه دخل عليها وهي تغربل حنطة، فقال: ما هذا؟ أمركم رسول الله ﷺ بالجهاز؟ قالت: نعم فتجهز، قال: وإلى أين؟ قالت: ما سمى لنا شيئًا غير أنه قد أمرنا بالجهاز

Abu Bakr, may Allah be pleased with him, entered upon her while she was sifting wheat, and said: What is this? Did the Messenger of Allah, may Allah’s prayers and peace be upon him, order you to use the device? She said: Yes, so prepare. He said: To where? She said: He didn't call us anything except that he ordered us to set up

ع T إسلام أبي سفيان بن الحارث وعبدالله بن أبي أمية وأبي صفيان بن صخر قبل الفتح

T Abu Sufyan bin Al-Harith, Abdullah bin Abi Umayyah and Abu Safyan bin Sakhr converted to Islam before the conquest

لا حاجة لي فيهما، أما ابن عمي فهتك عرضي، وأما ابن عمتي وصهري فهو الذي قال لي بمكة ما قال
have no need for them. As for my cousin, you have dishonored me. As for my cousin and son-in-law, he is the one who said to me in Makkah what he said.
ع T دخول النبي ﷺ من كداء بأعلي مكة وركزت الراية بالحجون
T The entry of the Prophet, may Allah bless him and grant him peace, from Kadaa, in the highest part of Mecca, and the banner was concentrated in Al-Hujun
ما قال؟كذب سعد، ولكن هذا يوم يعظم الله فيه الكعبة، ويوم تكسى فيه الكعبة
What did he say? Saad lied, but this is a day when Allah glorifies the Kaaba, and a day when the Kaaba is covered
أن النبي ﷺ دخل عام الفتح من كداء بأعلى مكة
The Prophet, may Allah's prayers and peace be upon him, entered the year of the conquest of Kada', at the top of Makkah
ع T كيف رتب النبي ﷺ الجيش عند دخولة مكة وماذا قال لهم وما صدر من الأنصار بعد الفتح وماذا قال لهم النبي ﷺ وطوافة بالبيت
T How did the Prophet, may Allah's prayers and peace be upon him, arrange the army upon entering Makkah, and what did he say to them, and what was issued by the Ansar after the conquest, and what did the Prophet, may Allah's prayers and peace be upon him, say to them and circumambulate the House
أبو هريرةاهتف لي بالأنصارلا يأتيني إلا أنصاريترون إلى أوباش قريش بالصفامن دخل دار أبي سفيان فهو آمنيا معشر الأنصارقلتم: أما الرجل فأدركته رغبة في قريتهكلا، إنى عبد الله ورسوله هاجرت إلى الله وإليكم، والمحيا محياكم، والممات مماتكمإن الله ورسوله يصدقانكم ويعذرانكمجاء الحق وزهق الباطليا معشر الأنصار هل ترون أوباش قريش؟انظروا إذا لقيتموهم غداً أن تحصدوهم حصداًموعدكم الصفا
Abu Hurairah chanted to me, "Ansar, only Ansar comes to me. Do you see the wicked of Quraysh in As-Safa? Whoever enters Abu Sufyan's house, he is a believer. People of Ansar, you said: As for the man, I realized him with a desire for his village. Do you see the bastards of Quraysh? Look, if you meet them tomorrow, you will reap them as you have promised
ع T الإذن لرسول الله ﷺ بالقتال بمكة وتحطيمه الأصنام ودخوله الكعبة وصلاته بها
Permission for the Messenger of Allah, may Allah's prayers and peace be upon him, to fight in Mecca, to destroy idols, to enter the Kaaba and to pray there.
إن مكة حرمها الله ﷻ ولم يحرمها الناس، لا يحل لامرئ يؤمن بالله واليوم الآخر أن يسفك بها دماً، ولا يعضد بها شجراً، فإن أحد ترخص لقتال رسول الله ﷺ فيها، فقولوا له: إن الله أذن لرسول الله ﷺ ولم يأذن لكم، وإنما أذن له فيه ساعة من نهار، وقد عادت حرمتها اليوم كحرمتها بالأمس، وليبلغ الشاهد الغائب
Mecca has been forbidden by Allah, may He be glorified and exalted, and people have not forbidden it. It is not lawful for my command, who believes in Allah and the Last Day, to shed blood in it, nor to cut trees in it, because someone made a concession to fight the Messenger of Allah, may Allah's prayers and peace be upon him, in it. So say to him: Allah has permitted the Messenger of Allah, may Allah's prayers and peace be upon him. And he did not give permission to you, but he permitted him an hour of the day, and her sanctity today has returned to the same sanctity she had yesterday, and let the absent witness notify
- إن الله حبس عن مكة الفيل، وسلط عليها رسوله والمؤمنين، وإنها لن تحل لأحد بعدي
Allah withheld the elephant from Mecca, and His Messenger and the believers gave authority over it, and it will not be permissible for anyone after me
- إن هذا البلد حرمه الله يوم خلق السموات والأرض، فهو حرام بحرمة الله ﷻ إلى يوم القيامة، وأنه لا يحل القتال فيه لأحد قبلي، ولم يحل لي إلا ساعة من نهار
- That this country was forbidden by Allah on the day He created the heavens and the earth, so it is forbidden by the sanctity of Allah, may His Majesty be glorified and exalted, until the Day of Resurrection, and that fighting in it is not permissible for anyone before me, and it was not permissible for me except for an hour of the day
جاء الحق وزهق الباطل
It came the truth and falsehood
- أما لهم فقد سمعوا أن الملائكة لا تدخل بيتاً فيه صورة، هذا إبراهيم مصور فما له يستقسم
- As for them, they have heard that angels do not enter a house in which there is a picture
- جاء الحق وزهق الباطل، إن الباطل كان زهوقاًقاتلهم الله، ما كان إبراهيم يستقسم بالأزلام
Truth has come and falsehood has perished. Verily, falsehood has perished.
- أن رسول الله ﷺ أقبل يوم الفتح من أعلى مكة على راحلته مردفًا أسامة بن زيد ومعه بلال ومعه عثمان بن طلحة من الحجبة حتى أناخ في المسجد، فأمره أن يأتي بمفتاح البيت، فدخل رسول الله ﷺ ومعه أسامة بن زيد وبلال وعثمان بن طلحة، فم

The Messenger of Allah, may Allah’s prayers and peace be upon him, came on the day of the conquest from the top of Makkah on his camel, accompanying Osama bin Zaid with him Bilal and with him Othman bin Talha from the veil until he knelt in the mosque, so he commanded him to bring the key to the house, so the Messenger of Allah entered, may Allah’s prayers and peace be upon him, and with him Osama bin Zaid And Bilal and Othman bin Talha, mouth

ع T إسلام والد أبي بكر الصديق ومن أهدر رسول الله دماءهم وإجارة أم هاني رجلين من أقاربها واغتسال النبي بعد الفتح وصلاته ثمان ركعات

The conversion of the father of Abu Bakr Al-Siddiq and those whose blood was shed by the Messenger of Allah, the rent of Umm Hani to two men from her relatives, and the bathing of the Prophet after the conquest, and his prayer is eight rak’ahs

هلا تركت الشيخ في بيته حتى أكون أنا آتيه فيهأسلمغيروا هذا من شعره

Will you leave the sheikh in his house so that I can come there for peace? Change this from his poetry

اقتلوه

kill him

- اقتلوهم وإن وجدتموهم متعلقين بأستار الكعبة: عكرمة بن أبي جهل، وعبدالله بن خطل، ومقيس بن صبابة، وعبدالله بن أبي سرحأما كان فيكم رجل رشيد يقوم إلى هذا حيث رآني كففت يدي عن بيعته فيقتله؟إنه لا ينبغي لنبي أن يكون له خائنة أعين

- Kill them, even if you find them clinging to the cover of the Kaaba: Ikrimah bin Abi Jahl, Abdullah bin Khatal, Muqis bin Sababa, and Abdullah bin Abi Sarhama. Was there a wise man among you who stood up to this one who saw me withholding my hand from swearing allegiance to him, and kill him?

من هذه؟مرحباً بأم هانيءقد أجرنا من أجرت يا أم هانيء

Who is this? Welcome to Umm Hani, we have been rewarded for what you have done, O Um Hani

ع T مبايعة النبي ﷺ الناس يوم الفتح

The pledge of allegiance to the Prophet, may Allah bless him and grant him peace, to the people on the Day of Conquest

ذهب أهل الهجرة بما فيهاأبايعه على الإسلام، والايمان، والجهاد

The people of emigration went, including I pledge allegiance to Islam, faith, and jihad

- أنه رأى النبي ﷺ يبايع الناس يوم الفتح، قال: فجلس عند قرب دار سمرة، قال الأسود: فرأيت النبي ﷺ جلس فجاءه الناس؛ الصغار والكبار والنساء فبايعوه على الإسلام والشهادة، فقلت: فما الإسلام؟ قال: الإيمان بالله، فقلت: وما الشهادة؟

- That he saw the Prophet, may Allah’s prayers and peace be upon him, swearing allegiance to the people on the day of the conquest. The young, the old, and the women, so they pledged allegiance to him on Islam and martyrdom, so I said: What is Islam? He said: Belief in Allah, so I said: What is testimony?

ع T لا تغزى مكة بعد فتحها، ولا يقتل قريش صبراً بعد ذلك

T Makkah will not be invaded after its conquest, and Quraysh will not be killed patiently after that

لا تغزى هذه بعد هذا اليوم أبداً إلى يوم القيامة

This will not be invaded after this day until the Day of Resurrection

لا يقتل قرشي صبراً بعد هذا اليوم الي يوم القيامة

Qureshi will not be killed patiently after this day until the Day of Resurrection

ع T مدة إقامته ﷺ بمكة بعد الفتح

The duration of his stay, may Allah bless him and grant him peace, in Makkah after the conquest

قال: أقام النبي ﷺ بمكة تسعة عشر يومًا يصلي ركعتين

He said: The Prophet, may Allah’s prayers and peace be upon him, stayed in Mecca for nineteen days, praying two rak’ahs

ع T خلاصة ما جاء في أحاديث الفتح وما فيها من فوائد

A summary of what came in the hadiths of al-Fath and the benefits they contain

إنكم قد دنوْتم من عدوكم والفطر أقوى لكمإنكم مصبحوا عدوكم والفطر أقوى لكم فأفطروا

You have come close to your enemy, and breaking the fast is stronger for you. They have become your enemy, and breaking the fast is stronger for you, so break your fast

ع T من فوائد أحاديث الفتح

T is one of the benefits of the hadiths of conquest

ع T بعث النبي ﷺ خالداً إلى بني جذيمة

The Prophet, may Allah bless him and grant him peace, sent Khalid to Banu Jadhimah

اللهم إني أبرا إليك مما صنع خالد

Oh Allah, I absolved you of what Khaled made

ع T غزوة حنين مشاهد من الغزوة وانهزام بعض الصحابة ثم وقوع النصر

The Battle of Hunayn Scenes from the battle and the defeat of some of the Companions and then the victory

أي عباس ناد أصحاب السمرةهذا حين حمي الوطيسانهزموا ورب محمد

O Abbas, call on the people of al-Samura, this is when the battle rages, and they will be defeated, by the Lord of Muhammad

اللهم نصرك

Allah grant you victory

شاهت الوجوه

Famous faces

- افتتحنا مكة ثم إننا غزونا حنينًا فجلى المشركون بأحسن صفوف رأيت، قال: فصفت الخيل، ثم صفت المقاتلة، ثم صفت النساء من وراء ذلك، ثم صفت الغنم، ثم صفت النعم... وفي رواية: أقبلت هوازن وغطفان وغيرهم بذراريهم ونعمهم ومع النبي ﷺ يومئذ عشرة آلاف وم

We conquered Mecca, then we invaded Hanina, so the polytheists made their appearance in the best rows I have seen. He said: The horses lined up, then the fighters lined up, then the women lined up behind that, then the sheep lined up, then the camels lined up... In a narration: Hawazin, Ghatfan and others came with their offspring and their camels and with the Prophet, may Allah bless him and grant him peace Peace be upon him on the day of ten thousand pm

- قال: كنت مع النبي ﷺ يوم حنين، قال: فولى الناس وثبت معه ثمانون رجلًا من المهاجرين والأنصار، فنكصنا على أقدامنا نحوًا من ثمانين قدمًا ولم نولهم الدبر...

- He said: I was with the Prophet, may Allah's prayers and peace be upon him, on the day of Hunayn, and he said: So the people turned away and eighty men from the Muhajireen and Ansar stood with him, so we retreated on our feet about eighty feet and did not give them the back...

ع T بشارة النبي ﷺ أصحاب بغنائم هوازن

T The good news of the Prophet, may Allah bless him and grant him peace, companions with the spoils of Hawazin

تلك غنيمة المسلمين غداً إن شاء الله ﷻ

This is the booty of the Muslims tomorrow, Allah willing, may His Majesty be glorified

ع T غزوة أوطاس

The Battle of Autas

اللهم اغفر لعبيد أبي عامراللهم اجعله يوم القيامة فوق كثير من خلقك أو من الناساللهم اغفر لعبدالله بن قيس ذنبه، وادخله يوم القيامة مدخلا كريماً

Allah, forgive the worshippers of Abu Amir, O Allah, make him on the Day of Resurrection above many of your creation or from among the people.

اللهم اهد ثقيفاً

Oh Allah, guide Thaqif

هو طليق الله ثم طليق رسوله ﷺ

He is divorced from Allah and then divorced from His Messenger, may Allah bless him and grant him peace

ع T تقسيم غنائم حنين وإعطاء المؤلفة قلوبهم ومقولة الأنصار في ذلك وقول النبي ﷺ لهم

Dividing the spoils of Hunayn and giving the tuner their hearts, and the argument of the Ansar in that, and the saying of the Prophet, may Allah bless him and grant him peace, to them

يا معشر الأنصار، إلا ترضون أن يذهب الناس بالدنيا، وتذهبون برسول الله ﷺ تحوزونه إلى بيوتكم؟لو سلك الناس واديا وسلكت الأنصار شعباً لأخذت شعب الأنصار

O community of Ansar, do you not accept that the people take the world away, and that you take the Messenger of Allah, may Allah's prayers and peace be upon him, and take him to your homes?

- يا معشر الأنصار ألم أجدكم ضلالا فهداكم الله بي، وكنتم متفرقين فألفكم الله بي، وكنتم عالة فأغناكم الله بي؟ألا ترضون أن يذهب الناس بالشاة والبعير، وتذهبون بالنبي ﷺ إلى رجالكم، لولا الهجرة لكنت امرءاً من الأنصار، ولو سلك الناس وادياً وشعبا

people of the Ansar, did I not see that you were in error, so Allah guided you through me, and you were dispersed, so Allah settled you through me, and you were dependent, so Allah enriched you through me? Would you not be satisfied that the people would go with sheep and camels, and that you would take the Prophet, may Allah's prayers and peace be upon him, to your men? Valley and people

- قال: أعطى رسول الله ﷺ أبا سفيان بن حرب، وصفوان بن أمية، وعيينة بن حصنٍ، والأقرع بن حابسٍ، كل إنسان منهم مائةً من الإبل، وأعطى عباس بن مرداسٍ دون ذلك، فقال عباس بن مرداس: أتجعل نهبي ونهب العبيـ ـد بن عيينة والأقرع فما كان بدرٌ ولا حابسٌ

- He said: The Messenger of Allah, may Allah's prayers and peace be upon him, gave Abu Sufyan bin Harb, Safwan bin Umayyah, Uyaynah bin Hisn, and Al-Aqra' bin Habis, each of them a hundred camels. Dr. Bin Uyaynah and Al-Aqraa, so it was neither Badr nor Habis

فمن يعدل إن لم يعدل الله ورسوله صلى الله عليه وسلميرحم الله موسي أودي بأكثر من هذا قصبر

Who would be just if Allah and His Messenger, may Allah's prayers and peace be upon him, were not just?

ع T مجيء هوازن مسلمين ورد السبي عليهم

The coming of the Hawazin Muslims and the return of captivity to them

معي من ترون، وأحب الحديث إلى أصدقه، فاختاروا إحدي الطائفتين إما السبي، وإما المال، وقد كنت استأنيت بكمأما بعد، فإن إخوانكم قد جاءنا تائبين، وإني قد رأيت أن أرد إليهم سبيهم، فمن أحب منكم أن يطيب ذلك فليفعل، ومن أحب منكم أن يكون على حظه نعطيه إياه من أول ما يفيء الله علينا فليفعلإنا لا ندرى من أذن منكم في ذلك ممن لم يأذن، فارجعوا حتى يرفع إلينا عرفاؤكم أمركم

With me are those you see, and I like to speak to the true ones, so choose one of the two categories, either captivity or money, and I have waited for you after, for your brothers have come to us repentant, and I have seen that I return their captivity to them, so whoever of you likes to do so, let him do it, and whoever likes to He will be on his luck, we give him from the first thing that Allah gives us, so let him do it for us, we do not know who among you authorized it and who did not, so return until it is raised to us.

ع T فوائد غزوة حنين وما يتبعها وما في ذلك من عبر وحكم ودروس

The benefits of the battle of Hunayn and what follows it, and what is in it of lessons, wisdom and lessons

لا بل عارية مضمونة

Not even naked guaranteed

- قال: غزا رسول الله ﷺ غزوة الفتح فتح مكة، ثم خرج رسول الله ﷺ بمن معه من المسلمين فاقتتلوا بحنين، فنصر الله دينه والمسلمين وأعطى رسول الله ﷺ يومئذ صفوان بن امية مائة من النعم، ثم مائة، ثم مائة، قال: والله

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, invaded the conquest of Mecca, then the Messenger of Allah, may Allah's prayers and peace be upon him, went out with those with him from among the Muslims, and they fought with Hanin, so Allah gave victory to his religion and the Muslims, and the Messenger of Allah, may Allah's prayers and peace be upon him, gave Safwan bin Umayyah a hundred blessings, then One hundred, then one hundred, he said: By Allah

- قال: لما اجتمع يوم حنين أهل مكة وأهل المدينة أعجبتهم كثرتهم، فقال القوم: اليوم والله لا نقاتل حين اجتمعنا، فكره ﷺ ما قالوا، ما أعجبهم من كثرتهم

- He said: When the people of Makkah and the people of Madinah gathered on the day of Hunayn, they were impressed by their large number, so the people said: Today, by Allah, we will not fight when we gathered.

ما هذا الخنجر؟يا أم سليم إن الله قد كفى وأحسن

What is this dagger? O Umm Sulaym, Allah is sufficient and good

ع T عمرته ﷺ من الجعرانة

T His Umrah, may Allah bless him and grant him peace, from Al-Jarana

قال: اعتمر رسول الله ﷺ أربع عمر كلهن في ذي القعدة إلا التي كانت مع حجته: عمرة من الحديبية في ذي القعدة، وعمرة من العام المقبل في ذي القعدة، وعمرة من الجعرانة، حيث قسم غنائم حنين في ذي القعدة، وعمرة مع حجته

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, performed Umrah four times, all of them in Dhu'l-Qi'dah, except for the one that was with his pilgrimage: Umrah from Hudaybiyyah in Dhu'l-Qi'dah, Umrah from the next year in Dhul-Qi'dah, and Umrah from al-Ja'rana, where he divided the spoils of Hunayn in Dhul-Qi'dah, and Umrah with his argument

- أن النبي ﷺ خرج ليلًا من الجعرانة حين أمسى معتمرًا، فدخل مكة ليلًا فقضى عمرته ثم خرج من تحت ليلته، فأصبح بالجعرانة كبائت حتى إذا زالت الشمس خرج من الجعرانة في بطن سرف حتى جاء الطريق طريق المدينة بسرف، قال: فلذلك خفيت عمرته على كثير من ال

That the Prophet, may Allah's prayers and peace be upon him, came out at night from Al-Ja'rana when he evening performed Umrah, so he entered Makkah at night and completed his Umrah, then he came out from under his night, and he became in Al-Ja'rana like a night until when the sun passed, he came out of Al-Ja'rana in the belly of Saraf until the road came to Medina in Saraf, he said: That is why I was hidden His life is over a lot of the

ع T سرايا ذكرها علماء المغازي هاهنا في هذه السنة ليست لها أسانيد معتمدة

Saraya mentioned by the scholars of al-Maghazi here in this year have no reliable evidence

ع T خلاصة ما وقع في السنة الثامنة من أحداث

T A summary of what happened in the eighth year of the events

ع T السنة التاسعة جمع الصدقات

The ninth year of collecting alms

ما بال عامل أبعثة فيقول: هذا لكم، وهذا أهدي لي، أفلا قعد في بيت أبيه أو بيت أمه حتى ينظر أيهدي إليه أم لا؟ والذي نفس محمد بيده، لا ينال أحد منكم منها شيئاً إلا جاء به يوم القيامة يحمله على عنقة إن كان بعيراً له رعاء، أو بقرة لها وار، أو شاة تيعراللهم هل بلغت

What is the matter with a missionary worker who says: This is for you, and this was given to me, so why should he not stay in his father's house or his mother's house until he sees whether it is given to him or not? By the One in Whose hand is Muhammad’s soul, none of you takes anything from it but that he will bring it on the Day of Resurrection carrying it on his neck, whether it is a camel that has a shepherd, or a cow that has a herd, or a sheep that has been grazing.

ع T إسلام عدي بن حاتم الطائي

T Islam Uday bin Hatim Al-Taye

يا عدي بن حاتم أسلم تسليميا عدي بن حاتم أسلم تسلمأنا أعلم بدينك منكنعمفإنه لا يحل في دينك المرباعوإني قد أرى أن مما يمنعك خصاصة تراها ممن حولي، وأن الناس علينا إلبا واحداً هل تعرف مكان الحيرة؟لتوشكن الظعينة أن تخرج منها بغير جوار حتى تطوف بالكعبة، ولتوشكن كنوز كسري بن هرمز تفتحكسرى بن هرمزوليوشكن أن يبتغي من يقبل ماله منه صدقة فلا يجد

Uday bin Hatim, embrace Islam, Uday bin Hatim, embrace Islam, we know your religion better than you, for it is not lawful in your religion. And the treasures of Khosrau bin Hurmuz will soon be conquered by Khosrau bin Hormuz, and if someone seeks to accept his money from him as alms, he will not find it.

ع T غزوة تبوك وهي غزوة العسرة وهي آخر غزواته ﷺ أخباره ﷺ عن وجهة خروجه لتبوك

The Battle of Tabuk, which is the Battle of Al-Asrah, and it is the last of his campaigns, may Allah bless him and grant him peace.

قال: كان رسول الله ﷺ قلما يريد غزوة يغزوها إلا ورى بغيرها، حتى كانت غزوة تبوك، فغزاها رسول الله ﷺ في حر شديد، استقبل سفرًا بعيدًا، ومفازًا، استقبل غزو عدوٍ كبيرٍ، فجلا للمسلمين ليتأهبوا أهبة عدوهم، أخبرهم بوجهه الذي يريده

He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, rarely wanted a campaign to invade it only with another one, until it was the invasion of Tabuk, so the Messenger of Allah, may Allah’s prayers and peace be upon him, invaded it in intense heat, he received a far travel, and a reward. Tell them the face he wants

ع T أمر النبي ﷺ بالصدقة والإنفاق استعداداً للغزوة ولإعداد الجيش

The Prophet, may Allah bless him and grant him peace, commanded alms and spending in preparation for the battle and for the preparation of the army

ما ضر ابن عفان ما عمل بعد اليوم

What harm Ibn Affan did after today

ما علي عثمان ما عمل بعد هذا

What should Uthman do after this?

ع T البكاءون الذين استحملوا النبي ﷺ فلم يجد ما يحملهم عليه

T The weepers who sought forgiveness from the Prophet, may Allah’s prayers and peace be upon him, and he did not find anything to encourage them to do

والله لا أحملكم على شيءخذ هذين القرينين وهذين القرينين لستة أبعرة ابتاعهن حينئذ من سعد، فانطلق بهن إلى أصحابك، فقل: إن الله أو قال: إن رسول الله ﷺ يحملكم على هؤلاء فاركبوهن

By Allah, I will not burden you with anything. Take these two companions, and these two companions for six needles that he bought at the time from Saad, and take them to your companions, and say: Allah is or he said: The Messenger of Allah, may Allah’s prayers and peace be upon him, carries you on these, so ride them.

ع T تاريخ خروجه ﷺ إلى تبوك

T The date of his departure, may Allah bless him and grant him peace, to Tabuk

أن النبي ﷺ خرج يوم الخميس في غزوة تبوك، وكان يحب أن يخرج يوم الخميس

The Prophet, may Allah’s prayers and peace be upon him, went out on Thursday for the Battle of Tabuk, and he liked to go out on Thursday

ع T تشييع الإمام علي النبي ﷺ واستخلافه على اهل البيت

T The funeral of Imam Ali, the Prophet, may Allah bless him and grant him peace, and his succession over the household

أو ما ترضي أن تكون مني بمنزلة هارون من موسي إلا النبوة

Or do you not accept to be with me as Aaron was with Moses, except for prophecy?

- أما ترضي أن تكون مني بمنزلة هارون من موسي، غير أنه لا نبي بعدي

Are you not satisfied that you are to me as Aaron was to Moses, except that there is no prophet after me?

ع T مروره ﷺ على الحجر, بلاد ثمود وأمره بالبكاء عند الدخول إليها ونهيه عن الشرب.. من مائها
His passage, may Allah’s prayers and peace be upon him, by Al-Hijr, the country of Thamud, and his command to weep when entering it, and his prohibition of drinking .. from its water
لا تدخلوا على هؤلاء المعذبين
Do not enter upon these tormentors
- أن الناس نزلوا مع رسول الله ﷺ أرض ثمود الحجر فاستقوا من بئرها واعتجنوا به، فأمرهم رسول الله ﷺ أن يهريقوا ما استقوا من بئرها، وأن يعلفوا الإبل العجين وأمرهم أن يستقوا من البئر التي كانت تردها الناقة
The people descended with the Messenger of Allah, may Allah’s prayers and peace be upon him, to the land of Thamud al-Hijr, so they drew from its well and kneaded themselves with it.
ع T بعض ما أصاب الصحابة في طريقهم لتبوك من الشدة والفرج
T Some of what befell the Companions on their way to Tabuk of hardship and relief
أتحب ذلك؟
do you like it?
خذوا في أوعيتكمأشهد أن لا إله إلا الله وأني رسول الله لا يلقي الله بها عبد غير شاك فيحجب عن الجنة
Take in your containers as I bear witness that there is no god but Allah and that I am the Messenger of Allah.
ع T مروره ﷺ على حديقة امرأة بوادي القري وإخباره بهبوب ريح عاصفة بتبوك، ونهيه أصحاب عن القيام
T His passage, may Allah’s prayers and peace be upon him, by a woman’s garden in Wadi Al-Qari, and his news of a stormy wind blowing in Tabuk, and his prohibition by his companions from standing
أخرصوهاالخصيها حتى نرجع إليك إن شاء اللهستهب عليكم الليلة ريح شديدة، فلا يقم فيها أحد منكم، ومن كان له بعير فليشد عقالهكم بلغ تمرها؟
Shut it up, castrate it until we return to you, Allah willing. Tonight a strong wind will blow upon you, so let none of you stay there. And whoever has a camel, let him tie your strings as many dates as possible?
ع T قصة عين تبوك وما وقع فيها من بركة النبي ﷺ وإخباره عن تبوك بأنها ستصبح جناناً
T The story of Ain Tabuk and what happened there from the blessings of the Prophet, may Allah’s prayers and peace be upon him, and his news about Tabuk that it will become heaven
إنكم ستأتون غداً إن شاء الله عين تبوك، وإنكم لن تأتوها حتى يضحي النهار، فمن جاءها فلا يمس من مائها شيئاًيوشك يا معاذ إن طالت بك حياة أن ترى ما هاهنا قد مليء جناناً
Tomorrow, Allah willing, you will come to the spring of Tabuk, and you will not come to it until the day has come, so whoever comes to it should not touch its water.
ع T مدة إقامته ﷺ بتبوك
The duration of his stay, may Allah bless him and grant him peace, in Tabuk
قال: أقام رسول الله ﷺ بتبوك عشرين يومًا يقصر الصلاة
He said: The Messenger of Allah, may Allah bless him and grant him peace, stayed in Tabuk for twenty days, shortening the prayers
ع T إهداء ملك أيلة للنبي ﷺ بغلة
The gift of the king of Ayla to the Prophet, may Allah bless him and grant him peace, a mule
قال في حديثه السابق قبل حديثين: وأهدى ملك أيلة للنبي ﷺ بغلة بيضاء، وكساه بردًا، وكتب له ببحرهم
He said in his previous hadith before two hadiths: The king of Ayla gave the Prophet, may Allah’s prayers and peace be upon him, a white mule, clothed him with cloak, and wrote for him their sea.
ع T قصة أكيدر صاحب دومة الجندل وإهداؤه للنبي ﷺ حلة من سندس
T The story of Akidir, the owner of Dumat al-Jandal, and they gave him a suit from Sondos to the Prophet, may Allah bless him and grant him peace
والذي نفس محمد بيده إن مناديل سعد بن معاذ في الجنة أحسن من هذا
By the One in Whose hand is the soul of Muhammad, the handkerchiefs of Saad bin Muadh in Paradise are better than this
ع T استهزاء المنافقين بآيات الله وبرسوله وبقراء المؤمنين
T The hypocrites' mockery of Allah's signs, His Messenger, and the believers' recitation
أبالله وآياته ورسوله كنتم تستهزءون
Is it Allah and His signs and His Messenger that you were mocking?
- أدرك القوم فإنهم قد احترقوا فسلهم عما قالوا، فإن هم أنكروا وكتموا فقل: بلي قد قلتم كذا وكذا
The people catch up, because they have been burned, so ask them what they said, and if they deny and conceal, then say: Yes, you said such and such.
- قال: لما نزل القرآن فيه ذكر المنافقين، وما قال رسول الله ﷺ قال الجلاس: والله لئن كان هذا الرجل صادقًا لنحن أشر من الحمير، قال: فسمعها عمير بن سعد فقال: والله يا جلاس إنك لأحب الناس إلي أحسنهم عندي أثرًا أو أعزهم على أن يدخل عليه شيء يكر

- He said: When the Qur’an was revealed in which he mentioned the hypocrites, and what the Messenger of Allah, may Allah’s prayers and peace be upon him, said, Al-Jallas said: By Allah, if this man was truthful, we are worse than donkeys. Or Azzm to enter something hateful

ع T محاولة المنافقين اغتيال رسول الله ﷺ

The attempt of the hypocrites to assassinate the Messenger of Allah, may Allah bless him and grant him peace

يا عمار هل عرفت القوم؟هل تدري ما أرادوا؟أرادوا أن ينفروا برسول الله فيطرحوه

Oh Ammar, do you know the people? Do you know what they wanted? They wanted to alienate the Messenger of Allah and throw him away.

ع T معجزة النبي ﷺ في طريقة إلى المدينة من غزوة تبوك

The miracle of the Prophet, may Allah bless him and grant him peace, on the way to Medina from the Battle of Tabuk

مروا باسم اللهاللهم احملهم عليها في سبيلك إنك تحمل على القوي والضعيف، وعلى الرطب واليابس في البر والبحر

They passed in the name of Allah, O Allah, carry them on it in Your way. You carry on the strong and the weak, and on the wet and the dry on land and sea

ع T ما قالة ﷺ حين أشرف على المدينة مرجعه من تبوك

T What he said, may Allah bless him and grant him peace, when he oversaw Medina, his return is from Tabuk

هذه طابة وهذا أحد جبل يحبنا ونحبه

This is a mountain and this is a mountain that loves us and we love it

ع T استقبال الناس النبي عليه السلام عند قدومه عند ثنية الوادع

The people receiving the Prophet, peace be upon him, upon his arrival at Thaniyyat al-Wadi`

قال: لما قدم النبي ﷺ من غزوة تبوك تلقاه الناس، فلقيته مع الصبيان على ثنية الوداع

He said: When the Prophet, may Allah’s prayers and peace be upon him, came from the Battle of Tabuk, people met him. So I met him with the boys at the farewell fold.

- ما فعل كعب؟كن أبا خيثمةتعالما خلفك؟ ألم تكن قد ابتعت ظهرك؟أما هذا فقد صدق، فقم حتى يقضي الله فيكلا، ولكن لا يقربكأبشر بخير يوم مر عليك منذ ولدتك أمكلا بل من عند اللهأمسك عليك بعض مالك فهو خير لكيا أم سلمة تيب على كعبإذا يحطمكم الناس فيمنعونكم النوم سائر

What did Kaab do? Be Abu Khaithama and learn behind you? Didn't you buy your back?

ع T بيان غريب ما في الحديث

T strange statement what to talk

ع T خلاصة غزوة تبوك وما فيها من فوائد وعبر

T A summary of the Battle of Tabuk and its benefits and lessons

ع T قدوم وفد ثقيف علي النبي ﷺ بالمدينة

The arrival of a Thaqif delegation of the Prophet, may Allah bless him and grant him peace, in Medina

سيتصدقون ويجاهدون إذا أسلموا

They will give alms and fight if they become Muslim

إن لكم أن لا تحشروا ولا تعشروا ولا يستعمل عليكم غيركملا خير في دين لا ركوع فيه

It is for you that you shall not be gathered together, nor tithes, nor shall any other than perfect be used upon you, in a religion in which there is no bowing

ع T تأمير النبي ﷺ عثمان بن أبي العاص على الطائف

The Prophet, may Allah bless him and grant him peace, commanded Othman bin Abi Al-Aas over Al-Taif

رحلتُ إلى رسولِ اللَّهِ صلَّى اللَّهُ عليْهِ وسلَّمَ فقال:ابنَ أبي العاصِ؟ قلت: نعَم يا رسولَ اللَّهِ قال: ما جاءَ بِك؟ قلت: يا رسولَ اللَّهِ، عرضَ لي شيءٌ في صلواتي حتَّى ما أدري ما أصلِّي قال: ذاكَ الشَّيطانُ ادنُه فدنوتُ منْهُ، فجلستُ على صدورِ قدميَّ، قال: فضربَ صدري بيدِهِ، وتفلَ في فَمي وقال: اخرُجْ عدوَّ اللَّهِ ففعلَ ذلِكَ ثلاثَ مرَّاتٍ، ثمَّ قال: الحق بعَملِكَ قال: فقالَ عُثمان: فلعمري ما أحسَبُهُ خالطني بعدُ

I went to the Messenger of Allah, may Allah’s prayers and peace be upon him, and he said: “Is the son of Abi al-Aas?” I said: Yes, O Messenger of Allah. He said: What brings you? I said: O Messenger of Allah, something happened to me in my prayers until I did not know what I prayed. Right with your work, he said: Othman said: By my life, I don't think he mixed with me yet

أنت إمامهم واقتد بأضعفهم واتخذ مؤذناً لا يأخذ على أذانه أجراً

You are in front of them, and follow the example of the weakest of them, and take a muezzin who does not take payment for his ears

- ذاك شيطان يقال له: خنزب، فإذا أحسسنه فتعوذ بالله منه واتفل عن يسارك ثلاثاً

- That is a devil who is called: Khanzab, so if you feel it, then seek refuge in Allah from it and spit to your left three times.

ع T حج أبي بكر بالناس في السنة التاسعة وإردافه بالإمام علي رضي الله تعالي عنها
T Abu Bakr’s pilgrimage to the people in the ninth year, and he followed Imam Ali, may Allah be pleased with her
قال: بعثني أبو بكر في تلك الحجة في مؤذنين يوم النحر بمنى أن لا يحج بعد العام مشرك، ولا يطوف بالبيت عريان ثم أردف رسول الله ﷺ بعلي بن أبي طالب، وأمره أن يؤذن ببراءة، قال أبو هريرة: فأذن معنا علي يوم النحر في أهل منى ببراءة، وأن لا يحج بعد العام مشرك ولا يطوف بالبيت عريان إلا الذين عاهدتم من المشركين
He said: Abu Bakr sent me in that argument in two muezzins on the Day of Sacrifice in Mina that no idolater should perform Hajj after the year, nor circumambulate the House naked. Sacrifice is in the people of Mina with innocence, and that no idolater performs Hajj after the year, and no one circumambulates the House naked except for those of the idolaters with whom you made a covenant.
- قال: بعث النبي ﷺ أبا بكر وأمره أن ينادي بهؤلاء الكلمات، ثم أتبعه عليًّا، فبينا أبو بكر في بعض الطريق إذ سمع رغاء ناقة رسول الله ﷺ القصواء، فخرج أبو بكر فزعًا فظن أنه رسول الله ﷺ، فإذا علي ففع إليه كتاب
He said: The Prophet, may Allah’s prayers and peace be upon him, sent Abu Bakr and commanded him to call out these words, then Ali followed him, so while Abu Bakr was on a part of the road, he heard the groaning of the she-camel of the Messenger of Allah, may Allah’s prayers and peace be upon him, Al-Qaswa. And peace be upon him, so if Ali, give him a letter
- قال: بعث النبي ﷺ ببراءة مع أبي بكر، ثم دعاه فقال: لا ينبغي لأحدٍ أن يبلغ هذا إلا رجلٌ من أهلي، فدعا عليًّا فأعطاه إياه
He said: The Prophet, may Allah’s prayers and peace be upon him, sent Bara’ah with Abu Bakr, then called him and said: No one should report this except a man from my family, so he called Ali and he gave it to him.
ع T وفود القبائل العربية علي النبي ﷺ في السنة التاسعة
T Delegations of Arab tribes to the Prophet, may Allah bless him and grant him peace, in the ninth year
ع T وفد بني تميم
The delegation of Bani Tamim
اقبلوا البشرى يا بني تميماقبلوا البشري يا أهل اليمن إن لم يقبلها بنو تميمكان الله ولم يكن شيء غيره، وكان عرشه على الماء، وكتب في الذكر كل شيء وخلق السموات والأرض
Accept the good news, O Banu Tamim. Accept the good news, O people of Yemen. If the Banu Tamim did not accept it, Allah would have been there, and there was nothing other than Him. His Throne was on the water, and everything was written in the remembrance, and He created the heavens and the earth.
هم أشد أمتى علي الدجالأعتقيها فإنها من ولد إسماعيلو هذه صدقات قومي
They will be the most severe against my nation against the Antichrist. I will set her free, for she is from the descendants of Ismail, and these are the alms of my people
ع T وفد بني عامر
The delegation of Bani Amer
قولوا قولتكم ولا يستجرنكم الشيطان ولا يستهوينكم
Say what you say, and Satan does not tempt you or tempt you
ع T وفد ضمام بن ثعلبة عن قومه بني سعد بن بكر
The delegation of Damam bin Tha'labah on the authority of his people Bani Saad bin Bakr
أنا ابن عبد الطلب نعم لا أجد في نفسي فسل ما بدا لك نعم اللهم نعم اللهم نعم إن يصدق ذو العقيصتتين يدخل الجنة
I am the son of Abd al-Talib. Yes, I do not find it in myself, so ask what appears to you.
ع T وفد عبد القيس
T Delegation Abdul Qais
سيطلع عليكم من ههنا ركب هم خير أهل المشرق إن فيك خلتين يحبهما الله ورسوله بل جبل
group of the best of the people of the East will come out to you from here. Indeed, there are two qualities in you that Allah and His Messenger love. Rather, it is a mountain
ع T شغل وفد عبد القيس النبي ﷺ عن راتبة الظهر
The delegation of Abd al-Qais the Prophet, may Allah bless him and grant him peace, occupied the noon prayer
أن ابن عباس والمسور بن مخرمة وعبد الرحمن بن أزهر رضي الله ﷺ عنهم أرسلوه إلى عائشة رضي الله ﷺ عنها، فقالوا: اقرأ عليها السلام منا جميعًا وسلها عن الركعتين بعد صلاة العصر، وقل لها: إنا أخبرنا أنك تصليهما، وقد بلغنا أن النبي ﷺ نهى عنهما، وقال ابن عباس: وكنت أضرب الناس مع عمر بن الخطاب عنهما، قال كريب: فدخلت على عائشة رضي الله ﷺ عنها فبلغتها ما أرسلوني، فقالت: سل أم سلمة، فخرجت إليهم فأخبرتهم بقولها، فردوني إلى أم سلمة بمثل ما أرسلوني إلى عائشة، فقالت أم سلمة رضي الله ﷺ عنها: سمعت النبي ﷺ ينهى عنهما، وأنه صلى العصر ثم دخل علي وعندي نسوة من بني حرام من الأنصار فصلاهما، فأرسلنا إليه الخادم فقلت: قومي إلى جنبه فقولي: تقول أم سلمة: يا رسول الله ألم أسمعك تنهى عن هاتين الركعتين فأراك تصليهما، فإن أشار بيده

فاستأخري، ففعلت الجارية، فأشار بيده فاستأخرت عنه، فلما انصرف قال: يا بنت أبي أمية سألت عن الركعتين بعد العصر، إنه أتاني أناس من عبد القيس بالإسلام من قومهم فشغلوني عم الركعتين اللتين بعد الظهر، فهما هاتان

Ibn Abbas, Al-Miswar bin Makhrama, and Abd al-Rahman bin Azhar, may Allah be pleased with him, sent him to Aisha, may Allah be pleased with him, and said: Recite peace upon her from all of us, and ask her about the two rak'ahs after the Asr prayer, and say to her: I told us that you pray them, and we have been informed that the Prophet May the peace and blessings of Allah be upon him forbade them, and Ibn Abbas said: I used to beat people with Umar ibn al-Khattab about them. Karib said: So I entered upon Aisha, may Allah be pleased with him, and I informed her of what they had sent me, and she said: Ask Umm Salamah. Like what they sent me to Aisha. Umm Salama, may Allah be pleased with him, said: I heard the Prophet, may Allah's prayers and peace be upon him, forbidding them, and that he prayed the afternoon prayer, then he entered upon me and I had women from Banu Haram from the Ansar, so they prayed them. Umm Salama: O Messenger of Allah, did I not hear you forbidding these two rak'ahs, so let you pray them? Get them up, so make me busy with the two rak'ahs in the afternoon, for they are these two

ع T وفد بني حنيفة وخبر مسيلمة الكذاب والأسود العنسي

The delegation of Bani Hanifa and the news of Musaylamah the liar and Al-Aswad Al-Ansi

بينما أنا نائم رأيت في يدي سوارين من ذهب فأهمني شأنهما، فأوحي إلي في المنام أن انفخهما، فنفختهما فطارا، فأولتهما كذابين يخرجان من بعدي، أحدهما العنسي، والآخر مسيلمةبينما أنا نائم أتيت بخزائن الأرض فوضع في كفي سواران من ذهب فكبرا علي، فأوحي إلى أن أنفخهما فنفختهما فذهبا فأولتهما الذابين اللين أنا بينهما: صاحب صنعاء، وصاحب اليمامة

While I was sleeping, I saw two gold bracelets on my hands, so I understood what they were, so it inspired me in a dream to blow them, so I blew them and they flew away, so I made them liars come out after me, one of them is Al-Ansi, and the other is Musaylimah. I blew on them, so I blew them, and they went, so I gave them two melters. I am between them: the owner of Sana'a, and the owner of Al-Yamamah.

ع T وفد الأشعريين

The delegation of the Ash'aris

يقدم عليكم أقوام هم أرق منكم قلوباً

People who are softer than you in hearts will come to you

يطلع عليكم أهل اليمن كأنهم السحاب هم خيار من في الأرضإلا أنتم

The people of Yemen appear to you as if they were the clouds. They are the best of those on earth, except you

ع T وفد مزينة

T decorated delegation

زودهمانطلق فزودهم

Provide them, go ahead, provide them

ع T وفد دوس قوم أبى هريرة رضي الله تعالى عنه

The delegation of the people of Abu Hurairah, may Allah Almighty be pleased with him

اللهم اهد دوساً وائت بهم

Allah bless their white dosa

ع T وفد نجران

T Najran delegation

لأبعثن معكم رجلا أميناً حق أمينقم يا أبا عبيدة بن الجراحهذا أمين هذه الأمة

I will send with you a trustworthy man who is truly trustworthy O Abu Ubaidah bin Al-Jarrah, this is the trustworthy of this nation

ع T وفد كندة والأشعث بن قيس

The delegation of Kinda and Al-Ash'ath bin Qais

نحن بنو النضر بن كنانة لا نقفوا أمنا ولا ننتفي من أبيناً

We, Banu al-Nadr ibn Kinana, do not stand by our mother and do not deviate from our father

ع T قدوم جرير بن عبدالله البجلي

The coming of Jarir bin Abdullah Al-Bajali

يدخل عليكم من هذا الباب أو من هذا الفج من خير ذى يمن ألا إن علي جبهته مسحة ملك

He enters upon you from this gate or from this valley of the best of Yemen, except that he has on his forehead the anointing of an angel

- قال: ما حجبني عنه رسول الله ﷺ منذ أسلمت، ولا رآني إلا تبسم

- He said: The Messenger of Allah, may Allah's prayers and peace be upon him, has not shielded me from him since I converted to Islam, and he did not see me except to smile

ع T بعث النبي ﷺ جريراً لتخريب ذي الخلصة
The Prophet, may Allah bless him and grant him peace, sent Jarir to destroy Dhul-Khalas
ألا تريحني من ذى الخلصةاللهم ثبته واجعله هادياً مهدياً
Don't you relieve me of the salvation, O Allah, make him firm and make him a guide
ع T بعث النبي ﷺ بعوثاً إلى اليمن للدعوة إلى الله تعالي إرسال علي وخالد إلى همدان
The Prophet, may Allah's prayers and peace be upon him, sent an envoy to Yemen to call to Allah Almighty, sending Ali and Khalid to Hamadan
مر أصحاب خالد من شاء منهم أن يعقب معك فليقعب، ومن شاء فليقبلالسلام على همدان
The companions of Khalid passed by. Whoever among them wishes to come with you, let him come, and whoever wishes, let him accept peace upon Hamadan
ع T إرسال معاذ وأبي موسي إلى اليمن
T Send Moaz and Abu Musa to Yemen
ما تقول يا أبا موسي؟ أو عبد الله بن قيس؟لن نستعمل أو لا نستعمل على عملنا من أراده، ولكن اذهب أنت يا أبا موسي أو يا عبدالله بن قيسيسرا ولا تعسرا، وبشرا ولا تنفرا، وتطاوعاًكل مسكر حرام
What do you say, Abu Musa? Or Abdullah bin Qays?
ع T وصية النبي ﷺ معاذا عند إرساله إلى اليمن
The will of the Prophet, may Allah bless him and grant him peace, when he was sent to Yemen
إنك ستأتي قوماً من أهل الكتاب فإذا جئتم فادعوهم إلى أن يشهدوا أن لا إله إلا الله وأن محمداً رسول الله، فإن هم أطاعوا لك بذلك، فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوك بذلك، فأخبرهم أن الله قد فرض عليه صدقة تؤخذ من أغنيائهم فترد على فقرائهم، فإن هم أطاعوا لك بذلك، فإياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينه وبين الله حجاب
You will come to a people of the People of the Book, so when you come, invite them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. He imposed alms on him, to be taken from their rich and given to their poor, if they obeyed you in that, so beware of the honorable of their wealth, and fear the supplication of the oppressed, for there is no veil between him and Allah
ع T خروج النبي ﷺ مع معاذ يودعه ويخبره بأنه لن يراه بعد
T The Prophet, may Allah's prayers and peace be upon him, went out with Mu'adh, bidding him farewell and telling him that he would not see him again
يا معاذ إنك عسي أن لا تلقاني بعد عامي هذا، ولعلك أن تمر بمسجدي وقبري لا تبك يا معاذ، إن البكاء ـ من الشيطان
O Muadh, perhaps you will not meet me after this year, and perhaps you will pass by my mosque and my grave.
ع T من أحداث هذه السنة (9) هلاك ابن أبي المنافق
T Among the events of this year (9) is the death of Ibn Abi the hypocrite
استغفر لهم أو لا تستغفر إن تستغفر لهم سبعين مرة فلن يغفر الله لهم
Ask forgiveness for them, or do not ask forgiveness for them. If you ask forgiveness for them seventy times, Allah will not forgive them
ـ قال: لما كان العباس بن عبد المطلب بالمدينة طلبت الأنصار ثوبًا يكسونه فلم يجدوا قميصًا يصلح عليه إلا قميص عبد الله بن أبي فكسوه إياه وفي رواية: لما كانوا يوم بدر أتى بالعباس ولم يكن عليه ثوب فنظر النبي ﷺ له قميصًا فوجدوا قميص عبد الله بن
He said: When Al-Abbas bin Abdul Muttalib was in Medina, the supporters asked for a dress to cover him, and they did not find a suitable shirt for him, except for the shirt of Abdullah bin Abi, so they clothed him with it. Abdullah bin
ع T خلاصة ما وقع في السنة التاسعة من أحداث
T A summary of what happened in the ninth year of the events
ع T السنة العاشرة
T tenth year
ع T بعض خطبة ﷺ في هذه الحجة غير ما تقدم
T Some of the sermons of the Prophet, may Allah's prayers and peace be upon him, in this argument other than the foregoing
إن الزمان قد استدار كهيئة يوم خلق السموات والأرض، السنة اثنا عشر شهراً، منها أربعة حرم، ثلاث متواليات: ذو القعدة، وذو الحجة، والمحرم، ورجب مضر الذي بين جمادي وشعبان، أي شهر هذا؟أليس ذو الحجة؟فأي بلد هذا؟أليسفأي يوم هذا؟أليس يوم النحو؟فإن دماءكم وأموالكم وأعراضكم عليكم حرام، كجرمة يومكم ، في بلدكم هذا، في شهركم هذا، وستلقون ربكم فسيسألكم عن أعمالكم، ألا فلا ترجعوا بعدي ضلالا يضرب بعضكم رقاب بعض، ألا فلا ترجعوا بعدي ضلالا يضرب بعضكم رقاب بعض، ألا ليبلغ الشاهد الغائب، فعل بعض من يبلغه يكون أوعي له من بعض من سمعهألا هل بلغت
Time has turned around as it was on the day the heavens and the earth were created. A year is twelve months, four of which are sacred, three in succession: Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab Mudar, which is between Jumada and Sha'ban. Which month is this? Isn't it Dhul-Hijjah? What country is this? This day? Isn't it the day of grammar? For your blood, your money, and your honor are

forbidden to you, like the crime of your day, in this country of yours, in this month of yours, and you will meet your Lord, and He will ask you about your deeds, except that after me do not go astray, some of you striking the necks of others, except that after me, do not return to error, some of you striking the necks of others Except to inform the absent witness, the action of some of those who inform him will be more conscious of him than some of those who heard it

- أي يوم أحرم؟ أي يوم أحرم؟أي يوم أحرم؟فإن دماءكم وأموالكم وأعراضكم عليكم حرام، كحرمة يومكم هذا، في بلدكم هذا، في شهركم هذا، ألا لا يجني جان إلا علي نفسه، ولا يجني والد على ولده، ولا ولد علي والده، ألا إن المسلم أخو المسلم، فليس يحل لمسلم من أخته شيء إلا

What day is forbidden? Which day shall I be forbidden? Which day shall I be forbidden? For your blood, your wealth, and your honor are sacred to you, as sacred as this day of yours, in this country of yours, in this month of yours, except that no sinner shall transgress against himself, and no father shall transgress against his son, and no child shall transgress against his father, except that a Muslim is a brother Muslim, so nothing is permissible for a Muslim from his sister

- أتدرون أي يوم هذا؟ وأى شهر هذا؟ وأى بلد هاذ؟ألا وإن أموالكم ودماءكم عليكم حرام كحرمة شهركم هذا، في يومكم هذا، ألا وإني فرطكم على الحوض، وأكاثر بكم الأمم، فلا تسودا وجهي ، ألا وإني مستنقذ أناساً، ومستنقذ مني أناس فأقول: يا رب أصحابي، فيقول: إنك لا تدري م

Do you know what day this is? What month is this? And what country is this? Except that your money and your blood are sacred to you as the sanctity of this month of yours, in this day of yours, except that I will spread you over the Pond, and multiply the nations through you, so do not darken my face, except that I rescue people, and people rescue me from me, so I say: O Lord of my companions, and he says: You do not you know m

ألا هل بلغتويحكم ـ أو ـ ويلكم لا ترجعن بعدي كفاراً يضرب رقاب بعض

Except have you conveyed, and you rule - or - woe to you, do not return after me to infidels who cut the necks of each other

- اتقوا الله ربكم، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، وأطيعوا ذا أمركم، تدخلوا جنة ربكمإن الله قد أعطي كل ذي حق حقه، فلا وصية لوارث، والولد للفراش وللعاهر الحجر وحسابهم علي الله، ومن ادعى إلى غير أبيه أو انتمي إلى غير مواليه فعليه لعنة الله ال

- Fear Allah, your Lord, and pray your five, and fast your month, and pay the zakat of your wealth, and obey those who command you, and you will enter the garden of your Lord. Is loyal to him the curse of Allah the

ع T السنة الحادية عشرة بعث النبي ﷺ أسامة بن زيد إلى فلسطين

T In the eleventh year, the Prophet, may Allah bless him and grant him peace, sent Osama bin Zaid to Palestine

إن تطعنوا في إمرته فقد كنتم تطعنون في إمرة أبيه من قبل، وايم الله إن كان لخلً للإمرة، وإن كان لمن أحب الناس إلى، وإن هذا لمن أحب الناس إلى بعدهأوصيكم به، فإنه من صالحيكم

If you defame his wife, you used to defame his father's wife before, and I swear to Allah that if there is a defect in the wife, and if it is for the one who is dearest to me, and that this is for the one who is most beloved to me after that, I will recommend it to you, for it is among your righteousness

ع T بداية مرضة ﷺ ووفاته

T The beginning of his illness, may Allah bless him and grant him peace, and his death

اهريقوا علي من سبع قرب لم تحلل أوكيتهن لعلي أعهد إلى الناس

Pour on me from seven water skins whose chains have not been loosened, so that I may be entrusted to the people

أجل إني أوعك كما يوعك رجلان منكمأجلما من مسلم يصيبه أذى من مرض فما سواه إلا حط الله به سيئاته كما تحط الشجرة ورقها

Yes, I am sick of you as two men of you suffer from a pain from a Muslim who is afflicted by the harm of an illness, and nothing else except that Allah will put down his sins for him as a tree loses its leaves.

قالت: ما رأيت رجلًا اشتد عليه الوجه من رسول الله ﷺ

She said: I have not seen a man whose face was more severe than the Messenger of Allah, may Allah bless him and grant him peace

- إن الله خير عبداً بين الدنيا وبين ما عنده، فاختار ما عند اللهيا أبا بكر لا تبك إن من أمن الناس علي في صحبته وماله أبا بكر، ولو كنت متخذاً خليلا من أمتى لا تخذت أبا بكر، ولكن أخوة الإسلام ومودته، لا يبقين في المسجد باب إلا سد إلا باب أبي بكر

Allah is the best worshipper between the world and what is with him, so he chose what is with Allah, Abu Bakr, do not cry that the people who trusted me in his company and his money is Abu Bakr, and if I were to take a friend from my nation, I would not have taken Abu Bakr, but the brotherhood of Islam and his affection do not remain in the mosque The door is not blocked except for the door of Abu Bakr

والذي نفسي بيده إني لأنظر إلى الحوض من مقامي هذاإن عرضت عليه الدنيا وزينتها فاختار الآخرة
By the One in Whose hand is my soul, I look at the basin from this place of mine. The world was presented to him and I adorned it, so he chose the Hereafter
ع T اهتمامه ﷺ وأمره أبا بكر أن يصلي بالناس
T his concern, may Allah bless him and grant him peace, and his order, Abu Bakr, to lead the people in prayer
أصلى الناس؟ضعوا لي ماء في المخضبأصلى الناس؟أجلساني إلى جنبه
Are the people praying? Put water in the pan for me. The people are praying? He made me sit beside him
- مروا أبا بكر فليصل بالناسإنكن لأنتن صواحب يوسف، مروا أبا بكر فليصل بالناس
- Order Abu Bakr to lead the people in prayer, you are the companions of Yusuf, order Abu Bakr to lead the people
ع T اجتماع نسائه عنده ﷺ ومساررته لمولاتنا فاطمة ابنته عليها السلام
A meeting of his women, may Allah's prayers and peace be upon him, and his visit to our mistress Fatima, his daughter, peace be upon her
مرحباً بابنتيإن جبريل كان يعارضه بالقرآن كل عام مرة، وأنه عارضه به في العام مرتين، ولا أراني إلا قد حضر أجلي وأنك أول أهلي لحوقاً بي، ونعم السلف أنا لكألا ترضين أن تكوني سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة
Welcome to the two daughters of Gabriel. He used to oppose him with the Qur'an once every year, and he contradicted him with it twice a year.
ع T محاورة علي والعباس في شأن الولاية
T Dialogue Ali and Abbas in the matter of the mandate
قال: إن علي بن أبي طالب خرج من عند رسول الله ﷺ في وجعه الذي توفي فيه فقال الناس: يا أبا الحسن كيف أصبح رسول الله صلى الله عليه وسلم؟ فقال: أصبح بحمد الله بارئًا، فأخذ بيده العباس بن عبد المطلب فقال له: أنت والله بعد ثلاث عبد العصا، وإني والله لأرى رسول الله ﷺ سوف يتوفى من وجعه هذا، إني لأعرف وجوه بني عبد المطلب عند الموت، اذهب بنا إلى رسول الله ﷺ فلنسأله فيمن هذا الأمر؟ إن كان فينا علمنا ذلك، وإن كان في غيرنا علمناه فأوصى بنا، فقال علي عليه السلام: إنا والله لئن سألناها رسول الله ﷺ فمنعناها لا يعطيناها الناس بعده، وإني والله لا أسألها رسول الله ﷺ
He said: Ali bin Abi Talib came out from the presence of the Messenger of Allah, may Allah's prayers and peace be upon him, in his pain in which he died. People said: O Aba Al-Hassan, how did the Messenger of Allah, may Allah's prayers and peace be upon him, become? He said: Praise be to Allah, he became innocent, so he took Abbas bin Abdul Muttalib by his hand and said to him: You, by Allah, are after three stick slaves, and by Allah, I see the Messenger of Allah, may Allah's prayers and peace be upon him, will die from this pain of his. I do not know the faces of Bani Abdul Muttalib at death. The Messenger of Allah, may Allah's prayers and peace be upon him, let us ask him about this matter? If it was among us, we would know it, and if it was among others, we would know it and recommend it to us. Then Ali, peace be upon him, said: I, by Allah, would have asked for it from the Messenger of Allah, may Allah's prayers and peace be upon him, but we prevented it from being given to people after him, and by Allah, I do not ask for it from the Messenger of Allah, may Allah's prayers and peace be upon him
ع T إيتوني بكتاب أكتب لكم كتاباً لا تضلوا بعدي
T Bring me a book, so that I will write a book for you, so do not go astray after me
إيتوني أكتب لكم كتاباً لا تضلوا بعديدعوني فالذي أنا فيه خير، أوصيكم بثلاث: أخرجوا المشركين من جزيرة العرب، وأجيزوا الوفد بنحو ما كنت أجيزهمهلم أكتب لكم كتاباً لا تضلون بعدهقوموا
Come to me to write a letter for you, do not go astray after that. Call on me, for what I am in is good. I advise you with three things: expel the polytheists from the Arabian Peninsula, and allow the delegation in the manner I used to allow them. Let me write a letter for you after which you will not go astray.
ع T اشتداد المرض عليه ﷺ وما حصل له بعد ذلك وما كان يقول
The intensification of the disease upon him, may Allah bless him and grant him peace, and what happened to him after that, and what he used to say
ليس علي أبيك كرب بعد اليوم
I do not have your father anguish after today
- إنه لم يقبض نبيء قط حتي يري مقعده من الجنة، ثم يحيا أو يخيراللهم في الرفيق الأعلي
- He never took a prophet until he was shown his seat in Paradise, then he lived or he chose them in the highest companion.
مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقاً

With those whom Allah has bestowed favor among the prophets, the truthful ones, the martyrs, the righteous, and good companions

ع T من آخر وصاياه

T of his last commandments

الصلاة الصلاة وما ملكت أيمانكم

Prayer is prayer and what your faith possesses

ع T خروجه علي الصحابة وابتسامه ثم دخوله فلم يخرج إلي يوم القيامة

T He went out to the Companions and smiled, then entered and did not go out until the Day of Resurrection

أن أتموا صلاتكم

If you complete your prayers

ع T آخر لحظاته من الحياة وموته عند سيدتنا عائشة

The last moments of his life and his death when our Lady Aisha

لا إله إلا الله إن للموت سكراتفي الرفيق الأعلي

There is no god but Allah that death Scratfi supreme companion

ع T خلاصة هذه الأحاديث في مرضه وموته ﷺ

summary of these hadiths about his illness and death, may Allah bless him and grant him peace

ادع لي أبا بكر وأخاك حتى أكتب كتاباً، فإني أخاف أن يتمني متمن، ويقول قائل: أنا أولي ويأبي الله والمؤمنون إلا أبا بكر

Invite Abu Bakr and your brother for me so that I can write a book, for I am afraid that a wisher will wish, and someone will say: I am dear to Allah and the believers, except for Abu Bakr.

ع T ما بعد موته ﷺ

T after his death, may Allah bless him and grant him peace

أن أبا بكر رضي الله ﷺ عنه أقبل على فرسٍ من مسكنه بالسنح حتى نزل فدخل المسجد فلم يكلم الناس حتى دخل على عائشة، فتيمم رسول الله ﷺ وهو مغشى بثوب حبرةٍ فكشف عن وجهه، ثم أكب عليه فقبله وبكى ثم قالك بأبي أنت وأمي، والله لا يجمع الله عليك موتتين، أما الموتة التي كتبت عليك فقد متها وفي رواية: إن رسول الله ﷺ مات أبو بكر بالسنح ، تعني بالعالية، فقام عمر يقول: والله ما مات رسول الله ﷺ، قالت: وقال عمر: والله ما كان يقع في نفسي إلا ذاك وليبعثنه الله فليقطعن أيدي رجال وأرجلهم، فجاء أبو بكر فكشف عن رسول الله ﷺ فقبله، فقال: بأبي أنت وأمي طبت حيًّا وميتًا، والله الذي نفسي بيده لا يذيقك الله الموتتين أبدًا، ثم خرج فقال: أيها الحالف على رسلك، فلما تكلم أبو بكر جلس عمر فحمد الله أبو بكر وأثنى عليه، وقال: ألا من كان يعبد محمدًا فإن محمدًا ﷺ قد مات، ومن كان يعبد الله فإن الله حي لا يموت، وقال: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ}، وقال: {وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ}قال: فنشج الناس يبكون... ثم ذكرت قصة الخلافة في سقيفة بني ساعدة

Abu Bakr, may Allah be pleased with him, approached a horse from his dwelling in Al-Sanh until he dismounted and entered the mosque, so he did not speak to the people until he entered Aisha. And my mother, by Allah, may Allah not bring you together with two deaths. As for the death that was written for you, you have died. In a narration: The Messenger of Allah, may Allah's prayers and peace be upon him, died in al-Sanh, meaning by al-Aliyah, so Umar stood up and said: By Allah, the Messenger of Allah, may Allah's prayers and peace be upon him, did not die. She said: Umar said: By Allah, nothing was happening to me except that, and Allah sent him to cut off the hands and feet of men. Then he went out and said: O you who swear by your messengers, so when Abu Bakr spoke, Omar sat down and thanked Allah Abu Bakr and praised him, and said: Except for those who worshiped Muhammad, for Muhammad, may Allah's prayers and peace be upon him, has died, and whoever worshiped Allah, for Allah is alive and does not die, and he said: {You are dead and they are dead}, and he said: {And Muhammad is only a messenger. Messengers have passed away before him. If he dies or is killed, will you turn on your heels? And whoever turns on his heels will not be harmed. Allah is good, and Allah will reward the grateful} He said: So the people wept... Then I mentioned the story of the caliphate in the Saqifah of Bani Sa'idah

- أنا أبا بكر خرج وعمر يكلم الناس، فقال: اجلس يا عمر، فأبى عمر أن يجلس فأقبل الناس على أبي بكر وتركوا عمر، فقال أبو بكر: أما بعد، من كان يعبد منكم محمدًا ﷺ فإن محمدًا قد مات، ومن كان منكم يعبد الله فإن الله حي لا يموت، قال الله ﷻ:

I, Abu Bakr, went out and Omar was speaking to the people, so he said: Sit down, Omar, so Omar refused to sit down, so the people turned to Abu Bakr and left Omar. Of you worship Allah, for Allah is alive and does not die. Allah Almighty said:

ع T كيف غسل رسول الله ومن تولي ذلك

T How did the Messenger of Allah wash and who took over that

قالت: لما أرادوا غسل النبي ﷺ قالوا: والله ما ندري أنجرد رسول الله ﷺ من ثيابه كما نجرد موتانا أو نغسله وعليه ثيابه؟ فلما اختلفوا ألقى الله ﷻ النوم عليهم حتى ما فيهم رجل إلا وذقنه في صدره، ثم كلمهم مكلم من ناحية البيت لا يدرون من هو أن اغسلوا النبي ﷺ

وعليه ثيابه، فقاموا إلى رسول الله ﷺ فغسلوه وعليه قميصه، يصبون الماء فوق القميص ويدلكونه بالقميص دون أيديهم، فكانت عائشة تقول: لو استقبلت من أمري ما استدبرت ما غسله إلا نساؤه

She said: When they wanted to wash the Prophet, may Allah's prayers and peace be upon him, they said: By Allah, we don't know if the Messenger of Allah, may Allah's prayers and peace be upon him, stripped of his clothes as we strip our dead, or if we washed him while he was wearing his clothes? When they differed, Allah, may His Majesty and His Majesty, cast sleep on them until there was no man among them who did not have his chin in his chest, then a speaker spoke to them from the side of the house, not knowing who he was. Water over the shirt, and they rub it with the shirt without their hands, so Aisha used to say: If I received from my affairs, I would not turn back, what washed it except his women

ـ قال: غسلت رسول الله ﷺ فذهبت أنظر ما يكون من الميت فلم أر شيئًا، وكان ﷺ طيبًا حيًّا وميتًا

- He said: I washed the Messenger of Allah, may Allah's prayers and peace be upon him, so I went to see what would be of the dead, and I did not see anything, and he, may Allah's prayers and peace be upon him, was good, alive and dead.

ع T كيف كفن وكيف صلي عليه وأيمن دفن؟

How was he shrouded, how was he prayed over and who was buried?

قالت: كفن رسول الله ﷺ في ثلاثة أثواب بيض سحولية من كرسف، ليس فيها قميص ولا عمامةأما الحلة، فإنما شبه على الناس فيها أنها اشتريت له ليكفن فيها، فتركت الحلة، كفي في ثلاثة أثواب بيض سحولية، فأخذها عبد الله بن أبي بكر فقال: لأحبسنها حتى أكفن فيها نفسي، ثم قال: لو رضيها الله ﷻ لنبيه لكفنه فيها فباعها وتصدق بثمنها

She said: The Messenger of Allah, may Allah's prayers and peace be upon him, was shrouded in three Sahuliya white garments of Karsaf, and there was no shirt or turban in it. Bakr, and he said: I will imprison her until I shroud myself in it. Then he said: If Allah, the Majestic, the Majestic of His Majesty, would have pleased his Prophet, he would have shrouded him in it, so he sold it and gave its price in charity.

ـ قال: قال الصحابة لأبي بكر: يا صاحب رسول الله ﷺ أيصلى على رسول الله ﷺ؟ قال: نعم، قالوا: وكيف؟ قال: يدخل قوم فيكبرون ويصلون ويدعون ثم يخرجون، ثم يدخل قوم فيكبرون ويصلون ويدعون ثم يخرجون حتى يدخل الناس، قالوا: يا صاحب رسول

He said: The Companions said to Abu Bakr: O companion of the Messenger of Allah, may Allah's prayers and peace be upon him, do you pray for the Messenger of Allah, may Allah's prayers and peace be upon him? He said: Yes, they said: How? He said: A people will enter and say Allahu Akbar and pray and make supplications, then they will leave. Then a people will enter and say Allahu Akbar and pray and pray and then leave until the people enter. They said: O Companion of the Messenger

ما قبض الله نبياً إلا في الموضع الذي يحب أن يدفن فيه

Allah did not take a prophet except in the place where he likes to be buried

ع T كيف حفر قبره ومن تولى دقنه ومتى دفن

T How was his grave dug, who took over his beard, and when was he buried

قالت: لما مات رسول الله ﷺ اختلفوا في اللحد والشق حتى تكلموا في ذلك وارتفعت أصواتهم، فقال عمر: لا تصخبوا عند رسول الله ﷺ حيًّا أو ميتًا ، أو كلمة نحوها، فأرسلوا إلى الشقاق واللاحد فجاء اللاحد فلحد لرسول الله ﷺ ثم دفن ﷺ

She said: When the Messenger of Allah, may Allah's prayers and peace be upon him, died, they differed about blasphemy and division until they spoke about it and their voices rose. May Allah bless him and grant him peace, then he was buried, may Allah bless him and grant him peace

قال في مرضه الذي هلك فيه: الحدوا لي لحدًا وانصبوا علي اللبن نصبًا كما صنع برسول الله ﷺ

He said during his illness in which he died: Draw a fence for me and pour milk on top of it as it was done by the Messenger of Allah, may Allah bless him and grant him peace.

ـ قال: ولي دفنه وإجنانه دون الناس أربعةٌ: علي والعباس والفضل وصالح مولى رسول الله ﷺ، ولحد رسول الله ﷺ لحدًا، ونصب عليه اللبن نصبًا

- He said: The guardian of his burial and his burial chambers are four: Ali, al-Abbas, al-Fadl, and Salih, the freed slave of the Messenger of Allah, may Allah's prayers and peace be upon him.

قال: دخل قبر رسول الله ﷺ العباس وعلي والفضل وشق لحده رجلٌ من الأنصار …

He said: The tomb of the Messenger of Allah, may Allah bless him and grant him peace, entered Al-Abbas, Ali and Al-Fadl, and a man from the Ansar opened his grave.

قالت: توفي رسول الله ﷺ يوم الاثنين ودفن ليلة الأربعاء

She said: The Messenger of Allah, may Allah bless him and grant him peace, died on Monday and was buried on Wednesday night

قال: جعل في قبر رسول الله ﷺ قطيفةٌ حمراء

He said: He put red velvet in the grave of the Messenger of Allah, may Allah bless him and grant him peace

ع T من إثار وفاته ﷺ على الصحابة
T of the effects of his death, may Allah bless him and grant him peace, on the Companions
قال: لما كان اليوم الذي دخل فيه رسول الله ﷺ المدينة أضاء منها كل شيء، فلما كان اليوم الذي مات فيه أظلم منها كل شيء، وما نفضنا عن النبي ﷺ الأيدي حتى أنكرنا قلوبنا
He said: When it was the day on which the Messenger of Allah, may Allah's prayers and peace be upon him, entered the city, everything became lit from it, and when it was the day on which he died, everything became darker than it, and we did not shake our hands from the Prophet, may Allah's prayers and peace be upon him, until we denied our hearts.
ع T ميراث النبي ﷺ
The legacy of the Prophet, may Allah bless him and grant him peace
لا نورث ما تركنا صدقة
We do not bequeath what we leave as charity
لا نورث ما تركنا صدقةلا نورث ما تركنا صدقةلا نورث ما تركنا صدقة
We do not bequeath what we leave is charitable. We do not bequeath what we leave is charitable. We do not bequeath what we leave is charitable
- قال: جاءت فاطمة عليهما السلام إلى أبي بكر، فقالت: من يرثك؟ قال: أهلي وولدي، قالت: فما لي لا أرث أبي؟ قال أبو بكر: سمعت رسول الله ﷺ يقول: «لا نورث» ولكن أعول من كان رسول الله ﷺ يعوله، وأنفق على من كان رسول الله صلى الله
He said: Fatima, peace be upon them both, came to Abu Bakr and said: Who will inherit from you? He said: My family and my son. She said: Why do I not inherit my father? Abu Bakr said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "We do not leave inheritance."
ع T جملة من صفات النبي صلىالله عليه وسلم وشمائله وأخلاقه
T is a set of the attributes of the Prophet, may Allah bless him and grant him peace, his attributes and morals
ع T صفة خلق رسول الله ﷺ الظاهرة
T The characteristic of the creation of the Messenger of Allah, may Allah bless him and grant him peace, is apparent
قال: كان رسول الله ﷺ ليس بالطويل البائن، ولا بالقصير، ولا بالأبيض الأمهق، ولا بالجعد القطط، ولا بالسبط، بعثه الله ﷻ على رأس أربعين سنةً، فأقام بمكة عشر سنين، وبالمدينة عشر سنين، وتوفاه الله على رأس ستين سنة، وليس في رأسه ولحيته عشرون شعره بيضاء... وفي رواية: كان رسول الله ﷺ ربعةً ليس بالطويل ولا بالقصير، حسن الجسم وكان شعره ليس بجعد ولا سبط |أسمر اللون|، إذا مشى يتكفأ وفي رواية: كان أزهر اللون ليس بأبيض أمهق ولا آدم، وفي أخرى: كان أزهر اللون كأن عرقه اللؤلؤ إذا مشى تكفأ
He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was not very tall, nor short, nor albino-white, nor curly-haired, nor straight-legged. A year, and there were not twenty white hairs on his head and beard... And in a narration: The Messenger of Allah, may Allah's prayers and peace be upon him, was four-quarters, neither long nor short, of good body, and his hair was neither frizzy nor braided |brown in color|, if he walked he would scrunch his shoulders, and in a narration: he was blooming in color, not white Albino or Adam, and in another: he was azhar in color, his sweat was pale when he walked
- قال: كان رسول الله ﷺ رجلًا مربوعًا بعيد ما بين المنكبين، عظيم الجمة إلى شحمة أذنيه عليه حلة حمراء ما رأيت شيئًا قط أحسن منه وفي رواية: ما رأيت من ذي لمةٍ في حلة حمراء أحسن من رسول الله ﷺ له شعر يضرب منكبيه بعيد ما بين ا
He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was a man of square shape, wide between the shoulders, great in physiognomy, up to the lobe of his ears, and wearing a red suit. I have never seen anything better than him. His hair hits his shoulders far between a
- قال: لم يكن النبي ﷺ بالطويل ولا بالقصير، شثن الكفين والقدمين، ضخم الرأس، ضخم الكراديس، طويل المسربة، إذا مشى تكفأ تكفؤًا كأنما ينحط من صببٍ، لم أر قبله ولا بعده مثله ﷺ
- He said: The Prophet, may Allah's prayers and peace be upon him, was neither tall nor short, shin of the palms and feet, huge head, huge bundles, long straight leg.
قال: كان رسول الله ﷺ ضليع الفم أشكل العين منهوس العقب قال شعبة: قلت لسماك: ما ضليع الفم؟ قال: عظيم الفم قلت: ما أشكل العين؟ قال: طويل شق العين قلت: ما منهوس العقب؟ قال: قليل اللحم
He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was a ribbed mouth, with an eye shaped like a protruding heel. Shu'bah said: I said to Samak: What is a ribbed mouth? He said: Great mouth. I said: What is the shape of the eye? He said: Long, incision of the eye. I said: What is obsessed with the heel? He said: little meat
- قال: رأيت رسول الله ﷺ في ليلة إضحيان وعليه حلةٌ حمراء، فجعلت أنظر إليه وإلى القمر فلهو عندي أحسن من القمر
He said: I saw the Messenger of Allah, may Allah's prayers and peace be upon him, on the night of the sacrifice, wearing a red suit.
- أنه سئل: أكان وجه رسول الله ﷺ مثل السيف؟ قال: لا، بل مثل القمر

- It's a torrent: Was the face of the Messenger of Allah, may Allah bless him and grant him peace, like a sword? He said: No, but like the moon

ـ قال له رجل: أكان رسول الله ﷺ وجهه مثل السيف ؟ قال: لا، بل مثل الشمس والقمر مستديرًا

A man said to him: Was the Messenger of Allah, may Allah's prayers and peace be upon him, have a face like a sword? He said: No, rather it is like the sun and the moon round

قال: كان رسول الله ﷺ أبيض كأنما صيغ من فضةٍ رجل الشعر

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was white, as if the man of hair had been fashioned from silver

ـ قال: اعتمر النبي ﷺ من الجعرانة ليلًا، فنظرت إلى ظهره كأنه سبيكة فضةٍ

- He said: The Prophet, may Allah's prayers and peace be upon him, performed Umrah from Al-Ja'rana at night, and I looked at his back as if it was a silver ingot

قال: ما رأيت شيئًا أحسن من رسول الله ﷺ كأن الشمس تجري في وجهه

He said: I have not seen anything better than the Messenger of Allah, may Allah bless him and grant him peace. The sun was running in his face

قال: ما رأيت أحدًا أنجد ولا أجود ولا أشجع ولا أضوأ ولا أوضأ من رسول الله ﷺ

He said: I have not seen anyone more generous, more generous, braver, brighter, or more gentle than the Messenger of Allah, may Allah's prayers and peace be upon him.

ـ قال: رأيت النبي ﷺ وما بقي على وجه الأرض أحدٌ رآه غيري، قلت له: صفه لي، قال: كان أبيض مليحًا مقصدًا

He said: I saw the Prophet, may Allah's prayers and peace be upon him, and there was no one left on the face of the earth who saw him except me. I told him: Describe him to me. He said: He was white, beautiful, and purposeful.

كان رسول الله ﷺ أبيض مشربًا بحمرة ضخم الهامة أهدب الأشفار وفي رواية: كان أبيض مشربًا بياضه بحمرة وكان أسود الحدقة أهدف الأشفار وفي رواية: أدعج العينين

The Messenger of Allah, may Allah's prayers and peace be upon him, was white with a reddish hue, with a large tip, the fringes of the labia, and in a narration: He was white with reddish whiteness, and his pupils were black, the tip of the labia, and in a narration: "Cast the eyes."

ـ قال: كان رسول الله ﷺ شبح الذراعين، بعيد ما بين المنكبين، أهدب أشفار العينين، لم يكن سخابًا في الأسواق ولا فحاشًا ولا متفحشًا، كان يُقبل جميعًا ويدبر جميعًا

He said: The Messenger of Allah, peace and blessings of Allah be upon him, was the shadow of the forearms, far between the shoulders, fringed the lips of the eyes, he was not eloquent in the markets, nor obscene, nor obscene, he used to accept all and manage all

ع T صفة خاتم النبوة

T is the seal of prophecy

قال: ذهبت بي خالتي إلى النبي ﷺ فقالت: يا رسول الله إن ابن أختي وجعٌ فمسح ﷺ رأسي، ودعا لي بالبركة، وتوضأ فشربت من وضوئه، وقمت خلف ظهره فنظرت إلى الخاتم بين كتفيه فإذا هو مثل زر الحجلة

He said: My aunt took me to the Prophet, may Allah's prayers and peace be upon him, and she said: O Messenger of Allah, my nephew was in pain, so he, may Allah's prayers and peace be upon him, wiped my head and prayed for blessing for me, and performed ablution.

قال: رأيت الخاتم بين كتفي رسول الله ﷺ غدةٌ حمراء مثل بيضة الحمامة

He said: I saw the ring between the shoulders of the Messenger of Allah, may Allah bless him and grant him peace, a red gland like a dove's egg

ـ قال: رأيت النبي ﷺ وأكلت معه خبزًا ولحمًا، أو قال ثريدًا، قال: فقلت: استغفر لك النبي ﷺ؟ قال: نعم ولكم، ثم تلا هذه الآية: {وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} ، قال: ثم درت خلفه فنظرت إلى خاتم النب

He said: I saw the Prophet, may Allah bless him and grant him peace, and ate bread and meat with him, or he said porridge. He said: So I said: The Prophet, may Allah bless him and grant him peace, ask forgiveness for you? He said: Yes, and for you, then he recited this verse: {And ask forgiveness for your sin and for the believing men and believing women} He said: Then I turned around behind him and looked at the Prophet's ring.

ـ يا أبا زيد، ادن مني فامسح ظهري

O Abu Zayd, come near me and wipe my back

أنه سئل عن خاتم رسول الله ﷺ ـ يعني خاتم النبوة ـ فقال: كان في ظهره بضعةً ناشزةً

He was asked about the seal of the Messenger of Allah, may Allah bless him and grant him peace - meaning the seal of prophecy - and he said: He had a protruding bit on his back.

ع T شعره ﷺ وشيبه وخضابه وترجله

T His hair, may Allah bless him and grant him peace, his gray hair, his hair, and his hair

قال: كان شعر رسول الله ﷺ إلى أنصاف أذنيه وفي رواية: كان يضرب شعره منكبيه وفي أخرى: بين أذنيه وعاتقه

He said: The hair of the Messenger of Allah, may Allah's prayers and peace be upon him, was halfway up to his ears.

- قلت: كنت أغتسل أنا ورسول الله ﷺ من إناءٍ واحد، وكان له شعر فوق الجمة ودون الوفرة

I said: I and the Messenger of Allah, may Allah's prayers and peace be upon him, used to take a bath from one vessel, and he had hair above his head and below the abundance.

- قالت: قدم رسول الله ﷺ مكة قدمةً، وله أربع غدائر، وفي رواية: ضفائر

- She said: The Messenger of Allah, may Allah's prayers and peace be upon him, came to Mecca, and he had four glands, and in a narration: braids

- أن رسول الله ﷺ كان يسدل شعره، وكان المشركون يفرقون رؤوسهم، وكان أهل الكتاب يسدلون رؤوسهم، وكان يحب موافقة أهل الكتاب فيما لم يؤمر فيه بشيء، ثم فرق رسول الله ﷺ رأسه

The Messenger of Allah, may Allah's prayers and peace be upon him, used to let his hair down, and the polytheists used to part their heads, and the People of the Book used to let their heads down, and he liked the approval of the People of the Book in what he was not commanded to do, then the Messenger of Allah, may Allah's prayers and peace be upon him, parted his head

قال: إنما كان شيب رسول الله ﷺ نحوًا من عشرين شعرة بيضاء

He said: The gray hair of the Messenger of Allah, may Allah bless him and grant him peace, was about twenty white hairs

شيبتني هود والواقعة والمرسلات وعم يتساءلون وإذا الشمس كورت

Hood, the reality, and the messengers, and they are wondering, and if the sun is court

- أنه سئل عن شيب رسول الله ﷺ فقال: كان إذا دهن رأسه لم ير منه شيب، وإذا لم يدهن رؤي منه شيء وفي رواية: كان قد شمط مقدم رأسه ولحيته، وكان إذا دهن لم يتبين وإذا شعث رأسه تبين، وكان كثير شعر اللحية وفي رواية: لم يكن في رأس رسول الله صلى الله

He was asked about the graying of the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: If his head was painted, no gray hair would be seen from it, and if he did not paint any of it was seen. Beard hair and in a narration: It was not on the head of the Messenger of Allah, may Allah bless him and grant him peace

- قال: إنما كان البياض في عنفقته، وفي الصدغين، وقال: ما شانه الله ببيضاء وفي رواية: لو شئت أن أعد شمطاتٍ كن في رأسه فعلت

He said: The whiteness was only on his neck and on the temples, and he said: Allah would not allow him to be white.

وله شعر قد علاه الشيب وشيبه أحمر

He has gray hair and a red gray hair

قال: دخلت على أم سلمة رضي الله ﷺ عنها فأخرجت إلي شعرًا من شعر رسول الله ﷺ مخضوبًا بالحناء والكتم

He said: I entered upon Umm Salamah, may Allah be pleased with him, and she brought out for me a hair of the Messenger of Allah, may Allah's prayers and peace be upon him, dyed with henna and katam.

قال: رأيت شعر رسول الله ﷺ مخضوبًا

He said: I saw the hair of the Messenger of Allah, may Allah bless him and grant him peace, dyed

أنه سئل: هل خضب رسول الله ﷺ؟ قال: لم يبلغ ذلك إنما كان شيبًا في صدغيه وفي رواية: ولم يختضب رسول الله ﷺ إنما كان البياض في عنفقته وفي الصدغين

It is a torrent: Did the Messenger of Allah, may Allah's prayers and peace be upon him, become angry? He said: He did not reach that, but his temples were gray.

قالت: كنت أرجل رأس رسول الله ﷺ وأنا حائض

She said: I used to stroke the head of the Messenger of Allah, may Allah bless him and grant him peace, when I was menstruating

قال: نهى رسول الله ﷺ عن الترجل إلا غبًّا

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, forbade dismounting, except out of stupidity

ع T طيب عرقه ﷺ وتعطره

The perfume of his sweat, may Allah bless him and grant him peace, and its perfume

قال: كان رسول الله ﷺ أزهر اللون كأن عرقه اللؤلؤ إذا مشى تكفأ، ولا مسست ديباجةً ولا حريرًا ألين من كف رسول الله ﷺ ولا شممت مسكةً، ولا عنبرًا، أطيب من رائحة رسول الله ﷺ

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was the most radiant in color, and his sweat was like a lollipop when he walked.

يا أم سليم ما هذا الذين تصنعين؟

Oh Umm Salim, what is this you are doing?

- قال: صليت مع رسول الله ﷺ الصلاة الأولى، ثم خرج إلى أهله وخرجت معه فاستقبله ولدانٌ، فجعل يمسح خدي أحدهم واحدًا واحدًا، قال: وأما أنا فمسح خدي قال: فوجدت ليده بردًا أو ريحًا كأنما أخرجها من جؤنة عطار

He said: I prayed the first prayer with the Messenger of Allah, may Allah's prayers and peace be upon him, then he went out to his family and I went out with him, and two sons met him, so he started wiping my cheeks one by one, and he said: As for me, he wiped my cheeks.

- قال: فأخذت بيده فوضعتها على وجهي، فإذا هي أبرد من الثلج، وأطيب رائحة من المسك

He said: So I took his hand and put it on my face, and behold, it was colder than snow and smelled better than musk.

قال: كان لرسول الله ﷺ سكةٌ يتطيب منها

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, had a sukkah that he used to perfume himself from

ع T كلامه ﷺ في الشغر وغيره

T His words, may Allah's prayers and peace be upon him, in the vacancy and others

قيل لها: هل كان رسول الله ﷺ يتمثل بشيء من الشعر؟ قالت: كان يتمثل بشعر ابن رواحة ويتمثل بقوله: ويأتيك بالأخبار من لم تزود...

She was asked: Was the Messenger of Allah, may Allah bless him and grant him peace, imitate some poetry? She said: It was exemplified by the poetry of Ibn Rawaha, and exemplified by his saying: And he will bring you news who you did not supply...

- أشعر كلمة تكلمت بها العربأصدق كلمة قالها الشاعر كلمة لبيد، قوله: ألا كل شيء ما خلا الله باطل وكاد أمية بن أبي الصلت أن يسلم

- I feel a word spoken by the Arabs, the most truthful word uttered by the poet is the word Labeed, his saying: Except everything except Allah is void, and Umayyah bin Abi Al Salt almost accepted Islam

- قال: أصاب حجر إصبع النبي ﷺ فدميت، فقال: ما أنت إلا إصبع دميت وفي سبيل الله ما لقيت

He said: A stone hit the finger of the Prophet, may Allah's prayers and peace be upon him, and it died, so he said: You are nothing but a bloodied finger.

- قال: جالست النبي ﷺ أكثر من مائة مرة، وكان أصحابه يتناشدون الشعر، ويتذاكرون أشياء من أمر الجاهلية وهو ساكتٌ، وربما تبسم معهم

He said: I sat with the Prophet, may Allah's prayers and peace be upon him, more than a hundred times, and his companions were reciting poetry and discussing things from the pre-Islamic era, and he was silent, and he sometimes smiled with them.

هيهإن كاد ليسلم

Hehan almost gave up

ع T ضحك رسول الله ومزاحه ﷺ

T The Messenger of Allah laughed and joked, may Allah bless him and grant him peace

قال: ما رأيت أحدًا أكثر تبسمًا من رسول الله ﷺ وفي رواية: ما كان ضحك رسول الله ﷺ إلا تبسمًا

He said: I have not seen anyone smile more than the Messenger of Allah, may Allah's prayers and peace be upon him.

- إني لأعلم أول رجل يدخل الجنة وآخر رجل يخرج من النار يؤتي بالرجل يوم القيامة فيقال: اعرضوا عليه صغار ذنوبه، وأخبئوا عنه كبارها، فيقال له: عملت يوم كذا كذا كذا وكذا وهو مقر لا ينكر، وهو مشفق من كبارها، فيقول: أعطوه مكان كل سيئة حسنة، فيقول: إن لي ذنوباً ل

I do not know the first man to enter Paradise and the last man to come out of Hell. He will be brought to the man on the Day of Resurrection, and it will be said: Show him his minor sins, and hide from him the major ones. Then it will be said to him: You did such-and-such on such-and-such a day, and he is undeniable, and he is sympathetic to the major ones, and he says: Give him a place. Every bad deed is good, so he says: I have sins

- قال: إن كان رسول الله ﷺ ليخالطنا حتى يقول لأخ لي صغير: «يا أبا عمير ما فعل النغير»

- He said: If the Messenger of Allah, may Allah's prayers and peace be upon him, would mix with us so that he would say to a young brother of mine: "O Abu Umair, what did the stranger do?"

إني حاملك على ولد الناقةوهل تلد الإبل النوق

I am carrying you to the camel's son, and do camels give birth to camels?

- نعم، غير أني لا أقول إلا حقاً

Yes, but I'm only saying the truth

إن زاهراً باديتنا ونحن حاضروهمن يشتري هذا العبد؟لكن عند الله لست بكاسدأنت عند الله غال

Zahera is our desert, and we are present to him. Who will buy this slave? But with Allah, you are not as dear to Allah

- أنها رأت رسول الله ﷺ في المسجد وهو قاعدٌ القرفصاء، قالت: فلما رأيت رسول الله ﷺ المتخشع في الجلسة فأرعدت من الفرق زاد في رواية: يا مسكينة عليك السكينة

She saw the Messenger of Allah, may Allah's prayers and peace be upon him, in the mosque while he was sitting cross-legged.

قال: رأيت رسول الله ﷺ بفناء الكعبة محتبيًا بيده هكذا
He said: I saw the Messenger of Allah, may Allah bless him and grant him peace, in the courtyard of the Kaaba, covering himself with his hand like this
قال: كان رسول الله ﷺ إذا جلس احتبى بيديه
He said: The Messenger of Allah, may Allah bless him and grant him peace, used to sit with his hands
أنه رأى النبي ﷺ مستلقيًا في المسجد واضعًا إحدى رجليه على الأخرى
He saw the Prophet, may Allah bless him and grant him peace, lying in the mosque with one leg crossed over the other
قال: رأيت رسول الله ﷺ متكئًا على وسادة على يساره
He said: I saw the Messenger of Allah, may Allah bless him and grant him peace, reclining on a pillow to his left

ع T خفه ونعله ﷺ

T slipper and sole, may Allah bless him and grant him peace
أن النجاشي أهدى النبي ﷺ خفين أسودين ساذجين، ثم توضأ ومسح عليهما
The Negus gave the Prophet, may Allah's prayers and peace be upon him, two simple black slippers, then he performed ablution and wiped over them
قال: أهدى دحية للنبي ﷺ خفين فلبسهما
He said: He gave a gift to the Prophet, may Allah bless him and grant him peace, two slippers, and he put them on
أن النبي ﷺ كان نعلاه لهما قبالان
The Prophet, may Allah's prayers and peace be upon him, had his shoes in front of them
قال: كان لنعل رسول الله ﷺ قبالان مثني شراكهما
He said: The sole of the Messenger of Allah, may Allah bless him and grant him peace, had two bent sides

ع T صفة مشيه ﷺ

T is the characteristic of his gait, may Allah bless him and grant him peace
قال: ما رأيت شيئًا أحسن من رسول الله ﷺ، كأن الشمس تجري في وجهه، وما رأيت أحدًا أسرع من رسول الله ﷺ، كأنما الأرض تطوى له، إنا لنجهد أنفسنا وإنه لغير مكترث
He said: I have not seen anything better than the Messenger of Allah, may Allah's prayers and peace be upon him. The sun was running in his face, and I have not seen anyone faster than the Messenger of Allah, may Allah's prayers and peace be upon him.

ع T عيشه

T live it
قال: ألستم في طعامٍ وشرابٍ ما شئتم؟ لقد رأيت نبيكم ﷺ وما يجد من الدقل ما يملأ بطنه
He said: Aren't you in food and drink whatever you want? I have seen your Prophet, may Allah's prayers and peace be upon him, and what he finds from the bucket that fills his stomach
أن النبي ﷺ لم يجتمع عنده غداءٌ ولا عشاءٌ من خبز ولحم إلا على ضففٍ وفي رواية: ما شبع من خبز قط ولا لحم إلا على ضففٍ قال مالك بن دينار: سالت رجلًا من أهل البادية ما الضفف؟ قال: أن يتناول مع الناس
The Prophet, may Allah's prayers and peace be upon him, did not have lunch or dinner of bread and meat except on banks, and in a narration: He was never satisfied with bread or meat except on banks. He said: To eat with people
- قالت: إن كان آل محمد ﷺ تمكث شهرًا ما نستوقد بنار، إن هو إلا التمر والماء، إلا أنه كان لرسول الله ﷺ جيرانٌ من الأنصار، وكانت لهم منائح فكانوا يرسلون إلى رسول الله ﷺ من ألبانها فيسقيناه
- She said: If the family of Muhammad, may Allah's prayers and peace be upon him, stays for a month, we will not be kindled with fire, that is nothing but dates and water. So we watered it
ع T خبز رسول الله ﷺ
T bread of the Messenger of Allah, may Allah bless him and grant him peace
قالت: ما شبع آل محمد ﷺ من خبز الشعير يومين متتابعين حتى قبض رسول الله ﷺ
She said: The family of Muhammad, may Allah's prayers and peace be upon him, was not satisfied with barley bread for two consecutive days until the Messenger of Allah, may Allah's prayers and peace be upon him, died.
قال: ما شبع رسول الله ﷺ وأهله ثلاثًا تباعًا من خبز البر حتى فارق الدنيا
He said: The Messenger of Allah, may Allah's prayers and peace be upon him, and his family were not satisfied three times in succession with the bread of righteousness until he departed from this world
- كان رسول الله ﷺ يبيت الليالي المتتابعة طاويًا هو وأهله لا يجدون عشاء، وكان أكثر خبزهم خبز الشعير

The Messenger of Allah, may Allah bless him and grant him peace, used to spend consecutive nights with his family and he and his family could not find dinner, and most of their bread was barley bread.

- قيل له: أكل رسول الله ﷺ النقي - يعني الحواري - فقال: ما رأى رسول الله ﷺ النقي حتى لقي الله ﷻ، فقيل له: هل كانت لكم مناخل على عهد رسول الله ﷺ؟ قال: ما كانت لنا مناخل، قيل: كيف كنتم تصنعون بالشعير؟

It was said to him: The Messenger of Allah, may Allah's prayers and peace be upon him, ate al-Naqi – meaning the disciple – and he said: The Messenger of Allah, may Allah's prayers and peace be upon him, did not see the pure until he met Allah, may He be glorified and exalted. He said: We did not have sieves. It was said: How did you do with barley?

ع T فراش رسول الله ﷺ

The bed of the Messenger of Allah, may Allah bless him and grant him peace

قالت: إنما كان فراش رسول الله ﷺ الذي ينام عليه من أدمٍ حشوة ليفٌ

She said: The bed of the Messenger of Allah, may Allah's prayers and peace be upon him, on which he sleeps, was made of fiber with fiber filling

فلما رجعت إلى النبي ﷺ دخلت عليه وهو في بيت على سرير مزملٍ وعليه فراش وقد اثر رمال السرير بظهر رسول الله صلى الله عليه وسلم وجنبه

When I returned to the Prophet, may Allah's prayers and peace be upon him, I entered upon him while he was in a house on a bed covered with a mattress, on which the sand of the bed had been traced on the back and side of the Messenger of Allah, may Allah bless him and grant him peace.

- في سؤاله عمر عن قوله تعالى: {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا}، فذكر الحديث وفيه عن عمر: فإذا الغلام يدعوني فقال: ادخل أذن لك، قال: فدخلت فإذا رسول الله ﷺ متكئٌ على رمل حصيرٍ، فرأيت أثره في جنبيه... الحديث يأتي مطولً

- In Omar's question about the Almighty's saying: {If you repent to Allah, your hearts have already settled}, so he mentioned the hadith and in it from Omar: So if the boy calls me, he says: Enter with your permission. On the other hand, the conversation is lengthy

ع T أخلاقة

T morals

قال: سألت عائشة رضي الله ﷺ عنها عن خلق رسول الله ﷺ، فقالت: أما تقرأ القرآن؟ قلت: بلى، قالت: كان خلقه القرآن

He said: Aisha, may Allah be pleased with him, asked about the character of the Messenger of Allah, may Allah bless him and grant him peace, and she said: Do you read the Qur'an? I said: Yes, she said: His character was the Qur'an

إنما بعثت لأتمم صالح الأخلاقمكارم الأخلاق

I have been sent to complete the good morals, the noble morals

ع T حسن عشرته ومعاملته الطيبة

is his good company and kind treatment

قال: خدمت رسول الله ﷺ عشر سنين فما قال لي: أفٍ قط، وما قال لي، لشيء صنعته لم صنعته، ولا لشيء تركته لم تركته، وكان رسول الله ﷺ من أحسن الناس خلقًا

He said: I served the Messenger of Allah, may Allah's prayers and peace be upon him, for ten years, and he never said to me: "Fate."

بئس أخو العشيرةيا عائشة إن من شر الناس من تركه الناس أو ودعه الناس اتقاء فحشه

Peace is the brother of the clan, O Aisha, among the worst of people is he who is left by people or left by people, out of fear of his obscenity

ع T حلمه ﷺ وعفوه مع المقدره

T His forbearance, may Allah bless him and grant him peace, and his pardon with the ability

قالت: ما خير رسول الله ﷺ في أمرين قط إلا اختار أيسرهما ما لم يكن إثمًا، فإن كان إثمًا كان أبعد الناس منه، وما انتقم رسول الله ﷺ لنفسه إلا أن تنتهك حرمة الله ﷻ، فينتقم لله بها وفي رواية: ما رأيت رسول الله ﷺ منتصرًا من مظلمةٍ ظلمها قط ما لم تكن حرمة من محارم الله، وما ضرب بيده شيئًا قط إلا أن يجاهد في سبيل الله، وما ضرب خادمًا ولا امرأة

She said: The Messenger of Allah, may Allah's prayers and peace be upon him, was never given the choice in two matters, except that he chose the easier of the two, as long as it was not sinful. Narration: I never saw the Messenger of Allah, may Allah's prayers and peace be upon him, victorious from an injustice that he wronged, as long as it was not a sanctity of Allah's prohibitions, and he never struck anything with his hand except to strive in the way of Allah, and he never struck a worshipper or a woman

- قال: كنت مع النبي ﷺ وعليه برد غليظ الحاشية فجبذه أعرابي بردائه جبذةً شديدة، حتى أثرت حاشية البرد فغي صفحة عنقه، ثم قال: يا محمد مر بي من مال الله الذي عندك، فالتفت إليه النبي ﷺ ثم ضحك، ثم أمر له بعطاء

- He said: I was with the Prophet, may Allah's prayers and peace be upon him, and he was wearing a thick cloak, so a Bedouin wrapped him in a very tight cloak, until the edge of the cloak was strained, so he untied his neck, then he said: O Muhammad, pass me some of Allah's money that you have, so

the Prophet, may Allah’s prayers and peace be upon him, turned to him and then laughed Then he ordered him to give

لم ترع ولو أردت ذلك لم يسلطك الله علي

Did not take care of, even if I wanted to do so Allah did not give you power over me

ع T جوده وسخاؤه وكرمه ﷺ

The quality, generosity and generosity of the Prophet, may Allah bless him and grant him peace

قال: ما سئل رسول الله ﷺ عن شيء فقال: لا

He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, did not ask about anything. He said: No

- كان النبي ﷺ أجود الناس بالخير، وأجود ما يكون في شهر رمضان، وكان إذا لقيه جبريل عليه السلام أجود بالخير من الريح المرسلة

The Prophet, may Allah’s prayers and peace be upon him, was the most generous of people with goodness, and he was most generous in the month of Ramadan, and when Gabriel, peace be upon him, met him, he was more generous with goodness than the wind sent.

- أن رجلًا سأل النبي ﷺ فأعطاه غنمًا بين جبلين، فرجع إلى قومه وقال: أسلموا فإن محمدًا يعطي عطاء من لا يخشى فاقة

- That a man asked the Prophet, may Allah’s prayers and peace be upon him, and he gave him sheep between two mountains, so he returned to his people and said: Embrace Islam, for Muhammad gives the gift of one who does not fear poverty

ع T شجاعته

T his courage

ما رأيت أشجع ولا أنجد ولا أجود ولا أرضى من رسول الله ﷺ

have not seen braver, more helpful, more generous, or more content than the Messenger of Allah, may Allah bless him and grant him peace

- قال: كنا والله إذا احمر البأس نتقي به، وأما الشجاع منا الذي يحاذى به

- He said: By Allah, if the battle became red, we would protect ourselves from it

- ولقد رأيتنا يوم بدر ونحن نلوذ بالنبي ﷺ وهو أقربنا إلى العدو، وكان من أشد الناس يومئذ بأسًا

And you saw us on the day of Badr while we were seeking refuge with the Prophet, may Allah’s prayers and peace be upon him, and he was the closest to the enemy, and he was one of the most violent people on that day.

- قال: فلما التقى المسلمون والكفار ولى المسلمون مدبرين، فطفق رسول الله ﷺ يركض بغلته نحو الكفار، وأنا آخذ بلجامها أكفها إرادة أن لا تسرع، وأبو سفيان ، يعني ابم الحارث ابن عم الرسول، آخذٌ بركابه ثم نادى بالمسلمين...

He said: When the Muslims and the infidels met, the Muslims turned their backs, and the Messenger of Allah, may Allah bless him and grant him peace, started running his mule towards the infidels, and I took its reins, restraining it, desiring not to speed up.

لن تراعوا

You will not be observed

ع T حياؤه

T saluted

قال: كان رسول الله ﷺ أشد حياءً من العذراء في خدرها، وكان إذا كره شيئًا عرف في وجهه

He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, was more shy than a virgin in her cloakroom, and if he disliked something, it would be recognized on his face.

لو قلتم له: يغسل هذا أو ينزعها

If you told him: he washes this or takes it off

ع T وفاؤه ﷺ وحسن عهده وصلة رحمه

T And peace and blessings of Allah be upon him, his good covenant and the link of his mercy

اذهبوا بها إلى بيت فلانة، فإنها كانت صديقة لخديجة، إنها كانت تحب خديجة

Take her to the house of so-and-so, for she was a friend of Khadija, and she loved Khadija

- قالت: ما غرت على امرأة ما غرت على خديجة لما كنت أسمعه يذكرها، وإن كان ليذبح الشاه فيهديها إلى خلائلها

- She said: I was not jealous of a woman as I was jealous of Khadija when I used to hear him mention her, and if he was to slaughter the sheep, then he would guide her to her concubines.

اللهم هالة بنت خويلد

Oh Allah, Hala Bint Khuwaylid

- من أنت؟بل أنت حسانة المزنية، وكيف أنتم؟ كيف حالكم؟ كيف كنتم بعدنا؟إنها كانت تأتيناً زمن خديجة وإن حسن العهد من الإيمان

- Who are you? Rather, you are Hassana Al-Muzaniyeh, and how are you? How are you all? How were you after us? She used to come to us at the time of Khadija, and the good covenant is part of the faith

- إن آل بني فلان ليسوا لي بأولياء، غير أن لهم رحماً سأبلها ببلالها

- The family of Banu So-and-so are not my guardians, except that they have a womb that I will direct to her

- أن رسول الله ﷺ كان جالسًا يومًا فأقبل أبوه من الرضاعة، فوضع له بعض ثوبه فقعد عليه، ثم أقبلت أمه فوضع لها شق ثوبه من جانبه الآخر فجلست عليه، ثم أقبل أخوه من الرضاعة، فقام فأجلسه بين يديه

The Messenger of Allah, may Allah's prayers and peace be upon him, was sitting one day, and his breast-fed father came and put some of his dress for him and he sat on it.

ع T تواضعه ﷺ

T his humility, may Allah bless him and grant him peace

لا تطروني كما أطرت النصارى ابن مريم، إنما أنا عبد، فقولوا عبد الله ورسوله

Do not extol me as the Christians extolled the son of Mary, I am a slave, so say the worshipper of Allah and His Messenger

يا أم فلان انظري أي الشكك شئت حتى أقضي لك حاجتك

O mother of so-and-so, see what doubts you have so that I can fulfill your needs

- قال: كان النبي ﷺ يدعى إلى خبز الشعير والإهالة السنخة فيجيب، ولقد كان له درع عند يهودي فما وجد ما يفكها حتى مات

- He said: The Prophet, may Allah's prayers and peace be upon him, was called to barley bread and al-Ahla al-Sankha, and he answered, and he had a shield with a Jew, and he did not find anything to remove it until he died

اللهم اجعله حجاً لا رياء فيه ولا سمعةلبيك بحجة لا سمعة فيها ولا رياء

Oh Allah, make it a pilgrimage in which there is neither hypocrisy nor reputation, to You with an argument in which there is no reputation or hypocrisy

- لم يكن شخص أحب إليهم من رسول الله ﷺ، قال: وكانوا إذا رأوه لم يقوموا بما يعلمون من كراهته لذلك

- There was no person dearer to them than the Messenger of Allah, may Allah bless him and grant him peace. He said: And if they saw him, they would not do what they knew of his dislike for that.

- لو أهدي إلى كراع لقبلت، ولو دعيت عليه لأجبت

- If a gift was given to a shepherd, it would be accepted, and if you were supplicated for it, it would be accepted

- قال: جاءني رسول الله ﷺ ليس براكب بغلٍ ولا برذون، وفي رواية: أتاني رسول الله ﷺ يعودني وأبو بكر وهما ماشيان

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, came to me, not riding a mule or a horse, and in another version: The Messenger of Allah, may Allah's prayers and peace be upon him, came to visit me and Abu Bakr while they were walking

- أنها سئلت: هل كان رسول الله ﷺ يعمل في بيته؟ قالت: نعم، كان رسول الله ﷺ يخصف نعله، ويخيط ثوبه، ويعمل في بيته كما يعمل أحدكم في بيته

- It was asked: Was the Messenger of Allah, may Allah's prayers and peace be upon him, work in his house? She said: Yes, the Messenger of Allah, may Allah's prayers and peace be upon him, used to mend his shoes, sew his clothes, and work in his house as one of you does in his house.

- قال: كان رسول الله ﷺ يركب الحمار، ويلبس الصوف، ويعتقل الشاة، ويأتي مراعاة الضيف

- He said: The Messenger of Allah, may Allah's prayers and peace be upon him, used to ride a donkey, wear wool, seize a sheep, and come to respect the guest.

- قال: كان رسول الله ﷺ إذا مشى مشى أصحابه أمامه، وتركوا ظهره للملائكة

- He said: Whenever the Messenger of Allah, may Allah bless him and grant him peace, walked, his companions would walk in front of him, leaving his back to the angels

- قال: ما رئي رسول الله ﷺ يأكل متكئًا قط، ولا يطأ عقبه رجلان

He said: I never saw the Messenger of Allah, may Allah's prayers and peace be upon him, eat while reclining, nor did two men step on his heels

- أن رسول الله ﷺ كان يتخلف في المسير، فيزجي الضعيف ويردف ويدعو لهم

- The Messenger of Allah, may Allah's prayers and peace be upon him, used to lag behind in the journey, so he would drive the weak and follow them and supplicate for them

ع T خاتمة هامه

T Important conclusion

ع T المجلد العاشر

T vol. x

ع T من فضائل النبي صلى الله تعالي عليه وآله وسلم

T of the virtues of the Prophet, peace be upon him and his family

ع T أسماؤه الشريفة

T their names are honorable

إن لي أسماء: أنا محمد، وأنا أحمد، وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يحشر الناس على قدمي، وأنا العاقب الذي ليس بعده نبي

I have names: I am Muhammad, I am Ahmad, I am the eraser through whom Allah erases unbelief, I am the gatherer who will gather people at my feet, and I am the afterlife after whom there will be no prophet.

- ونبي التوبة، ونبي الملحمة، ونبي الرحمة

- And the prophet of repentance, and the prophet of epic, and the prophet of mercy

وأنا المقفى

And I rhyme

ع T ما خلق الله تعالى خلقاً أكرم عليه من النبي ﷺ

T Allah Almighty did not create a creation more generous to him than the Prophet, may Allah's prayers and peace be upon him

أبمحمد تفعل هذا؟ فوالله ما ركبك أحد أكرم على الله منه

Muhammad do this? By Allah, no one rode you more honorable to Allah than him

ع T إقسام الله تعالى بحياة النبي ﷺ

T Oaths of Allah Almighty in the life of the Prophet, may Allah bless him and grant him peace

ما خلق الله ﷻ وما ذرا وما برأ نفساً أكرم عليه من محمد ﷺ وما سمعت الله أقسم بحياة أحد غيره

What Allah, may His Majesty be glorified and exalted, has created, and what He has created, and what has justified a soul is more honorable to Him than Muhammad, may Allah bless him and grant him peace, and I have never heard Allah swear by the life of anyone other than Him.

ع T نبينا محمد عليه السلام أكرم الأولين والآخرين وأفضل الخلائق أجمعين

T Our Prophet Muhammad, peace be upon him, is the most generous of the first and the last, and the best of all creatures

أنا أكرم الأولين والآخرين ولا فخر

I honor the first and the last and I am not proud

أتاني جبريل عليه السلام فقال: قلبت مشارق الأرض ومغاربها فلم أر رجلا أفضل من محمد ولم أر بني أفضل من بني هاشم

Gabriel, peace be upon him, came to me and said: I turned the east and west of the earth, and I did not see a man better than Muhammad, and I did not see my sons better than Banu Hashim.

- إن الله فضل محمد ﷺ على أهل السماء وعلي الأنبياء صلوات الله وسلامه عليهم قالوا: فما فضله على أهل السماء؟ قال: إن الله ﷻ قال لأهل السماء: ﴿وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِي

Allah favored Muhammad, may Allah bless him and grant him peace, over the people of heaven and upon the prophets, may Allah's prayers and peace be upon them. They said: What is his bounty over the people of heaven? He said: Allah Almighty said to the people of heaven: | And whoever among them says, "I am a god besides him," then we will reward him with hell.

ع T من خصائصه ﷺ

T is one of his characteristics, may Allah bless him and grant him peace

أعطيت خمساً لم يعطهن أحد قبلي: نصرت بالرعب مسيرة شهر، وجعلت لي الأرض مسجداً وطهوراً، فأيما رجل من أمتي أدركته الصلاة فليصل وأجعلت لي الغنائم، ولم تحل لأحد قبلي، وأعطيت الشفاعة، وكان النبي يبعث إلى قومه خاصة وبعثت إلى الناس عامة

I was given five things that no one before me gave them: I was aided by fear, a month's journey away, and the land was made for me a place of worship and purification.

- نصرت بالرعب، وأوتيت جوامع الكلم، وجعلت لي الأرض مسجداً وطهوراً، وبينا أنا نائم أتيت بمفاتح خزائن الأرض فتلت في يدي

I was victorious with terror, the collections of words were given to me, and the earth was made for me a place of worship and purification, and while I was sleeping, the keys to the treasuries of the earth were brought to me, and they were twisted in my hand.

- أعطيت مكان التوراة السبع الطوال، ومكان الزبور المئين، ومكان الانجيل المثاني، وفضلت بالفصل

- I was given the place of the seven lengthy Torah, the place of the two-million Psalms, and the place of the two-fold Gospel, and I preferred the chapter

- لم يصدق نبي من الأنبياء ما صدقت، إن من الأنبياء من لم يصدقه من أمته إلا الرجل الواحد

- No one of the prophets believed what I believed, that among the prophets he was not believed from his nation except for one man

- عرضت علي الأمم، فرأيت النبي ومعه الرهط، والنبي ومعه الرجل والرجلان، والنبي وليس معه احد، إذ رفع لي سواد عظيم، فظننت أنهم أمتي، فقيل لي: هذا موسى وقومه، ولكن انظر الأفق، فإذا سواد عظيم، فقيل لي: انظر إلى الأفق الآخر فإذا سواد عظيم، فقيل لي: هذه أمتك، ومع

was presented to the nations, and I saw the Prophet with the group, and the Prophet with a man and two men, and the Prophet with no one with him, when a great crowd was raised to me, so I thought that they were my nation, so I was told: This is Moses and his people, but look at the horizon, so I saw

a great crowd, and I was told: Look at me The other horizon, and behold, a great blackness, and it was said to me: This is your nation, and with

ع T هو أول من تنشق عنه الأرض وأول شافع مشفع

T is the first for whom the earth splits open and the first intercessor to be interceded

أنا سيد ولد آدم يوم القيامة، وأول من تنشق عنه الأرض، وأول شافع مشفع

am the master of the children of Adam on the Day of Resurrection, and the first for whom the earth will be divided, and the first intercessor whose intercession will be accepted

- أنا أول من تنشق عنه الأرض، فأكسي الحلة من حلل الجنة ثم أقوم عن يمين العرش ليس أحد من الخلائق يقوم ذلك المقام غيري

I will be the first for whom the earth will split open, so I will clothe the garment with the garments of Paradise, then I will stand at the right of the Throne.

ع T هو إمام الأنبياء يوم القيامة وسيدهم وخطيبهم وصاحب المقام المحمود

T is the imam of the prophets on the Day of Resurrection, their master and preacher, and the owner of the praised station

إذا كان يوم القيامة كنت إمام النبيين، وخطيبهم وصاحب شفاعتهم، غير فخر

On the Day of Resurrection, I will be in front of the prophets, their orator and intercessor, without pride

- أنا سيد ولد آدم يوم القيامة وبيدي لواء الحمد ولا فخر، وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي، وأنا أول من تنشق عنه الأرض ولا فخر

- I am the master of the sons of Adam on the Day of Resurrection, and in my hand is the banner of praise, and there is no pride, and there is no prophet on the day of Adam, so whoever else is not under my banner, and I am the first from whom the earth will split and there is no pride

- إن الشمس تدنو يوم القيامة حتى يبلغ العرق نصف الأذن فبينما هم كذلك استغاثوا بآدم، ثم بمحمد ﷺ فيشفع ليقضى بين الخلق، فيمشي حتى يأخذ بحلقة الباب، فيومئذ يبعثه الله مقاماً محموداً يحمده أهل الجمع كلهم

The sun is approaching on the Day of Resurrection until the perspiration reaches half of the ear, and while they are like that, they seek help from Adam, then Muhammad, may Allah bless him and grant him peace, and he intercedes to judge between creation, so he walks until he takes the ring of the door, and on the day Allah sends him to a praiseworthy station that all the people of the gathering praise.

- يبعث الناس يوم القيامة فأكون أنا وأمتي على تل ويكسوني ربي حلة خضراء، ثم يؤذن لي فأقول ما شاء الله أن أقول، فذلك المقام المحمود

People will be resurrected on the Day of Resurrection, and I and my nation will be on a hill, and my Lord will clothe me in a green robe, then He will grant me permission to say whatever Allah wills that I say, for that is the praised station.

ع T خصوصيته بدخول الجنة قبل غيره ﷺ وأول من يمر على الصراط

T His specificity is that he enters Paradise before others, may Allah bless him and grant him peace, and he is the first to pass on the Sirat

يضرب جسر جهنم فأكون أول من يجيز

Hits the bridge of hell, so be the first to pass

آتي باب الجنة فاستفتح فيقول الخازن: من أنت؟ فأقول: محمد فيقول: بك أمرت أن لا أفتح لأحد قبلك

come to the gate of heaven and ask for it to be opened, so the storekeeper says: Who are you? So I say: Muhammad, and he says: I was commanded by you not to conquer anyone before you

أنا أول من يأخذ بحلقة باب الجنة فأقعقعها

I am the first to take the ring of the door of heaven, so rattle it

ع T خصوصيته ﷺ بالوسيلة والكوثر

T his privacy, may Allah bless him and grant him peace, by means and kawthar

إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا علي، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله، وأرجو أن أكون أنا، فمن سأل لي الوسيلة حلت له الشفاعة

If you hear the muezzin, then say the same as he says, then pray for me, then ask Allah for Al-Wasila for me, because it is a position in Paradise that only deserves a worshipper of Allah, and I hope that it will be me.

- لقد أنزلت علي آنفاً سورةأتدرون ما الكوثر؟فإنه نهر في الجنة وعدنيه ربي ﷻ، عليه خير كثير، وهو حوض ترد عليه أمتي يوم القيامة، آنيته عدد النجوم

A surah was revealed to me, do you know what al-Kawthar is? For it is a river in Paradise, and it is a river in Paradise that my Lord, may He be glorified and exalted, has prepared for me. It has much good, and it is a basin to which my nation will return on the Day of Resurrection.

- بينا أنا أسير في الجنية إذ عرض لي نهر حافتاه قباب اللؤلؤ، قلت لجبريل: ما هذا؟ قال: هذا الكوثر الذي أعطاك الله، قال: ثم ضرب بيده إلى طيته فاستخرج مسكا

While I was walking in the fairyland, a river appeared to me on its banks with domes of lulu, I said to Gabriel: What is this? He said: This is al-Kawthar that Allah has given you
- الكوثر نهر في الجنة حافتاه من ذهب، ومجراه على الدر والياقوت، تربته أطيب من المسك، وماؤه أحلى من العسل، وأبيض من الثلج
Al-Kawthar is a river in Paradise, its edges are made of gold, its course is made of pearls and rubies, its soil is more fragrant than musk, its shelter is sweeter than honey, and whiter than snow.
ع T سيعطيه ربه حتى يرضى
T will give him his Lord until he is satisfied
أمتي، أمتيإذهب إلي محمد فقل له: إنا سنرضيك في أمتك ولا نسوءك
My nation, my nation, go to Muhammad and say to him: We will satisfy you in your nation and not mistreat you
ع T معجزات النبي ﷺ
T miracles of the Prophet, may Allah bless him and grant him peace
ع T معجزة القرآن
The miracle of the Qur'an
ما من الأنبياء من نبي إلا وقد أعطي من الآيات ما مثله آمن عليه البشر، وإنما كان الذي أوتيته وحيا أوحاه الله إلى فأرجو أن أكون أكثرهم تبعا يوم القيامة
None of the prophets is a prophet except that he was given signs similar to which humans have trusted him with, but what I was given was a revelation that Allah revealed to me, so I hope that I will be the most followed of them on the Day of Resurrection
ع T معجزة انشقاق القمر
The miracle of splitting the moon
اشهدوا
testify
ع T نبع الماء من بين أصابعه الشريفة وتكثيره ببركته ﷺ
The source of water is from between his honorable fingers and multiplies it with his blessing, may Allah bless him and his family and grant him peace
اطلبوا من معه فضل ماء
Ask whoever has extra water
ع T تفجير الماء ببركته وبمسه ودعوته ﷺ
T Blowing out the water with his blessing, touching and invoking him, may Allah bless him and grant him peace
ما معاذ، إن طالت بك حياة أن ترى ما ها هنا قد ملئ جنانا
What's forbid, if you live long enough to see what's here, it's full of heavens
- اذهبي، فإن لم نأخذ من مائك شيئاً ولكن الله سقانا
- Go, if we don't take something from Mike, but Allah watered us
ع T معجزة تكثير الطعام ببركته ودعائه ﷺ
The miracle of multiplying food with his blessings and supplication, may Allah bless him and grant him peace
لو لم تكله لأكلتم منه ولقام بكم
If you did not eat it, you would have eaten from it, and it would have resurrected you
أرسلك أبو طلحة؟قوموا اهلمي ما عندك يا أم سليمائذن لعشرة
Abu Talha sent you?
هل مع أحد منكم طعام؟
Do any of you have food?
ع T معجزة كلام الشجر وشهادتها له وطاعتها إياه ﷺ
The miracle of the words of trees, their testimony to Him, and their obedience to Him, may Allah bless him and grant him peace
يا اعرابي، أين تريد؟هل لك إلى خير؟تشهد أن لا إله إلا الله وحده لا شريك له وإن محمداً عبده ورسوله ﷺ ؟هذه الشجرة السمرة
O Bedouin, where do you want? Is there any good for you? You testify that there is no god but Allah, alone, without partner, and that Muhammad is His worshipper and Messenger, may Allah bless him and grant him peace? This brown tree
- خضبني هؤلاء بالدماء، فعلوا وفعلوانعمارجعي إلى مكانكحسبي
- Those who stained me with blood, they did, and they did, and I will return to your place
انقادي علي بأذن اللهالتثما علي بأذن الله
Save me, Allah willing, and praise me, Allah willing
ع T معجزة حنين الجذع

The Trunk Nostalgia Miracle

كانت تبكي على ما عانت تسمع من الذكر عندها

She was crying over what she suffered, hearing from the remembrance of her

لو لم أحتضنه لحن إلى يوم القيامة

If I did not hug him tune until the Day of Resurrection

ع T تسليم الحجر عليه ﷺ

T Handing over the stone, may Allah bless him and grant him peace

إني لأعرف حجرً بمكة كان يسلم علي قبل أن أبعث، إني لأعرفه الآن

I do not know a stone in Makkah who greeted me before I was sent, and I do not know him now

ع T تحرك جبل أحد او حراء

T Move Mount Uhud or Hira

أثبت، فإنما عليه نبي، وصديق، وشهيدان

Prove it, for it is only a prophet, a friend, and two witnesses

- اسكن حراء، فما عليك إلا نبي أو صديق أو شهيد

- I live in Hira, so you only have a prophet, a friend, or a martyr

ع T معجزة تسبيح الطعام

T the miracle of praising food

ع T معجزاته في ضروب الحيوانات معجزته في الداجن

His miracles in cruel animals, His miracle in the domestic

ع T معجزة في ذئب يتكلم مع الراعي

A miracle in a wolf speaks with a shepherd

صدق، ألا إنه من أشراط الساعة كلام السباع الإنس، والذي نفسي بيده لا تقوم الساعة حتى تكلم السباع الإنس ويكلم شراك نعله، وعذبة سوطه، ويخبره فخذه بما أحدث أهله من بعده

It is true, except that among the signs of the Hour is the speech of human lions, and by the One in Whose hand is my soul, the Hour will not come until lions speak to man, the straps of his sandal and the sweetness of his whip, and his thigh informs him of what happened to his family after him.

ع T معجزته ﷺ في الجمل

T His miracle, may Allah bless him and grant him peace, in the camel

قوموااليس علي منه بأسلا يصح لبشر أن يسجد لبشر، ولو صلح لبشر أن يسجد لبشر لأمرت المرأة أن تسجد لزوجها، لعظم حقه عليها، لو كان من قدمه إلى مفرق رأسه قرحة تنبجس بالقيح والصديد ثم استقبلته فلحسته ما أدت حقه

Arise, and I have no courage in him, it is right for a human being to prostrate to another human being, and if it was right for a human being to prostrate to a human being, I would have commanded the woman to prostrate to her husband, because his right over her would be great.

هاتوا خطأمأما بين السماء إلى الأرض إلا يعلم أني رسول الله ﷺ إلا عاصي الجن والإنس

Bring a line between the sky and the earth. Does anyone know that I am the Messenger of Allah, may Allah's prayers and peace be upon him, except the disobedient of the jinn and mankind?

من صاحب الجمل؟تبيعونه؟فأحسنوا إليه حتى يأتيه

Who is the owner of the camel? Do you sell it? So do good to him until he comes to him

ما لبعيركم هذا يشكوكم؟فلا تنحروه واجعلوه في الإبل

What is wrong with this camel of yours? Do not slaughter it and put it among the camels

ع T معجزته ﷺ في سير الجمل بعد إعيائه

T His miracle, may Allah bless him and grant him peace, in the movement of the camel after its fatigue

ما لبعيركك كيف ترى بعيرك

What is your camel How do you see your camel

ع T معجزتان له ﷺ فأثر يده الشريفة

There are two miracles for him, may Allah bless him and grant him peace, so he left his honorable hand

يورك فيك

York Vic

ع T معجزته ﷺ في عصمته من الناس

T His miracle, may Allah bless him and grant him peace, is in his infallibility from people

يا أيها الناس، انصرفوا عني فقد عصمني الله

O people, turn away from me, for Allah has protected me

- لو كان هذا في غير هذا المكان لكان خيراً لهلم ترع، ولو أردت ذلك لم يسلطك الله علي

If this were in another place, it would have been better for them to graze, and if I wanted that, Allah would not have given you power over me.

ع T آية في ستره عن أعين الكفار
T is a verse in covering him from the eyes of the unbelievers
إنها لن ترانيبجناحيه
She won't fling me with her wings
ع T معجزة فيمن مات ولم تقبله الأرض
A miracle for someone who died and the earth did not accept him
إن الأرض لا تقله
The earth does not carry it
ع T المعجزات في إجابة دعواته ﷺ
T miracles in answering his prayers, may Allah bless him and grant him peace
ع T دعاؤه لأنس بن مالك
They called him Lance bin Malik
اللهم أكثر ماله وولده وبارك له فيما أعطيته
Oh Allah, increase his money and his son and bless him with what you gave him
ع T دعاؤه لأم أبي هريرة
They called him the mother of Abu Huraira
اللهم اهد أم أبي هريرةاللهم حبب عبيدك هذا إلى عبادك المؤمنين، وحبب إليهم المؤمنين
Oh Allah, guide the mother of Abu Hurairah, O Allah, love your worshippers, this to your faithful worshippers, and love them to the believers
ع T دعاؤه لأبي طلحة الأنصاري
They called him Abu Talha al-Ansari
لعل الله أن يبارك لكما في ليلتكما
May Allah bless you in your night
ع T دعاؤه لعبدالله بن هشام
They called him Abdullah bin Hisham
ع T دعاؤه مع الإمام علي عليه السلام
T called him with Imam Ali, peace be upon him
كيف قلت؟اللهم عافه أو اشفه
How did you say? Oh Allah, forgive him or heal him
ع T دعاؤه مع ابن عباس بالعلم والحكمة
They called him with Ibn Abbas with knowledge and wisdom
اللهم فقهه في الدين وعلمه التأويل
Allah bless him in religion and teach him interpretation
ع T دعاؤه مع سعد بن أبي وقاص باستجابة الدعاء
T They called him with Saad bin Abi Waqqas by answering the supplication
اللهم استجب لسعد إذا دعاك
Oh Allah, respond to Saad if he calls you
ع T دعاؤه مع المرأة السوداء
T they called him with the black woman
إن شئت صبرت ولك الجنة، وإن شئت دعوت الله أن يعافيك
If you wish, you will be patient and you will have Paradise, and if you wish, you will pray to Allah to heal you
ع T دعاؤه مع الضرير
T called him with the blind
إن شئت دعوت لك، وإن شئت أخرت ذاك فهو خيراللهم إني أسألك وأتوجه إليك بنبيك محمد نبي الرحمة يا محمد، إني توجهت بك إلى ربي في حاجتي هذه فتقضي لي اللهم شفعه فيوتشفعني فيه وتشفعه في
If you wish, I pray for you, and if you wish, you delay that, it is better. Oh Allah, I ask you and turn to you with your Prophet Muhammad, the Prophet of Mercy, O Muhammad.
ع T دعاؤه على من كذب عليه
T called him on those who lied to him
كل بيمينكلا استطعت، ما منعه إلا الكبرلا استطعت
Eat your mouth, you can't, nothing prevented it except arrogance, you can't
ع T دعاؤه علي معاوية بعدم الشبع
They called Ali Muawiyah not to be satisfied
لا أشبع الله بطنه
Allah does not satisfy his stomach

ع T دعاؤه مع قريش بالنوال

They called him with the Quraysh for money

اللهم أذقت أول قريش نكالا، فأذق آخرهم نوالا

Oh Allah, you made the first of the Quraysh taste a punishment, so make the last of them taste a punishment

ع T معجزاته في الإخبار بالمغيبات

T His miracles in informing of the unseen

ع T أخباره بما هو كائن إلى يوم القيامة

Tell him what will happen until the Day of Resurrection

إني والله لقد رأيت منذ قمت أصلي ما أنتم لاقوه من أمر دنياكم وآخرتكم

Indeed, by Allah, I have seen since I prayed what you are facing in terms of the affairs of this world and the hereafter

ع T أخباره برجال من اهل الجنة

T His news of men from the people of Paradise

يطلع الله عليكم الآن رجل من أهل الجنةيطلع عليكم رجل من أهل الجنةيطلع عليكم رجل من أهل الجنة

Now a man from the people of Paradise appears to you. A man from the people of Paradise appears to you. A man from the people of Paradise appears to you

ع T أخباره عن المنافقين وما صدر منهم

T tell him about the hypocrites and what came out of them

أنه سيأتيكم إنسان ينظر إليكم بعيني شيطان، فإذا أتاكم فلا تكلموهعلام تشتمني أنت وفلان وفلان؟

A person will come to you who will look at you with the eyes of a devil, so if he comes to you, do not speak to him. Why do you and so-and-so curse me?

ع T أخباره عن شاة ذبحت بغير حق

T His news of a sheep that was slaughtered unlawfully

هذه شاة ذبحت بغير إذن أهلها

This sheep was slaughtered without the permission of its family

ع T أخباره ﷺ بأول أزواجه لحوقاً به

T His news, may Allah's prayers and peace be upon him, of the first of his wives to follow him

أسرعكن لحاقاً بي أطولكن يداً

Hurry up to catch up with me, I will give you a hand

ع T أخباره ﷺ بموت كل من كان معه بعد مائة سنة

His news, may Allah bless him and grant him peace, of the death of everyone who was with him after a hundred years

أرأيتكم ليلتكم هذه فإن رأس مائة سنة منها لا يبقى ممن هو اليوم على ظهر الأرض أحد

I have seen you this night of yours, for the beginning of a hundred years of it does not remain from those who are today on the surface of the earth

ع T أخباره ﷺ بجماعة آخرهم موتاً في النار

T His news, may Allah's prayers and peace be upon him, of a group of them who will die in the fire

أخركم موتاً في النار

The last of you will die in the fire

ع T أخباره ﷺ بردة بعض من صحبه

T His news, may Allah bless him and grant him peace, of the apostasy of some of his companions

ألا أنه بجاء برجال من أمتي، ويؤخذ بهم ذات الشمال، فأقول: أصحابي فيقال: إنك لا تدري ما احدثوا بعدك فأقول كما قال العبد الصالح|وكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ|

Except that men from my nation have come, and they are taken to the left, so I say: My companions, and it is said: You do not know what happened after you, so I say as the righteous worshipper said |

ع T أخباره بقتل عثمان وفتنته

T His news of the killing of Othman and his temptation

يا عثمان، إن ولاك الله هذا الأمر يوماً فأراد المنافقون أن تخلع قميصك الذي قمصك الله فلا تخلعه

Oh Othman, if Allah appointed you this matter one day, then the hypocrites wanted you to take off your mask that Allah has made you wear, so do not take it off.

وددت أن عندي بعض أصحابي

I wish I had some of my friends

ع T أخباره ﷺ بوقعة الجمل وصفين وقتل عمار بن ياسر وقتال

T His news, may Allah bless him and grant him peace, of the Battle of the Camel and Siffin, the killing of Ammar bin Yasir, and the killing of Ammar bin Yasir

ع T الخوارج وقتل الإمام علي عليه السلام
The Kharijites and the killing of Imam Ali, peace be upon him
كيف بإحداكن إذا نبحتها كلاب الحواب
How is one of you if the dogs barked by Alhawab
- أيتكن صاحبة الجمل الأدبب؟ تخرج حتى تنبحها كلاب الحواب، يقتل عن يمينها وعن شمالها قتلى كثيرة وتنجو بعدما كادت
Are you the owner of the polite camel? She goes out until the dogs of the gatekeepers bark at her, many people are killed on her right and on her left, and she escapes after she almost escaped
- أنه سيكون بينك وبين عائشة أمرنعمنعملا، ولكن إذا كان ذلك فارددها إلي مأمنها
- It will be between you and Aisha, yes, yes, but if that is the case, return it to what is safe from it
إن وليت من أمرها شيئاً فارفق بها
If you are in charge of her thing, then accompany her
- إن منكم من يقاتل على تأويل هذا القرآن كما قاتلت على تنزيلهلا، ولكنه خاصمت النعل
There are those among you who fight over the interpretation of this Qur'an as I fought over its revelation, but they quarreled over the sole
- ويح عمار، تقتله الفئة الباغية، يدعوهم إلى الجنة ويدعونه إلى النار
Woe to Ammar, the tyrannical millennium will kill him. He invites them to Heaven and they invite him to Hell
- ويلك ومن يعدل إن لم أعدل خبت وخسرت إن لم أكن أعدلدعه فإن له أصحاباً يحقر أحدكم صلاته مع صلاتهم، وصيامه مع صيامهم، يقرؤون القرآن لا يجاوز تراقيمهم، يمرقون من الدين كما يمرق السهم من الرمية، آيتهم رجل أسود إحدي عضديه مثل ثدي المرأة، أو مثل البضعة تدردر، ي
Woe to you, and who is just if I am not just, I fail and lose if I am not just to him, for he has companions. One of you despises his prayer with their prayer, and his fasting with theirs. They recite the Qur'an but it does not exceed their numberings. Or like a few chatters, j
- ألا أحدثكما بأشقي الناس؟أحيمر ثمود الذي عقر الناقة، والذي يضربك يا علي هذه حتى تبيل هذه من الدم
Shall I not tell you of the most wretched of people? Uhaymar of Thamud who hamstrung the she-camel, and who beats you, O Ali, this one until this one runs dry of blood.
ع T أخباره ﷺ بإصلاح الحسن بين المتقاتلين
T His news, may Allah's prayers and peace be upon him, of the reform of Al-Hassan between the combatants
إن ابني هذا سيد، ولعل الله أن يصلح به بين فئتين عظيمتين من المسلمين
This son of mine is a master, and perhaps Allah will reconcile through him two great factions of Muslims
ع T أخباره ﷺ بما سيلقى الأنصار من الأثرة دونهم
T His news, may Allah bless him and grant him peace, of what the Ansar will encounter from the side without them
إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني غدا على الحوض
After me you will meet a trace, so be patient until you meet me tomorrow at the Pond
ع T أخباره ﷺ بفتح اليمن والشام والعراق وبيت المقدس ومصر
His news, may Allah bless him and grant him peace, of the conquest of Yemen, the Levant, Iraq, Jerusalem and Egypt
تفتح اليمن فيأتي قوم يبسون فيتحملون بأهلهم وما أطاعهم، والمدينة خير لهم لو كانوا يعلمون، ثم تفتح الشام فيأتي قوم يبسون فيتحملون بأهلهم ومن أطاعهم، والمدينة خير لهم لو كانوا يعلمون، وتفتح العراق فيأتي قوم يبسون فيتحملون بأهلهم ومن أطاعهم، والمدينة خير لهم لو كانوا يعلمون
Yemen will be conquered, and a people will come, and they will bear with their families and what obeys them, and Medina will be better for them if they only knew, then the Levant will come, and a people will come with despair, and they will put up with their families and those who obey them, and Medina will be better for them if they knew, and Iraq will be conquered, and a people will come and they will bear with their people and those who obey them, and Medina will be better for them if they were they know
- اعدد ستا بين يدي الساعة: موتي، ثم فتح بيت المقدس، ثم موتان ياخذ فيكم كقعاص الغنم ، ثم استفاضة المال فيكم حتي يعطي الرجل مائة دينارفيظل ساخطا، ثم فتنة لايبقي بيت من بيوت العرب الا دخلته، ثم هدنه تكون بينكم وبين يدي الاصفر، فيتغذرون فياتونكم تحت ثمانين غا
I will enumerate six before the Hour: my death, then the conquest of Jerusalem, then two deaths that will seize you like sheep's feathers, then your abundance of money until a man gives a hundred dinars and remains indignant, then a fitnah that does not remain in any Arab house except that I enter it, then

a truce will be between you and the hands of the yellow. They will not be able to, so they will come to you under 80 pounds

- انكم ستفتحون ارضا يذكر فيها القيراط فاستوصوا باهلها خيرا، فان لهم ذمة ورحما، فاذا رايتم رجلان يقتتلان علي موضع لبنة فاخرج منها

- You will conquer a land in which the carat is mentioned, so advise its people well, for they have a covenant and mercy, so if you see two men fighting over the place of a brick, then get out of it

ع T أخباره ﷺ بفتح فارس والروم

T His news, may Allah bless him and grant him peace, of the conquest of Persia and the Romans

إذا هلك كسرى فلا كسرى بعده، واذا هلك قيصر فلا قيصر بعده، والذي نفسي بيده لتنفقن كنوزهما في سبيل الله

If Chosroes perishes, there will be no Chosroes after him, and if Caesar perishes, there will be no Caesar after him. By the One in Whose hand is my soul, you will spend their treasures in the way of Allah.

لتفتحن عصابه من المسلمين كنوز كسرى التي في القصر الأبيض

Let a gang of Muslims open the treasures of Chosroes in the White Palace

ع T أخباره ﷺ بغزاة البحر

T His news, may Allah bless him and grant him peace, of the sea invaders

دخل علي ام حرام فنام عندها فاستيقظ وهو يضحك ﷺ، قالت: ما يضحكك يا رسول الله؟ قال ناس من أمتي عرضوا علي غزاه في سبيل الله ، يركبون ثبج هذا البحر ملوكا علي الاسرة قلت: يا رسول الله، ادعي الله أن يجعلني منهم فدعا لها ثم وضع رأسه فنام، ثم استيقظ وهو يضحك قالت : فقلت : يا رسول الله ، ما يضحكك؟ ناس من أمتي عرضوا علي غزاه في سبيل الله ، يركبون ثبج هذا البحر ملوكا علي الاسرة قلت: يا رسول الله ، ادعي الله أن يجعلني منهم قالأنتي من الأولين فركبت أم حرام البحر غازية مع زوجها عبادة بن الصامت في زمن معاوية، فلما انصرفوا من غزاتهم قافلين قربوا إليها دابة لتركبها فصرعتها فماتت

Ali Umm Haram entered and slept with her, so he woke up laughing, may Allah bless him and grant him peace. She said: What makes you laugh, O Messenger of Allah? He said: People from my nation offered me invaders for the sake of Allah, who ride the seas of this sea as kings over the family. I said: O Messenger of Allah, pray to Allah to make me one of them. ? People from my nation presented to me its invaders for the sake of Allah, riding this sea as kings over the family. They brought a beast to her to ride, but she threw it down and she died

- أول جيش من أمتي يغزون البحر قد أوجبوا قلت: يا رسول الله، أنا فيهم؟ قال:أنت فيهم ثم قال أول جيش من أمتي يغزون مطينة فينصر مغفور لهمقلت: أنا فيهم؟ قال: لا

The first army of my nation to invade the sea has been obligated. I said: O Messenger of Allah, am I among them? He said: You are among them. he said no

ع T أخباره ﷺ بالخلافة الراشدة

T His news, may Allah bless him and grant him peace, of the Rightly Guided Caliphate

الخلافة في أمتي ثلاثون سنة، ثم ملك بعد ذلك ثم قال سفينة: أمسك خلافة أبي بكر ثم قال: وخلافة عمر وخلافة عثمان ثم قال: أمسك خلافة علي ، فوجدها ثلاثين سنة قال سعيد فقلت له: إن بني أمية يزعمون أن الخلافة فيهمقال: كذبوا بنو الزرقاء، هم ملوك من شر الملوك

The caliphate in my nation is thirty years, then he reigned after that, then Safinah said: Hold the caliphate of Abu Bakr, then he said: And the caliphate of Umar and the caliphate of Uthman, then he said: Hold the caliphate of Ali, and he found it thirty years. Blue, they are kings of evil kings

لا يزال الدين قائما حتي تقوم الساعة أو يكون عليكم اثنا عشر خليفة كلهم من قريش

Religion will continue to exist until the Hour is established or twelve caliphs rule over you, all of them from Quraysh

- إنكم في النبوة ما شاء الله أن تكون، ثم يرفعها الله إذا شاء، ثم تكون خلافة علي منهاج النبوة تكون ما شاء الله أن تكون، ثم يرفعها إذا شاء، ثم يكون ملك عضوض، ثم تكون جبرية ما شاء الله أن تكون، ثم تكون خلافة علي منهاج النبوة

You are in the prophethood as Allah wills it to be, then Allah raises it if He wills, then there will be a caliphate on the method of the Prophethood that will be as Allah wills it to be, then He will raise it if He wills, then it will be a member’s kingdom, then it will be fatal as Allah wills it to be, then it will be Caliphate on the method of prophecy

ع T أخباره ﷺ بكثر الخلفاء والملوك

T His news, may Allah’s prayers and peace be upon him, of the many caliphs and kings

كانت بنو إسرائيل تسوسهم الانبياء، كلما هلك نبي خليفة نبي، وإنه لا نبي بعدي وستكون خلفاء ويكثرون قالوا: فما تامرنا؟ فوا ببيعة الأول فالأول وأعطوهم حقهم فإن الله سائلهم عما استرعاهم

The children of Israel were ruled by the prophets, whenever a prophet perishes, the successor of a prophet, and that there will be no prophet after me, and there will be successors and they will multiply. They said: What do you command us? Fulfill the pledge of allegiance to the first and the first, and give them their rights, for Allah will ask them for what He entrusted them with

ع T أخباره ﷺ بأن الخلافة في قريش وإن الأتراك سيأخذونها منهم
T His news, may Allah's prayers and peace be upon him, that the caliphate is in the Quraish and that the Turks will take it from them
لا يزال هذا الأمر في قريش ما بقي من الناس اثنان
This matter continues in Quraysh as long as there are two people left
إن هذا الأمر في قريش لا يعاديهم أحد إلا أكبه الله علي وجهه ما اقاموا الدين
Indeed, this matter is in Quraysh, and no one will be hostile to them except that Allah will cast him down on his face as long as they establish the religion
قريش ولاة الناس في الخير والشر الي يوم القيامة
Quraysh are the rulers of people in good and evil until the Day of Resurrection
- إن أمتي يسوقها قوم عراض الوجوه، صغار الأعين، كان وجوههم الحجف ثلاث مرات، حتي يلحقوهم بجزيرة العرب، أما الأولي فينجو من هرب منهم، وأما الثانية فيهلك بعض، وأما الثالثة فيصطلمون كلهم من بقي منهم قالوا: يا رسول الله، من هم؟ الترك، والذي نفسه بيده ليربطن خيو
- My nation is driven by a people with broad faces, small eyes, their faces were three times, until they join them in the Arabian Peninsula, as for the first, those who escaped from them will be saved, and as for the second, some will perish, and as for the third, they will all be defeated by those who remain. They said: O Messenger of Allah, who are they? Turk, who himself is in his hand to tie Khieu
ع T أخباره ﷺ بالقتال على الملك
T His news, may Allah bless him and grant him peace, to fight over the king
يكون بعدي قوم يأخذون الملك يقتل بعضهم بعضا
After me there will be people who will seize the kingdom and kill one another
ع T أخباره ﷺ بقتل الحسين عليه السلام
T His news, may Allah bless him and grant him peace, of the killing of Hussein, peace be upon him
عن عبد الله بن نجي عن ابيه أنه سار مع علي وكان صاحب مطهرته، فلما فلما حاذ بينوي وهو منطلق الي صفين فنادي علي : اصبر أبا عبد الله، اصبر أبا عبد الله بشط الفرات، قلت: وما ذاك؟ قال: دخلت علي النبي ﷺ ذات يوم وعيناه تفيضان، قلت : يا نبي الله، أغضبك أحد؟ ماشان عينيك تفيضان؟ قالبل قام من عندي جبريل قبل فحدثني أن الحسين يقتل بشط الفراتفقال: هل لك أن أشمك من تربته؟قلت : نعم فمد يده فقبض قبضه من تراب فأعطانيها، فلم أملك عيني أن فاضتا
On the authority of Abdullah bin Naji, on the authority of his father, that he walked with Ali, and he was the owner of his purifier, so when he reached Benawi, on his way to Siffin, Ali called out: Be patient, Abu Abdullah, be patient, Abu Abdullah, on the banks of the Euphrates, I said: And what is that? He said: I entered upon the Prophet, may Allah's prayers and peace be upon him, one day, and his eyes were overflowing. I said: O Prophet of Allah, did anyone make you angry? Why are your eyes flooding? Jibril arose before me and told me that Al-Hussein will be killed at the river Euphrates, so he said: Can I smell his soil?
- رأيت النبي ﷺ في المنامبنصف النهار اشعت اغبر معه قارورة فيها دم يلتقطه ويتتبع فيها شيئا قال: قلت: يا رسول الله ، ماهذا؟ قال: دم الحسين وأصحابه لم أزل أتتبعه منذ اليوم قال عمار: فحفظنا ذلك اليوم فوجدناه قتل ذلك اليوم
I saw the Prophet, may Allah's prayers and peace be upon him, in a dream, in the middle of the day, and dust radiated with him a flask containing blood that he picked up and traced something in it. He said: I said: O Messenger of Allah, what is this? He said: The blood of Al-Hussein and his companions, I have been following him since that day. Ammar said: So we memorized that day, and we found that he was killed that day.
ع T أخباره ﷺ بفتنة ابن الزبير وبالحجاج والكذاب الثقفي
T His news, may Allah bless him and grant him peace, of the sedition of Ibn al-Zubayr and of al-Hajjaj and the Thaqafi liar
أنه أتي النبي ﷺ وهو يحتجم ، فلما فرغ قال يا عبد الله اذهب بهذا الدم فاهرقه حيث لا يراك أحدا فلما برزت عن رسول الله صلى الله عليه وسلم حسوته ورجعت فقال: |ما صنعت؟| قلت: جعلته في مكان ظننت انه خاف علي الناس فلعلك شربته؟ قلت: نعم ومن أمرك أن تشرب الدم؟ ويل لك من الناس، وويل للناس منك
He came to the Prophet, may Allah's prayers and peace be upon him, while he was being cupped, and when he finished, he said, "O worshipper of Allah, go with this blood and spill it where no one can see you." When I left the Messenger of Allah, may Allah's prayers and peace be upon him, I felt for him and turned back, so he said: "What have you done?" I said: I made it in a place I thought was afraid for the people, so perhaps you drank it? I said: Yes, and who commanded you to drink blood? Woe to you from the people, and woe to the people from you
- أن رسول الله ﷺ قال: حدثنا ان في ثقيف كذابا ومبيرا، فأما الكذاب فرأيناه، فاما المبير فلا أخالك إلا إياه فقام عنها ولم يرجعها
The Messenger of Allah, may Allah's prayers and peace be upon him, said: It told us that there is a liar and an interpreter in Thaqeef. As for the liar, we have seen him.

ع T إخقباره ﷺ بهلاك الأمة على أيدي أغيلمة من قريش
T His news, may Allah bless him and grant him peace, of the destruction of the nation at the hands of Ghailamah from Quraysh
هلاك أمتي علي يد أغيلمة من قريش إن شئت سميتهم ببني فلان
The destruction of my nation at the hands of a group of Quraysh, if you wish, I will name them Banu So and so
ع T أخباره ﷺ بما سيفتح على الأمة من الخيرات وبركة الدنيا واتساع الملك
T His news, may Allah's prayers and peace be upon him, of the good things that will be opened to the nation, the blessings of the world, and the expansion of the kingdom
والله لا أخشي عليكم الفقر ولكني أخشي أن تبسط عليكم الدنيا كما بسطت علي من قبلكم، فتتافسوها كما تنافسوها، فتهلككم كما أهلكتهم
By Allah, I do not fear poverty for you, but I fear that the world will be simplified for you as it was simplified for me before you, and you will compete with it as they competed with it, then it will destroy you as I destroyed them.
- هل لكم من أنماط؟ فقلت: يا رسول الله، وأنى لنا انماط؟ إنها ستكون لكم أنماط فأنا أقول اليوم لامرأتي: نحي عنك أنماطك فتقول: ألم يقل رسول الله ﷺ: إنكم ستكون لكم أنماط بعدي
Do you have patterns? I said: O Messenger of Allah, how do we have patterns? You will have patterns, for I say today to my wife: We will remove your patterns from you, and she will say: Didn't the Messenger of Allah, may Allah's prayers and peace be upon him, say: You will have patterns after me?
- عسي أن تدركوا زمانا حتي يعدي علي أحدكم بجفنة ويراح عليه بأخري، وتلبسون أمثال أستار الكعبة قالوا: يا رسول الله، إن اليوم خير أم ذاك اليوم؟ بل أنتم اليوم متحابون، وأنتم يومئذ متباغضون يضرب بعضكم رقاب بعض
Perhaps you will reach a time until one of you passes by one eyelid and relieves him with another, and you wear the likes of the Kaaba veil. They said: O Messenger of Allah, is today better or is that day? Rather, you love each other today, and you will hate each other today, striking each other's throats
ع T أخباره ﷺ بتفرق الأمة
T His news, may Allah's prayers and peace be upon him, of the dispersal of the nation
تفرقت اليهود علي إحدى وسبعين فرقة أو اثنتين وسبعين فرقة، والنصاري مثل ذلك، وتفترق أمتي علي ثلاثة وسبعين فرقة
The Jews split into seventy-one or seventy-two sects, and the Christians are like that, and my nation splits into seventy-three sects.
ع T أخباره ﷺ بالكذابين دعاة جهنم
His news, may Allah's prayers and peace be upon him, of the liars, the callers to Hell
سيكون في آخر أمتي ناس يحدثونكم بما لا تسمعوا أنتم ولا آباؤكم، فإياكم وإياهم
At the end of my nation there will be people who will tell you things that you and your fathers will not hear, so beware of them
ع T أخباره ﷺ بأعوان الظلمة والنساء العاريات
T His news, may Allah's prayers and peace be upon him, of the helpers of darkness and naked women
يوشك إن طالت بك المدة أن تري قوما في أيديهم مثل أذناب البقر، يغدون في غضب الله، ويروحون في سخطه
You are about to see, if you have a long period of time, that you will see a people in whose hands are like the tails of cows, they rise in the wrath of Allah, and they depart in His wrath.
- صنفان من أهل الناس لم أرهما: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات مميلات مائلات، رؤوسهن كاسنمة البخت المائلة، لا يدخلن الجنة ولا يجدن ريحها، وأن ريحها ليوجد من مسيرة كذا وكذا
There are two types of people whom I have not seen: people with whips like the tails of cows, with which they beat people, and women who are clothed yet naked, with inclined inclinations, whose heads are like the humps of camels, leaning inclining.
ع T أخباره ﷺ بذهاب الصالحين
T His news, may Allah's prayers and peace be upon him, that the righteous will go
يذهب الصالحون الأول فالأول ويبقي حثالة - أو: حفالة - كحفالة الشعير أو التمر، لا يباليهم الله بالة
The righteous go first, then the first, and left are scum - or: scum - like scum of barley or dates, Allah does not care about them
ع T أخباره ﷺ ببقاء الطائفة المنصورة
T His news, may Allah's prayers and peace be upon him, that the victorious party will remain
لا تزال طائفة من أمتي ظاهرين علي الحق حتي يأتي أمر الله
A group of my nation will continue to prevail over the truth until Allah's command comes
لا يزال هذا الدين قائما تقاتل عليه عصابة من المسلمين حتي تقوم الساعة
This religion is still standing and a gang of Muslims will fight over it until the Hour comes
ع T أخباره ﷺ بالمجددين

T His news, may Allah bless him and grant him peace, of the innovators
إن الله ﷻ يبعث لهذه الأمة علي رأس كل مائة سنة من يجدد لها دينها
Allah Almighty sends to this nation at the beginning of every hundred years someone who will renew its religion for it
ع T أخباره ﷺ باتباع المسلمين الكفار
T His news, may Allah bless him and grant him peace, to follow the disbelieving Muslims
لتتبعن سنن الدين من قبلكم شبرا بشبر، وذراعا بذراع، حتي لو دخلوا جحر ضب لتبعتموهم قلنا : يا رسول الله، اليهود والنصاري؟ فمن؟
You will certainly follow the ways of religion that came before you, handspan by span, cubit by cubit, until if they entered a pouring hole, you would have followed them. We said: O Messenger of Allah, the Jews and the Christians? who?
ع T أخباره ﷺ بقتال الكفار المسلمين وتداعيهم عليهم
T His news, may Allah's prayers and peace be upon him, of fighting the Muslim infidels and their confrontation against them
يوشك أن يملا الله أيديكم من العجم، ثم يجعلهم أسدا لا يفرون فيقتلون مقاتلتكم ويأكلون فيئكم
Allah is about to fill your hands with non-Arabs, then make them a lion that will not flee, so they will kill your fighters and devour you.
- يوشك الأمم أن تداعى عليكم كما تداعى الأكلة إليقضعتها فقال قائل: ومن قلة نحن يومئذ؟بل أنتم كثير، ولكنكم غثاء كغثاء السيل، ولينزعن الله من صدور عدوكم المهابة منكم، وليقذفن الله في قلوبكم الوهن فقال قائل: يا رسول الله، وما الوهن؟ حب الدنيا وكراهية الموت
The nations are about to call upon you as the food that you squandered, so someone said: We are so few on that day? Nay, you are many, but you are scum like the scum of a torrent, and let Allah remove fear from your enemies from the breasts of your enemy, and let Allah throw weakness into your hearts. He said: O Messenger of Allah, and what is weakness? Love of the world and hatred of death
ع T أخباره ﷺ بإخوانه ومحبيه الذين لم يأتوا بعد يودون لو رأوه فدوه بأهلهم ومالهم
T His news, may Allah's prayers and peace be upon him, of his brothers and lovers who have not yet come, they would like to see him, so pay him back with their families and their wealth.
وددت إني رأيت إخواني قالوا: أولسنا إخوانك يا رسول الله؟بل أنتم أصحابي وإخواني الذين لم يأتوا بعد
wish I saw my brothers. They said: Are we not your brothers, O Messenger of Allah? Rather, you are my friends and my brothers who have not come yet.
من أشد أمتي لي حبا ناس يكونون بعدي يود أحدهم لو رآني بأهله وماله
Among my nation's most loving people are people who will come after me. One of them would like to see me with his family and money
ع T أخباره ﷺ بكنز الفرات
T His news, may Allah bless him and grant him peace, of the treasure of the Euphrates
يوشك الفرات أن يحسر عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئا
The Euphrates is about to lose sight of a treasure of gold, so whoever attends it should not take anything from it
- لا تقوم الساعة حتي يحسر الفرات عن جبل من ذهب، يقتتل الناس فيقتل من كل مائة تسعة وتسعون، ويقول كل رجل منهم : لعلي أكون أنا الذي أنجو
- The Hour will not come until the Euphrates loses sight of a mountain of gold. People will fight, and ninety-nine out of every hundred will be killed, and every man among them will say: Perhaps I will be the one who survives.
ع T فضائل الصحابة رضي الله تعالي عنهم
The virtues of the Companions, may Allah Almighty be pleased with them
ع T فضائلهم إجمالاً
T their virtues in general
خير أمتي قرني، ثم الذين يلونهم، ثم الذين يلونهم، ثم الذين يلونهم قال عمران: فلا أدري أذكر بعد قرنه مرتين أو ثلاثة
The best of my nation is my generation, then those who follow them, then those who follow them, then those who follow them. Imran said: I do not know whether he mentioned two or three times after his generation.
بلفظ: سال رجل النبي ﷺ: أي الناس خير؟ القرن الذي أنا فيه
In words: A man asked the Prophet, may Allah's prayers and peace be upon him: Which people are good? century I'm in
- يأتي علي الناس زمان فيعزو فئام من الناس فيقولون: فيكم من صحب رسول الله ﷺ؟ فيقولون: نعم فيفتح لهم، ثم يأتي علي الناس زمان فيعزو فئام من الناس فيقال: هل فيكم من صاحب أصحاب رسول الله ﷺ؟ فيقولون: نعم فيفتح لهم، ثم يأتي علي

There will come a time when people will be mourned, and they will say: Is there anyone among you who accompanied the Messenger of Allah, may Allah's prayers and peace be upon him? And they say: Yes, and it will be opened for them, then a time will come for the people when they will be consoled in a day of people, and it will be said: Is there anyone among you who is the companion of the companions of the Messenger of Allah, may Allah's prayers and peace be upon him? And they say: Yes, so it will be opened for them, then it will come to me

- النجوم أمنهةللسماء، فإذا ذهبت النجوم أتى السماء ما توعد، وأنا أمنة لأصحابي فإذا ذهبت آتى أصحابي ما يوعدون، وأصحابي أمنة لأمتي فإذا ذهب أصحابي أتى أمتي ما يوعدون

The stars are safe for the sky, so when the stars go away, the sky will come as promised, and I am a security for my companions, so if I go, my companions will come as they are promised, and my companions will come as a security for my nation, so when my companions are gone, what they are promised will come to my nation

- كان بين خالد بن الوليد وبين عبد الرحمن بن عوف شيء، فسبه خالد، فقال رسول الله صلى الله عليه وسلملا تسبوا أحدا من أصحابي ، فإن أحدكم لو أنفق مثل أحد ذهبا ما أدرك مد أحدهم ولا نصيفه

There was something between Khalid bin Al-Waleed and Abd al-Rahman bin Awf, so Khalid insulted him, so the Messenger of Allah, may Allah's prayers and peace be upon him, said, "Do not abuse any of my companions, for if one of you spent gold equal to anyone, it would not amount to a mudd of one of them, or even half of it."

- كان بين خالد بن الوليد وبين عبد الرحمن بن عوف كلام، فقال خالد لعبد الرحمن: تستطيلون علينا بأيام سبئقتمونا بها فبلغنا أن ذلك ذكر للنبي ﷺ فقال دعوا لي أصحابي، فوالذي نفسي بيده لو أنفقتم مثل أحد أو مثل الجبال ذهبا ما بلغتم أعمالهم

- There was a conversation between Khalid bin Al-Walid and Abd Al-Rahman bin Awf, and Khalid said to Abd Al-Rahman: You are arrogant on us with days that you will precede us with, so we were informed that this was mentioned to the Prophet, may Allah's prayers and peace be upon him. their business

- لا تسبوا أصحابي، لا تسبوا أصحابي، فوالذي نفسي بيده

Do not insult my friends, do not insult my friends, for by the One in Whose hand is my soul

- لا تمس النار مسلما رآني أو رأي من رآنيقال طلحة: فقد رأيت جابر بن عبد الله وقال موسي: وقد رأيت طلحة قال يحيي: وقال لي موسي: وقد رأيتني، ونحن نرجو الله ﷻ

Fire does not touch a Muslim who saw me or saw someone who saw me. Talhah said: I saw Jabir bin Abdullah, and Musa said: I saw Talhah. Yahya said: And Musa said to me: You saw me, and we hope in Allah Almighty.

- طوبي لمن رآني، وطوبي لمن رأي من رآني، طوبي لهم وحسن ماب

- Blessed are those who saw me, and blessed are those who saw those who saw me. Blessed are they and good things

ع T فضائل اهل بدر وبيعة الرضوان

The virtues of the people of Badr and the pledge of allegiance to Radwan

جاء جبريل عليه السلام الي النبي ﷺ فقال: ما تعدون أهل بدر فيكم؟ من أفضل المسلمين كذلك من شهد بذرا من الملائكة

Gabriel, peace be upon him, came to the Prophet, may Allah bless him and grant him peace, and said: What do you consider the people of Badr among you? One of the best Muslims is also the one who witnessed the seed of angels

- انه قد شهد بذرا، وما يدريك لعل الله اطلع علي من شهد بذرا فقال : اعملوا ما شئتم فقد غفرت لكم

He witnessed sowing, and what do you know? Perhaps Allah looked at those who witnessed sowing and said: Do whatever you want, for I have forgiven you.

ليدخلن الجنة من بايع تحت الشجرة إلا صاحب الجمل الأحمر

Those who pledge allegiance under the tree will enter Paradise, except for the owner of the red camel

- كذبت، لا يدخلها فانه شهد بذرا والحديبية

- I lied, he does not enter it, for he witnessed Bazar and Al-Hudaybiyyah

- لا يدخل النار ان شاء الله ﷻ من اصحاب الشجرة احد من الذين بايعوا تحتها بلي يا رسول الله فانتهرها، فقالت حفصة |وإن مِّنكُمْ إِلاَّ وارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا| قد قال الله ﷻ : |ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا ونَذَرُ ا

Not one of the owners of the tree will enter the fire, Allah willing, from among those who pledged allegiance under it. Yes, O Messenger of Allah, so rebuke it. Allah Almighty said: Then We will deliver those who fear Allah and warn

ع T فضائل العشرة

T ten virtues

أشهد علي التسعة أنهم في الجنة ، ولو شهدت علي العشر لم آثم قيل: وكيف ذاك؟ قالوا: كنا مع رسول الله ﷺ بحراء اثبت حراء فإنه ليس عليك إلا نبي، أو صديق، أو شهيد ومن هم؟ قال رسول الله ﷺ، وأبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وعبد الرحمن بن عوف قيل : فمن العاشر؟ قال: أنا

I bear witness to the nine that they are in Paradise, and if I bear witness to the ten, I would not have sinned. It was said: How is that? They said: We were with the Messenger of Allah, may Allah's prayers and peace be upon him, in Hira. Be firm, Hira, for you do not have anything but a prophet, or a friend, or a martyr, and who are they? The Messenger of Allah, may Allah's prayers and peace be upon him, said, Abu Bakr, Umar, Othman, Ali, Talha, Al-Zubayr, Saad, and Abd Al-Rahman bin Awf. It was said: Who is the tenth? He said: I am

- عشرة في الجنة: أبو بكر في الجنة، وعمر في الجنة، وعلي وعثمان في الجنة، والزبير، وطلحة، وعبد الرحمن، وأبو عبيدة ، وسعد بن أبي وقاص فعد هولاء التسعة وسكت عن العاشر، فقال القوم: ننشدك الله يا أبا الأعوير، من العاشر؟ قال: نشدتموني باللهأبو الأعور في الجنة

Ten in Paradise: Abu Bakr in Paradise, Umar in Paradise, Ali and Uthman in Paradise, Al-Zubayr, Talhah, Abd Al-Rahman, Abu Ubaidah, and Saad bin Abi Waqqas. He counted these nine and was silent about the tenth. The tenth? He said: You enchanted me with the one-eyed flame in Paradise

ع T فضائل الخلفاء الأربعة

The virtues of the four caliphs

صلي بنا رسول الله ﷺ ذات يوم ثم اقبل علينا بوجهه فوعظنا موعظة بليغة فعليكم بسنتي وسنه الخلفاء الراشدين المهديين من بعدي

The Messenger of Allah, may Allah's prayers and peace be upon him, led us in prayer one day, then he turned to us with his face and preached to us eloquently, so you must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me

- خلافة النبوة ثلاثون سنة، ثم يؤتى الملك من يشاء ثم قال سفينة: أمسك خلافة أبي بكر ثم قال: وخلافة عمر، وخلافة عثمان ثم قال: أمسك خلافة علي قال سعيد بن جمعان: فوجدناها ثلاثين سنة قال: فقلت له: إن بني أمية يزعمون أن الخلافة فيهم قال: كذبوا بني الزرقاء، بل هم

- The succession of the prophecy is thirty years, then the king is given to whoever he wants, then Safinah said: Hold the caliphate of Abu Bakr, then he said: And the caliphate of Omar, and the caliphate of Othman, then he said: Hold the caliphate of Ali. That the caliphate is among them. He said: They lied, the children of Zarqa, but they

- إنكم في النبوة إن شاء الله أن تكون ثم يرفعها الله إذا شاء، ثم تكون خلافة علي منهاج النبوة تكون ما شاء الله أن تكون ثم يرفعها الله إذا شاء، ثم يكون ملك عضود، ثم تكون جبرية ما شاء الله أن تكون ثم يرفعها الله إذا شاء، ثم تكون خلافة علي النبوة

You are in the prophecy, Allah willing, to be, then Allah will raise it if He wills, then there will be a caliphate on the method of the prophecy, it will be as Allah wills it to be, then Allah will raise it if He wills, then it will be a stronghold, then it will be obligatory, as Allah wills it to be, then Allah will raise it up if He wills, then there will be a succession to the Prophethood

ع T ما اشترك فيه الخلفاء الثلاثة من الفضائل

The virtues shared by the three caliphs

أنه توضا في بيته ثم خرج فقال: لألزمن رسول الله ﷺ ولأكونن معه يومي هذا قال: فجاء المسجد فسال عن النبي ﷺ فقالوا: خرج وجاء هاهنا قال: فخرجت في إثره أسال عنه، حتي دخل بئر آريس قال: فجلست عند الباب، وبابها من جريد، حتي قضي رسول الله ﷺ حاجته وتوضا فقمت إليه فماذا هو قد جلس علي بئر آريس ، وتوسط قفها، وكشف عن ساقيه ودلاهما في البئر قال: فسلمت عليه ثم انصرفت فجلست عند الباب فقلت: لأكونن بواب رسول الله ﷺ اليوم فجاء أبو بكر فدفع الباب، فقلت: من هذا؟ قال: أبو بكر فقلت: علي رسلكقال: ثم ذهبت فقلت: يا رسول الله هذا أبو بكر يستاذن ائذن له وبشره بالجنة فاقبلت حتي قلت لأبي بكر: ادخل، ورسول الله يبشرك بالجنة قال: فدخل فجلس علي يمين الرسول ﷺ معه في القف ودلي رجليه في البئر وكشف عن ساقيه ، ثم رجعت فإذا بإنسان يحرك الباب فقلت: من هذا؟ قال: عمر بن الخطاب فقلت: علي رسلكثم جئت إلى رسول الله ﷺ وقلت هذا عمر يستأذن ائذن له وبشره بالجنة فجئت عمر فقلت: ادخل، يبشرك رسول الله ﷺ بالجنة قال: فدخل فجلس مع رسول الله ﷺ في القف يساره ودلي رجليه في البئر، ثم رجعت فجلست فجاء إنسان فحرك الباب فقلت: من هذا؟ قال: عثمان بن عفان فقلت: علي رسلك ثم جئت إلى رسول الله ﷺ فاخبرته ائذن له وبشره بالجنة مع بلوى تصيبه فجاءته فقلت: ادخل، ويبشرك رسول الله ﷺ بالجنة بعد بلوى تصيبكز فقال: اللهم صبرا: - أو الله المستعان - فدخل فوجد القف قد ملئ فجلس وجاههم في الشق الآخر

He performed ablution in his house, then went out, and said: For the time of the Messenger of Allah, may Allah's prayers and peace be upon him, and I will be with him on this day. He said: So he came to the mosque and asked about the Prophet, may Allah bless him and grant him peace. At the door, and its door was made of leaves, until the Messenger of Allah, may Allah's prayers and peace be upon him, fulfilled his need and performed ablution, so I stood up to him, so what is he? Allah, may Allah bless him and grant him peace, today, Abu Bakr came and pushed the door. I said: Who is this? He said: Abu Bakr, so I said: On your messengers, he said: Then I went and said: O Messenger of Allah, this is Abu Bakr asking permission to give him permission and give him good tidings of Paradise, so I accepted until I said to Abu Bakr: Enter, and the Messenger of Allah gives you good tidings of

Paradise. And he dangled his legs in the well and revealed his legs, then I came back and saw a man moving the door, so I said: Who is this? He said: Umar ibn al-Khattab, so I said: I have your messengers, then I came to the Messenger of Allah, may Allah's prayers and peace be upon him, and said: This is Umar asking permission to give him permission and give him good tidings of paradise. Standing to his left and dangling his feet in the well, then I came back and sat down, and a man came and moved the door, so I said: Who is this? He said: Othman bin Affan, so I said: I have your messengers, then I came to the Messenger of Allah, may Allah's prayers and peace be upon him, and told him to give him permission and give him good tidings of Paradise with a calamity that befalls him. Al-Musta'an entered and found that the standing was full, so he sat facing them in the other side

ع T فضائل أبي بكر الصديق رضي الله تعالي عنه

The virtues of Abu Bakr Al-Siddiq, may Allah Almighty be pleased with him

كنت جالسا عند النبي ﷺ إذاقيل أبو بكر آخذا بطرفه ثوبه حتي أبدى عن ركبته، أما صاحبكم فقد غامر يا رسول الله ، إنه كان بيني وبين ابن الخطاب شيء فأسرعت إليه ثم ندمت، فسالته أن يغفر لي فأبى علي، فأقبلت إليك يغفر الله لك يا أبا بكر ثم إن عمر ندم فأتى منزل أبي بكر فسأل: أثم أبي بكر؟ فقالوا: لا فأتى إلى النبي ﷺ فجعل وجه رسول الله ﷺ يتعمر حتي اشفق أبو بكر فجاء علي ركبتيه فقال: يا رسول الله أنا كنت أظلم مرتين إن الله بعثني إليكم فقلتم: كذبت ، وقال أبو بكر: صدقت، وواساني بنفسه وماله، فهل أنتم تاركون لي صاحبي

was sitting with the Prophet, may Allah's prayers and peace be upon him, when Abu Bakr was dismissed, and he took hold of the edge of his dress until he showed his knee. As for your friend, he took a risk, O Messenger of Allah. There was something between me and Ibn Al-Khattab, so I rushed to him, then I regretted it, so I asked him to forgive me, but he refused, so I came to you, may Allah forgive For you, Abu Bakr. Then Omar regretted it, so he came to Abu Bakr's house and asked: Is Abu Bakr sinful? They said: No. He came to the Prophet, may Allah's prayers and peace be upon him, and he made the face of the Messenger of Allah, may Allah's prayers and peace be upon him, age until Abu Bakr felt pity, so he came to his knees and said: O Messenger of Allah, I was wronged twice. With himself and his money, will you leave me my friend?

- إن آمن الناس علي في صحبته وماله أبو بكر، ولو كنت متخذا خليلا غير ربي لأخذت أبا بكر خليلا، ولكن أخوة الإسلام ومودته

If the people trusted me with his companionship and his wealth, Abu Bakr, and if I had taken a friend other than my Lord, I would have taken Abu Bakr as a friend, but the brotherhood of Islam and his affection

ما نفعني مال قط ما نفعني مال أبي بكر فبكي أبو بكر رضي الله عنه وقال: ما أنا ومالي إلا لك

The wealth of Abu Bakr has never benefited me, so Abu Bakr, may Allah be pleased with him, wept and said: I and my wealth are only yours.

- من أنفق زوجين من شيء من الأشياء في سبيل الله دعي من أبواب يا عبد الله، هذا خير فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصدقة دعي من باب الصدقة، ومن كان من أهل الصيام دعي من باب الصيام وباب الريان

Whoever spends a couple of things in the way of Allah will be called from the gates, O worshipper of Allah, this is better. And whoever was among the people of fasting was invited from the door of fasting and the door of the master

- من أصبح منكم اليوم صاماً؟ فال أبو بكر: أنا فمن تبع منكم اليوم جنازة قال أبو بكر: أنا فمن أطعم منكم اليوم مسكيناً؟ قال أبو بكر: أنا قال:فمن عاد منكم اليوم مريضاً؟، قال أبو بكر: أنا فقال رسول الله ما اجتمعت في امرئ إلا دخل الجنة

Who among you has become fasting today? Then Abu Bakr: I am, so who among you attended a funeral today? Abu Bakr said: I am, so who among you fed a poor person today? Abu Bakr said: I am. He said: Who among you visited a sick person today?

كان أبو بكر أحبنا إلى رسول الله ﷺ وكان خيرا وسيدنا

Abu Bakr was the most beloved of us to the Messenger of Allah, may Allah bless him and grant him peace, and he was good and our master

- علي رضي الله عنه: أئ الناس خير بعد رسول الله ﷺ؟ قال: أبو بكر قلت: ثم من؟ قال: ثم عمر وخشيت أن يقول عثمان، قلت: ثم آنت قال: ما أنا إلا رجل من المسلمين

Ali, may Allah be pleased with him: Which people are better after the Messenger of Allah, may Allah's prayers and peace be upon him? He said: Abu Bakr. I said: Then who? He said: Then Omar, and I was afraid that Othman would say, I said: Then you, he said: I am only a man from the Muslims

- أمرنا رسول الله ﷺ أن نتصدق ووافق ذلك عندي مالا فقلت: اليوم اسبق أبا بكر أن سبقته يوما، فجئت بنصف مالي ما أبقيت لأهلك؟ قلت: مثله واتي أبو بكر بكل ما عنده يا أبا بكر ما أبقيت لأهلك؟ أبقيت لهم الله وسوله قلت: لا أسبقه إلى شيء أبدا

The Messenger of Allah, may Allah's prayers and peace be upon him, commanded us to give alms, and I had money that agreed, so I said: Today I will outpace Abu Bakr, if I ever outdo him, so I brought half of my money, what did I leave for your family? I said: The same, and Abu Bakr was

brought with everything he had. O Abu Bakr, what did you leave for your family? I left for them Allah and His Messenger. I said: I will never precede him in anything

ع T فضائل عمر بن الخطاب رضي الله تعالي عنه

The virtues of Omar Ibn Al-Khattab, may Allah Almighty be pleased with him

اللهم أعز الإسلام إلي بأحب هذين الرجلين اليك: بأبي جهل أو بعمر بن الخطاب وكان أحبهما إليه عمر

Oh Allah, dearest Islam to me, I love these two men to you: Babi Jahl or Umar bin Al-Khattab, and the most beloved of them to him was Umar

ما زلنا أعزة منذ أن أسلم عمر

We are still dear since Omar converted to Islam

ـ لقد كان فيما بينكم من الأمم محدثون، فإن يك من أمتي أحد فإنه عمرلقد كان فيمن كان قبلكم من بني إسرائيل رجال يكلمون من غير أن يكونوا أنبياء فإن يكن في أمتي أحد فعمر

Among the nations among you there were modernists, so if there was anyone from my nation, it was Omar

إن الله جعل الحق علي لسان عمر وقلبه قال ابن عمر: ما نزل بالناس أمر قط فقالوا فيه وقال فيه عمر ـ أو ابن الخطاب ـ إلا نزل فيه القرآن علي نحو ما قال

Allah made the truth on Omar's tongue and heart. Ibn Omar said: No matter ever descended upon the people, and they said so, and Omar - or Ibn Al-Khattab - said about it.

ـ قال عمر رضي الله عنه: وافقت ربي في ثلاث ـ أو: وافقني ربي في ثلاث قلت: يا رسول الله، لو اتخذت من مقام إبراهيم مصلى فانزل الله ﷺ : |وإِذْ جَعَلْنَا البَيْتَ مَثَابَةً لِّلنَّاسِ وأَمْنًا واتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وعَهِدْنَا إِلَى

- Umar, may Allah be pleased with him, said: I agreed with my Lord in three things - or: My Lord agreed with me in three. I said: O Messenger of Allah, if you took the place of Abraham as a place of prayer, then Allah revealed His majesty: |

ـ يا ابن الخطاب ، والذي نفسي بيده ما لقيك الشيطان سالكا فجا إلا سلك فجا غير فجك

O Ibn al-Khattab, by the One in Whose hand is my soul, if Satan finds you walking in a way, he will take a different way than yours

ـ بينا أنا نائم رأيتني في الجنة، فإذا امرأة تتوضا إلى جانب قصر، فقلت: لمن هذا القصر؟ قالوا: لعمر فذكرت غيرته فوليت مدبرا

While I was sleeping, you saw me in Paradise, and behold, a woman was performing ablution next to a palace. I said: Who is this palace for? They said: For Omar, so I mentioned his jealousy, so I turned away

ـ أجديد ثوبك أم غسيل؟ فلا أدري ما رد عليه، فقال النبي البس جديدا ومت شهيدا، ويرزقك الله قرة عين في الدنيا والأخرة

Renew your dress or wash? I do not know what he replied to, so the Prophet said: Wear new clothes and die as a martyr, and may Allah grant you the comfort of an eye in this world and the hereafter.

ـ قال لعمر لما طعن وجعل يا أمير المؤمنين ، ولئن كان ذاك لقد صحبت الرسول ﷺ فأحسنت صحبته ثم فارقت وهو عنك راض، ثم صحبت أبا بكر فأحسنت صحبته ثم فارقت وهو عنك راض، ثم صحبتهم فأحسنت صحبتهم ولئن فارقتهم لتفارقنهم وهم عنك راضون

He said to Umar when he was stabbed and made O Commander of the Faithful, and if that was the case, you accompanied the Messenger, may Allah’s prayers and peace be upon him, so you accompanied him well, then left him and he was satisfied with you.

ع T ما اشترك فيه الشيخان من الفضائل

T What the two sheikhs shared in terms of virtues

بينما رجل بسوق بقرة إذ ركبها فضربها فقالت: إنا لم نخلق لهذا، إنما خلقنا للحرثفقال الناس: سبحان الله بقرة تتكلم! فقال: فإني أؤمن بهذا أنا وأبو بكر وعمرا وما هما ثم وبينما رجل في غنمه إذ عدا الذئب فذهب منها بشاة فطلب حتى كأنه استنقذها منه، فقال له الذئب: هذا استنقذتها مني، فمن لها يوم السبع؟ يوم لا راعي لها غيري؟ فقال الناس: سبحان الله ذئب يتكلم فإني أؤمن بهذا أنا وأبو بكر وعمر

While a man was driving a cow, he rode it and hit it, and it said: We were not created for this, we were created for plowing. People said: Glory be to Allah, a cow that speaks! So he said: I believe in this, I, Abu Bakr and Umar, and what are they? A day when she has no shepherd but me? The people said: Glory be to Allah, the Wolf speaks, for I, Abu Bakr and Umar believe in this

إني لا أدري ما بقائي فيكم فاقتدوا باللذين من بعدي: أبي بكر وعمر

I do not know what is left of me among you, so follow the example of those after me: Abu Bakr and Umar.

هذان السمع والبصر

These are hearing and sight

ـ إن أهل الدرجات العلي ليراهم من تحتهم كما ترون النجم الطالع في أفق السماء، وأنا وأبا بكر وعمر منهم وأنعما

- The people of the highest degrees are seen by those below them as you see the rising star on the horizon of the sky, and I, Abu Bakr and Umar are among them and the most blessed

- وضع عمر على سريره فتكنفئه الناس يدعون ويصلون قبل أن يرفع وأنا فيهم، فلم يرعني إلا رجلا آخذ منكبي فإذا علي بن أبي طلب يترحم على عمر وقال: ما خلفت أحداً أحب إلي أن ألقى الله بمثل عمله منك، وايم الله إن كنت لأظن أن يجعلك الله مع صاحبيك، وحسبت أني كنت كثيرا

Omar was placed on his bed, and the people surrounded him supplicating and praying before he was lifted up while I was among them, and only a man took care of me, took my shoulders, and then Ali bin Abi asked to have mercy on Omar and said: I have not left anyone more beloved to me if Allah met with the like of his work than you, and I swear to Allah that I thought he would make you Allah be with your companions, and I thought I was too much

ع T فضائل عثمان بن عفان رضي الله تعالي عنه

The virtues of Othman bin Affan, may Allah Almighty be pleased with him

كان رسول الله ﷺ مضطجعاً في بيتي كاشفاً عن فخذيه أو ساقيه، فاستأذن أبو بكر فأذن له وهر على ذلك الحال فتحدث، ثم استأذن عمر فأذن له وهو كذلك فتحدث، ثم استأذن عثمان فجلس رسول الله ﷺ وسوى ثيابه فدخل فتحدث، فلما خرج قالت عائشة: دخل أبو بكر فلم تهتش له ولم تباله، ثم دخل عمر فلم تهتش له ولم تباله، ثم دخل عثمان فجلست وسويت ثيابك ألا أستحي من رجل تستحي منه الملائكة؟إن عثمان رجل حبي وإني خشيت إن أذنت له علي تلك الحال أن لا يبلغ إلي في حاجته

The Messenger of Allah, may Allah’s prayers and peace be upon him, was lying in my house, revealing his thighs or calves, so Abu Bakr asked for permission, and he gave him permission, and he was in that state, so he spoke, then Omar asked permission, so he gave him permission, and he was like that, so he spoke. When he left, Aisha said: Abu Bakr entered, and you did not stir for him, nor did you care for him. Then Umar entered, and you did not stir for him, nor did you care for him. Then Uthman entered, so you sat down and straightened your clothes. Am I not ashamed of a man whom the angels are ashamed of? Not to inform me of his need

- أنشدكم الله ، ولا أنشدكم إلي أهل أصحاب النبي ﷺ من حفر بئر رومة له الجنة فحفرتها، ألستم تعلمون أنه من جهز جيش العسرة فله الجنة فجهزته قالوا: فصدقوه بما قال

I implore you by Allah, and I do not implore you to the family of the companions of the Prophet, may Allah bless him and grant him peace. Whoever digs the well of Rumah has Paradise for him, so I dug it. Don't you know that he who equipped the army of Al-Usra will have Paradise, so I prepared it for him? They said: So believe him in what he said.

- شهدت الدار حين أشرف عليهم عثمان فقال: ائتوني بصاحبيكم اللذين ألباكم علي قال: فجيء بهما كأنهما جملان أو كأنهما حماران قال: فأشرف عليهم عثمان فقال: أنشدكم بالله وبالإسلام، هل تعلمون أن رسول الله ﷺ قدم المدينة وليس ماء يتعذب غير بئر رومة ف

The house witnessed when Uthman supervised them, and he said: Bring me your two companions who cried for me. Roma F

جاء عثمان إلى النبي ﷺ بألف دينار في كمه حين جهز جيش العسرة فنثره في حجره قال عبد الرحمن: فرأيت النبي ﷺ يقلبها في حجره ويقول: ما ضر عثمان ما عمل بعد اليوم

Uthman came to the Prophet, may Allah bless him and grant him peace, with a thousand dinars in his sleeve when he prepared the army of Al-Usra, so he scattered it in his lap.

- فلما قفيت طوافي دخلت على عائشة رضي الله ﷺ عنها قالت: يا أم المؤمنين، إن بعض بنيك يقرئك السلام وإن الناس قد أكثروا في عثمان، فما تقولين فيه؟ قالت: لعن الله من لعنه - لا أحسبها إلا قالت ثلاث مرار - لقد رأيت رسول الله ﷺ وهو مسند فخذ

- When I stopped my circumambulation, I entered upon Aisha, may Allah be pleased with her, and she said: O Mother of the Believers, some of your sons send you greetings, and the people have increased in numbers about Uthman, so what do you say about him? She said: May Allah curse the one who curses him - I do not count it but she said it three times - I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, while he supported his thigh

- من هؤلاء؟ قالوا: قريش قال: فمن هذا الشيخ؟ قالوا إنه ابن عمر فاتاه فقال: إني سائلك عن شي، فحذثني أنشدك بحرمة هذا البيت، أتعلم أن عثمان فر يوم أحد؟ قال: نعم قال: - أتعلم أنه تغيب عن بيعة الرضوان فلم يشهدها؟ قال: نعم قال: أتعلم أنه تغيب يوم بدر فلم يشهده؟

Who are these? They said: Quraysh. He said: Who is this sheikh? They said that he was Ibn Umar. So he came to him and said: I will ask you about something, so I told you about the sanctity of this house. Do you know that Uthman fled on the day of Uhud? He said: Yes, he said: Do you know that he was absent from the pledge of allegiance to Radwan, and he did not witness it? He said: Yes, he said: Do you know that it was cloudy on the day of Badr and he did not witness it?

- لما أمر الرسول ﷺ ببيعة الرضوان كان عثمان بن عفان رسول رسول الله ﷺ إلى أهل مكة قال: فبايع الناس، فقال رسول الله ﷺ إن عثمان في حاجة الله وحاجة رسوله فضرب باحدي يديه علي يده الاخري، فكانت يد رسول الله صلى

When the Messenger, may Allah’s prayers and peace be upon him, ordered the pledge of allegiance to al-Radwan, Othman bin Affan was the messenger of the Messenger of Allah, may Allah’s prayers and peace be upon him, to the people of Mecca. It was the hand of the Messenger of Allah, may Allah bless him and grant him peace

- أن خطباء قامت بالشام فيهم رجال من اصحاب النبى ﷺ فقام آخرهم رجل يقال له: مرة بن كعب فقال: لولا حديث سمعته من رسول الله ﷺ ما قمت وذكر الفتن يقربها، فمر رجل متقنع في ثوب فقال: هذا يومئذ على الهدى فقمت إليه فإذا هو عثمان بن

That preachers arose in Syria, including men from the companions of the Prophet, may Allah's prayers and peace be upon him, and the last of them stood up, a man called: Murrah bin Ka'b, and said: If it were not for a hadith that I heard from the Messenger of Allah, may Allah's prayers and peace be upon him, I would not have risen. On the guidance, so I stood up to him, so he was Othman bin

- وددت أن عندي بعض أصحابي قلنا: يا رسول الله، ألا ندعو لك أبا بكر؟ فسكت، قلنا: ألا ندعو لك عمر؟ فسكت، قلنا: ألا ندعو لك عثمان؟ قال:نعمفجاء فخلا به، فجعل النبي ﷺ يكلمه ووجه عثمان يتغير قال قيس: فحدثني أبو سهلة مولى عثمان بن عفان قال: قال ي

- I wish I had some of my friends. We said: O Messenger of Allah, shall we not pray for you Abu Bakr? Then he remained silent. We said: Shall we not invite Umar for you? Then he remained silent. We said: Shall we not invite Uthman for you? He said: Yes, suddenly, so he left him alone, so the Prophet, may Allah's prayers and peace be upon him, spoke to him, and Othman's face changed. Qais said: Abu Sahla, the freed slave of Othman bin Affan, spoke to me.

- يا عثمان، إن ولاك الله هذا الأمر يوما فأرادك المنافقون أن تخلع قميصك الذي قمصك الله فلا تخلعهيقول ذلك ثلاث مرات قال النعمان: فقلت لعائشة: ما منعك أن تعلمي الناس بهذا؟ قالت: أنسيته

O Othman, if Allah gave you this matter one day, and the hypocrites wanted you to take off your shirt that Allah has made you wear, do not take it off. He says that three times. Al-Nu'man said: I said to Aisha: What prevented you from informing the people of this? She said: Forget it

يقتل هذا فيها مظلوما

This kills them unjustly

- إني رأيت النبي ﷺ الليلة في المنام فقال: يا عثمان، أفطر عندنا فأصبح عثمان صائما، فقتل من يومه

- I saw the Prophet, may Allah's prayers and peace be upon him, tonight in a dream, and he said: O Uthman, break your fast with us.

- عثمان رضي الله عنه: أما بعد، فإن الله بعث محمداً ﷺ بالحق، فكنت ممن استجاب لله ولرسوله ﷺ وآمنت بما بعث به، وهاجرت الهجرتين، وصحبت رسول الله ﷺ وبايعته، فو الله ما عصيته ولا غششته حتى توفاه الله، ثم أبو بك

Othman, may Allah be pleased with him: As for what follows, Allah sent Muhammad, may Allah's prayers and peace be upon him, with the truth. I cheated him until Allah died, then Abu Bey

ع T فضائل أبي الحسنين سيدنا علي رضي الله تعالي عنه

T The virtues of Abi Al-Hasanin, our master Ali, may Allah be pleased with him

ع T كان الإمام علي أكثر الصحابة فضائل

T Imam Ali was the most virtuous companion

لأعطين هذه الراية رجلا يفتح الله على يديه، يحب الله وسوله ، ويحبه الله ورسوله فبات الناس يذوكون ليلتهم أنهم يعطاها قال: فلما أصبح الناس غدوا على رسول الله ﷺ كلهم يرجو أن يعطاها أين علي بن أبي طالب؟ يا رسول الله، يشتكي عينيه فارسلوا ايه فأتي به، فبصق رسول الله ﷺ في عينيه ودعا له، فبرأ حتى كأن لم يكن معه وجع، فأعطاه الراية، فقال علي: يا رسول الله، أقاتلهم حتى يكونوا مثلنا؟ انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم من حق الله فيه، فوالله لأن يهدي الله بك رجلاً واحداً خير لك من أن يكون لك حمر النعم

will give this banner to a man through whose hands Allah gives victory, who loves Allah and his messenger, and Allah and His Messenger love him. So the people spent the night complaining that they were being given it. He said: When the morning came to the Messenger of Allah, may Allah's prayers and peace be upon him, all of them hoped that he would be given it. Where is Ali bin Abi Talib? O Messenger of Allah, his eyes were complaining, so they sent what he was brought, so the Messenger of Allah, may Allah's prayers and peace be upon him, spat in his eyes and prayed for him, and he was healed until he had no pain with him, so he gave him the standard. Ali said: O Messenger of Allah, I will fight them so that they are like us? Follow your messengers until you alight in their yard, then invite them to Islam and inform them of what is incumbent on them regarding the rights of Allah in it. By Allah, for Allah to guide one man through you is better for you than having red camels.

- والذي فلق الحبة وبرأ النسمة، إنه لعهد النبي الأمي ﷺ إلي أن لا يجببني إلا مومن ولا يغضبني إلا منافق

He who split the seed and purified the breath, it is the covenant of the illiterate Prophet, may Allah bless him and grant him peace, that only a believer will answer me, and only a hypocrite will anger me.

- أمر معاوية بن أبي سفيان سعداً فقال: ما منعك أن تسب أبا تراب؟ فقال: أنا ما ذكرت ثلاثاً قالهن له رسول الله ﷺ فلن أسبه، لن تكون لي واحدة منهن أي إلي من حمر النعم، سمعت رسول الله ﷺ يقول له، وقد خلفه في بعض مغازيه، فقال له ع

- Muawiyah bin Abi Sufyan commanded Saad, and he said: What prevented you from insulting Abu Turab? He said: I did not mention three things. The Messenger of Allah, may Allah's prayers and peace be upon him, said them to him, so I will not insult him. I will not have one of them, i.e., one of the red camels.

- استعمل من أهل المدينة رجلا من آل مروان قال: فدعا سهل بن سعد فأمره أن يشتتم عليا رضي الله عنه فأبي سهل، فقال له: أما إذا أبيت فقل: لعن الله أبا تراب فقال سهل: ما كان لعلي اسم أحب إليه من أبي التراب الحديث في سبب تسميته بذلك

He hired a man from the family of Marwan from the people of Medina. He said: So he summoned Sahl bin Saad and ordered him to slander Ali, may Allah be pleased with him, but Sahl refused. So he said to him: If you refuse, then say: Allah cursed Abu Turab. in the reason why it is called that

وفي الباب عن شداد ابي عمار انه دخل علي واثلة بن الاسقع وعنده قوم فذكروا عليا

On the authority of Shaddad Abi Ammar, he entered Ali and Athilah bin Al-Asqa', and some people were with him, so they mentioned Ali

- نال المغيره بن شعبة من علي: فقال زيد بن أرقم: فلم تسب عليا، قد مات

- Al-Mughirah bin Shu'bah obtained Ali's favor: Zaid bin Arqam said: "You did not insult Ali, he is dead."

دخلت علي أم سلمة رضي الله عنها فقال: أيسب رسول الله فيكم؟ فقلت: سبحان الله - أو معاذ الله - قالت: سمعت رسول الله ﷺ من سب عليا فقد سبني

Ali Umm Salama, may Allah be pleased with her, entered and said: Is the Messenger of Allah cursed among you? I said: Glory be to Allah - or Allah forbid - she said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, whoever insults me has insulted me

- جمع علي رضي الله عنه الناس في الرحبة ثم قال لهم: أنشد الله كل امرئ مسلم سمع رسول الله ﷺ يقول يوم غدير خم سمع لما قام فقام ثلاثون من الناس وفي رواية: فقام ناس كثير فشهدوا حين أخذوا بيده فقال للناس أتعلمون أني أولي بالمؤمنين من أنفسهم؟ قا

- Ali, may Allah be pleased with him, gathered the people in Al-Rahba and then said to them: I ask Allah for every matter of a Muslim. He heard the Messenger of Allah, may Allah's prayers and peace be upon him, say on the day of Ghadir Khumm, he heard when he stood up, so thirty people stood up. more worthy of the believers than themselves? Qa

- يا علي، ألا علمك كلمات إذا قلتهن غفر الله لك مع أنه مغفور لك: لا إله إلا الله العلي العظيم ، لا إله إلا الله الحليم الكريم، سبحن الله رب السماوات السبع ورب العرش العظيم ، والحمد الله رب العالمين

Ali, does he not teach you words that if you say them, Allah will forgive you even though you are forgiven: There is no god but Allah, the Most High, the Great, there is no god but Allah, the Forbearing, the Generous, Glory be to Allah, Lord of the Seven Heavens and Lord of the Great Throne, and praise be to Allah, Lord of the worlds

- أنا مدينة العلم وعلي بابها ، فمن أراد المدينة فليأت الباب

I am the city of knowledge, and Ali is its gate, so whoever wants the city, let him go to the gate

- أتي عمر بمجنونة قد زنت، فاسشتار فيها أناساً فأمر بها عمر ترجم، فمر بها علي بن أبي طالب رضي الله عنه فقال: ما شأن هذه؟ قالوا: مجنونة بني فلان زنت، فامر بها عمر أن ترجم قال: فقال: ارجعوا بها ثم أتاه فقال: يا أمير المؤمنين، أما علمت أن القلم قد رفع عن ثلاث

Omar came with a mad woman who had committed adultery, so he provoked people about her, so Omar ordered her to be translated, so Ali bin Abi Talib, may Allah be pleased with him, passed by and said: What is the matter with this? They said: The madwoman of the son of so-and-so committed adultery, so Umar ordered her to be stoned. He said: He said: Take her back.

- أتي عمر بن الخطاب بامرأة جهدها العطش فمرت علي راع فاستسقت ، فأبي أن يسقيها إلا أن تمكنه من نفسها ففعلت، فشاور الناس في رجمها، فقال علي: هذه مضطرة؟ أري أن تخلي سبيلها ففعل

Omar Ibn Al-Khattab brought a woman who was exhausted by thirst, so she passed by a shepherd and asked for a drink, but he refused to give her water unless she enabled him to get herself, so she did so, so the people consulted about stoning her, so Ali said: Is she forced? I want you to let her go, so he did

- كنا عند النبي ﷺ في نفر من المهاجرين والأنصار فقال ألا أخبركم بخياركم ؟ قالوا: بلي الموفون المطيبون إن الله يحب الخفي التقي قال: ومر علي ابن ابي طالب رضي الله عنه الحق مع ذا، الحق مع ذا

- We were with the Prophet, may Allah's prayers and peace be upon him, with a group of Muhajireen and Ansar, and he said, "Should I not inform you of your choice?" They said: Yes, the well-wishers. Indeed, Allah loves the hidden, the pious. He said: Ali Ibn Abi Talib, may Allah be pleased with him, passed by. The truth is with that, the truth is with that.

ع T استشهاد رضي الله عنه

A martyrdom, may Allah be pleased with him

ألا أحدثكما بأشقي الناس؟ قلنا: بلي، يا رسول الله أحيمر ثمود الذي عقر الناقة، والذي يضربك يا علي علي هذه - يعني قرنه - حتي تبتل هذه من الدم

Didn't I tell you about the most miserable people? We said: Yes, O Messenger of Allah, Uhaymar of Thamud who hamstrung the she-camel, and who will harm you, O Ali, this one - meaning his horn - until this one is wet with blood

ع T فضائل طلحة بن عبيدالله رضي الله تعالي عنه

T Fadayel Talha bin Obaidullah, may Allah be pleased with him

لم يبق مع النبي ﷺ في بعض تلك الأيام التي قاتل فيهن رسول الله ﷺ غير طلحة وسعد

During some of those days in which the Messenger of Allah, may Allah’s prayers and peace be upon him, did not remain with the Prophet, may Allah’s prayers and peace be upon him, except Talhah and Sa’d.

رأيت يد طلحة التي وقى بها النبي ﷺ قد شلت

I saw Talha's hand, with which the Prophet, may Allah bless him and grant him peace, was paralyzed

لقد رأيت بطلحة أربعة وعشرين جرحا جرحها مع رسول الله ﷺ

I have seen Talha with twenty-four wounds that he sustained with the Messenger of Allah, may Allah bless him and grant him peace

- كان علي النبي ﷺ يوم أحد درعان، فنهض إلي الصخرة فلم يستطع، فأقعد تحته طلحة فصعد ﷺ حتي استوي علي الصخرة قال الزبير: فسمعت النبي ﷺ أوجب طلحة

On the day of Uhud, the Prophet, may Allah’s prayers and peace be upon him, had two shields on him, so he got up to the rock, but he could not, so Talhah sat under it, and he, may Allah’s prayers and peace be upon him, climbed until he was level on the rock.

- إن اصحاب رسول الله ﷺ قالوا لأعرابي جاهل: سله عمن قضي نحبه ومن هو؟ وكانوا لا يجترئون علي مسالته، يوقرونه ويهابونه، فساله الأعرابي، فأعرض عنه ثلاثا، ثم إني اطلعت من باب المسجد وعلي ثياب خضر، فلما أتى النبي هذا ممن قضى نحبه

The companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, said to an ignorant bedouin: Ask him about who his love is spent and who he is. And they did not dare to ask him, they revered him and feared him, so the Bedouin asked him, so he turned away from him three times, then I came out of the door of the mosque wearing green clothes, and when the Prophet came, this one of those who spent his love

من سره أن ينظر شهيد يمشي علي وجه الأرض فلينظر إلى طلحة بن عبيد الله

Whoever likes to see a martyr walking on the face of the earth, let him look at Talha bin Ubaid Allah

- رأيت مروان بن الحكم حين رمي طلحة يومئذ بسهم فوقع في عين ركبته، فما زال يسبح إلى أن مات

- I saw Marwan bin Al-Hakam when he shot Talhah Yumiz with an arrow, and it fell in the eye of his knee, and he continued to swim until he died.

ع T فضائل الزبير بن العوام رضي الله تعالي عنه

The virtues of Al-Zubayr bin Al-Awam, may Allah Almighty be pleased with him

قال رسول الله ﷺ يوم الأحزاب من يأتينا بخبر القوم؟ فقال الزبير: أنا ثم قال:من يأتينا بخبر القوم؟ثم قال الزبير: أنا ثم قال في الثالثة:إن لكل نبي حواريا، وإن حواري الزبير

The Messenger of Allah, may Allah’s prayers and peace be upon him, said on the day of the parties, who will bring us the news of the people? Al-Zubayr said: Me, then he said: Who will bring us the news of the people? Then Al-Zubayr said: I am.

- كان رسول الله ﷺ قال يعني يوم الأحزاب من يأتي بني قريظة فيأتيني بخبرهم؟ فانطلقت، فلما رجعت جمع لي رسول الله صلى الله عليه وسلم أبويه قال فداك أبي وأمي

- The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “I mean, on the day of the parties, who will come to Banu Qurayzah and bring me their news?” So I went, and when I came back, the Messenger of Allah, may Allah’s prayers and peace be upon him, mentioned for me his parents, saying, “May my father and mother be sacrificed for you.”

أوصي الزبير إلى ابنه عبد الله صبيحه يوم الجمل فقال: ما مني عضو إلا وقد جرح مع رسول الله ﷺ حتي انتهي ذلك إلى فرجه

Al-Zubayr instructed his son Abdullah on the morning of the camel, and he said: There is not a member of me that has not been wounded with the Messenger of Allah, may Allah’s prayers and peace be upon him, until it ended in his private parts.

- كانت علي الزبير عمامة صفراء معتجرا بها يوم بدر، فقال النبي ﷺ: إن الملائكة نزلت علي سيماء الزبير

Al-Zubayr wore a yellow turban that he wore on the day of Badr, and the Prophet, may Allah’s prayers and peace be upon him, said: “The angels descended upon Zubair’s face.”

- وقال فيها عثمان رضي الله عنه: وأما والذي نفسي بيده إنه لخيرهم ما علمت، وإن كان لأحبهم إلى رسول الله ﷺ

Othman, may Allah be pleased with him, said about it: By the One in Whose hand is my soul, he is the best of them as far as I know, and if he is the most beloved of them to the Messenger of Allah, may Allah’s prayers and peace be upon him

- كان في الزبير ثلاث ضربات: إحدهن في عاتقه إن كنت لأدخل أصابعي فيها ألعب بها وأنا صغير وقال له أصحاب النبي ﷺ يوم اليرموك: ألا تشد فنشد معك؟ فحمل عليهم حتى شق صفوفهم فجاوزهم وما معه أحد، ثم رجع مقبلا فاخذوا بلجامه فضربوه ضربتين على عاتقه ب

Al-Zubayr had three strikes: one of them was in his shoulder, if I were to insert my fingers into it, I would play with it when I was young. So he carried on them until he split their ranks, so he passed

them, and there was no one with him. Then he came back on the way, so they took his bridle and hit him twice on his shoulder.

- قال للزبير يوم الجمل: أجئت تقاتل ابن عبد المطلب؟ قال: فرجع الزبير، فلقيه ابن جرموز فقتله قال: فجاء ابن عباس إلى على فقال: إلى أين يدخل قاتل ابن صفية؟ قال: النار

He said to Al-Zubayr on the Day of the Camel: Have you come to fight Ibn Abd Al-Muttalib? He said: Al-Zubayr returned, and Ibn Jarmouz met him and killed him. He said: Then Ibn Abbas came to Ali and said: Where does the killer of Ibn Safiya enter? He said: Fire

- استاذن ابن جرموز على علي رضي الله عنه، فقال: من هذا؟ قالوا: ابن جرموز يستأذن قال: ائذنوا له ليدخل قاتل الزبير النار بشر قاتل ابن صفية بالنار

- Ibn Jarmouz sought permission from Ali, may Allah be pleased with him, and said: Who is this? They said: Ibn Jarmouz asks for permission. He said: Permit him so that the killer of Al-Zubayr enters the fire

ع T فضائل سعد بن أبي وقاص الله تعالي عنه

The virtues of Saad bin Abi Waqqas, may Allah Almighty be upon him

ما أسلم أحد إلا في اليوم الذي أسلمت فيه، ولقد مكثت سبعة أيام وإني لثلث الإسلام

No one converted to Islam except on the day I converted to Islam, and I stayed there for seven days, and I am a third of Islam

- أقبل سعد قال النبي ﷺ هذا خالي ، فليرني امرؤ خاله

- Iqbal Saad said the Prophet, may Allah’s prayers and peace be upon him, this is my uncle, let him show me his uncle’s affairs

- إني لأول العرب رمي بسهم في سبيل الله، وكنا نغزر مع النبي ﷺ وما لنا طعام إلا ورق الشجر حتى إن أحدنا ليضع كالبعير أو الشاة ما له خلط، ثم أصبحت بنو أسد تعزرني على الإسلام، لقد خبت إذا وصل عملي وكانوا وشوا به إلى عمر قالوا: لا يحسن أن يصلي

I was the first of the Arabs to shoot an arrow for the sake of Allah, and we used to fight with the Prophet, may Allah’s prayers and peace be upon him, and we had no food except tree leaves, so that one of us would lay down like a camel or a sheep that had no mixture, then I became Banu Asad admonishing me for Islam. To Omar, they said: It is not good for him to pray

ما جمع رسول الله ﷺ أبويه لأحد غير سعد بن مالك فإنه جعل يقول له يوم أحد ارم فداك أبي وأمي

The Messenger of Allah, may Allah’s prayers and peace be upon him, did not unite his parents to anyone other than Saad bin Malik, because he made him say to him on the day of Uhud, I will sacrifice my father and mother

- جمع له أبويه يوم أحد قال: كان رجل من المشركين قد أحرق المسلمين، فقال له النبي ﷺ ارم فداك أبي وأميقال: فنزعت له بسهم ليس فيه نصل فأصبت جنبه، فسقط فاتكشفت عورته فضحك رسول الله ﷺ حتى نظر نواجذه

He gathered his parents for him on the day of Uhud. He said: A man of the polytheists had burned the Muslims, and the Prophet, may Allah’s prayers and peace be upon him, said to him: Shoot, may my father and mother be sacrificed for you.

- أرق رسول الله ﷺ ذات ليلة فقال ليت رجلا صالحاً من أصحابي يحرسني الليلة قالت: وسمعنا صوت السلاح فقال رسول الله صلى الله عليه وسلم من هذا؟ قال: سعد بن أبي وقاص، يا رسول الله، جئت أحرسك

The Messenger of Allah, may Allah’s prayers and peace be upon him, fell asleep one night and said, “If only a righteous man from among my companions would guard me tonight.” She said: “And we heard the sound of weapons. He said: Saad bin Abi Waqqas, O Messenger of Allah, I kneeled to guard you

اللهم استجب لسعد إذا دعاك

Oh Allah, respond to Saad if he calls you

- قيل لسعد بن أبي وقاص: متي أجبت الدعوة؟ قال: يوم بدر، كنت أرمي بين يدي النبي ﷺ فأضع السهم في كبد القوس ثم أقول: اللهم زلزل أقدامهم، وأرعب قلوبهم، وافعل بهم وافعل فيقول النبي ﷺ اللهم استجب لسعد

It was said to Saad bin Abi Waqqas: When did you answer the invitation? He said: On the day of Badr, I used to shoot in front of the Prophet, may Allah’s prayers and peace be upon him, so I put the arrow in the center of the bow, then I would say: Oh Allah, shake their feet, and terrify their hearts, and do to them and do, and the Prophet, may Allah bless him and grant him peace, says: Oh Allah, respond to Saad

- شكا أهل الكوفة سعدا إلى عمر فعزله فأرسل معه رجلا أو رجالا إلى الكوفة يسأل عنه أهل الكوفة، فلم يدع مسجداً إلا سأل عنه ويثنون عليه معروفاً حتى دخل مسجداً لبني عبس فقام رجل منهم فقال :أما إذ نشدتنا، فإذ سعداً كان لا يسير بالسرية، ولا يقسم بالسوية، ولا يعدل

The people of Kufa Saad complained to Umar, so he dismissed him, so he sent a man or men with him to Kufa to ask the people of Kufa about him. It is not divided equally, nor amended

- بيتما سعد بمشي إذ مر برجل وهو يشتم علياً وطلحة والزبير، فقال له سعد: إنك تشتم أقواماً قد سبق لهم من الله ما سبق، والله لتكفن عن شتمهم أو لأدعون الله ﷺ عليك قال: يخوفني كأنه نبي فقال سعد: اللهم إن كان يشتم أقواماً قد سبق لهم منك ما سبق فاجعله اليو

Saad was orphaned by walking, when he passed a man who was cursing Ali, Talha, and Zubayr. Saad said to him: You insult people who have already had what was previously given to them by Allah. By Allah, stop cursing them, or I will pray to Allah, may His Majesty be exalted be He. He said: He fears me as if he were a prophet. People who have already had what has preceded from you, so make it today

ع T فضائل سعيد بن زيد رذي الله تعالي عنه

The virtues of Saeed bin Zaid, may Allah Almighty bless him

والله لقد رأيتني أنا وعمر لموثقي علي الإسلام قبل أن يسلم عمر

By Allah, you saw me and Umar being trusted to Islam before Umar embraced Islam

- دعوها وإياها، فإني سممت رسول الله ﷺ يقول: من أخذ شبراً من الأرض بغير حقه من سبع أرضين يوم القيامة اللهم إن كانت كاذبة فاعم بصر ها واجعل قبرها في دارها قال: فرأيتها عمياء تلتمس الجدر تقول: أصابتني دعوة سعيد بن زيد - فبينما هي تمشي في الد

Leave her and her, for I poisoned the Messenger of Allah, may Allah’s prayers and peace be upon him, who says: Whoever takes a span of the earth will change his rights from seven earths on the Day of Resurrection. While she is walking in Dr

ع T فضائل عبدالرحمن بن عوف رضي الله عنه

T Fadayel Abdul Rahman bin Auf, may Allah be pleased with him

أن رسول الله ﷺ كان يقول إن أمركن لمن يهمني بعدي، ولن يصبر عليكن إلا الصابرون ثم تقول عائشة: فسقى الله أباك من سلسبيل الجنة - تريد عبد الرحمن بن عوف وقد كان وصل أزواج النبي ﷺ بمال بيعت بأربعين ألفاً

The Messenger of Allah, may Allah’s prayers and peace be upon him, used to say that your affairs are for those who concern me after me, and only those who are patient will be patient with you.

سمعت رسول الله ﷺ يقول لأزواجه إن الذي يحن عليكن بعدي هو الصادق البار اللهم اسقي عبد الرحمن بن عوف من سسلسبيل الجنة

I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say to his wives, “The one who yearns for you after me is the truthful and righteous.

- تبرز وتوضأ فتأخر قال: ثم اقبل فأقبلت معه حتى نجد الناس قد قدموا عبد الرحمن بن عوف فصلى لهم، فادرك رسول الله، احدى الركعتين فصلى مع الناس الركعة الأخيرة، فلما سلم عبدالرحمن بن عوف قام رسول الله ﷺ يتم صلاته، فافزع ذلك المسلمين فاكثروا الت

- Defeat and perform ablution, but he was late. He said: Then he came, so I came with him until we found the people had presented Abd al-Rahman ibn Awf, and he prayed for them. That is the Muslims, so multiply the t

- أن عبد الرحمن بن عوف أتي بطعام وكان صائماً فقال: قتل مصعب بن عمير وهو خير مني، كفن في برده إن غطي رأسه بدت رجلاه وإن غطي رجلاه بدا رأسه، وقتل حمزة وهو خير مني، ثم بسط لنا من الدنيا ما بسط - أو قال: أعطينا من الدنيا ما اعطينا - وقد خشيت أن تكون حسناتنا ع

Abd al-Rahman bin Awf was brought with food and he was fasting, so he said: He killed Musab bin Umair, and he is better than me. We have been given from this world what we have been given - and I was afraid that our good deeds would be pbuh

- كان عبد الرحمن بن عوف لنا جليساً، ونعم الجليس، فانقلب بنا ذات يوم إلى منزله، فدخل فاغتسل ثم خرج فأتانا بقصعة فيها خبز ولحم، ثم بكى، فقلنا: ما يبكيك يا أبا محمد؟ فقال: مات رسول الله ﷺ ولم يشبع هو وأهله من خبز الشعير، ولا أرانا أخرنا لما

- Abd al-Rahman bin Awf was our sitter, and he was a good sitter, so he turned us one day to his house, so he entered, washed, then came out, and he brought us a bowl of bread and meat, then he cried, so we said: What makes you cry, Abu Muhammad? He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, died, and he and his family were not satisfied with the news of barley, and he did not show us the last of us for what

- لما خرج عمر إلى الشام فلقيه أمراء الأجناد وأخبروه بوقع الوباء بالشام، فاستشار المهاجرين والأنصار ومشيخة قريش من مهاجرة الفتح في الرجوع والقدوم، فاختلفوا فجاء عبد الرحمن بن عوف وكان متغيباً فقال: إن عندي في هذا علماً، سمعت رسول الله ﷺ يق

When Umar went out to the Levant, the commanders of the soldiers met him and informed him of the impact of the epidemic in the Levant, so he consulted the immigrants and the Ansar and the sheikhdom of the Quraish from the immigrants of the conquest in returning and coming, but they differed, so Abd al-Rahman bin Auf came and he was absent, and he said: I have knowledge in this, I heard the Messenger of Allah, may Allah’s prayers and peace be upon him say

ع T فضائل أبي عبيدة بن الجراح رضي الله تعالي عنه

The virtues of Abi Ubaidah bin Al-Jarrah, may Allah be pleased with him

إن لكل أمة أمينا، وإن أميننا أيتها الأمة أبو عبيدة ابن الجراح

Every nation has a trustee, and our trustee, O nation, is Abu Ubaidah ibn al-Jarrah

- جاء العاقب والسيد صاحبا نجران إلى رسول الله ﷺ يريدان أن يلاعناه قال: فقال أحدهما لصاحبه: لا تفعل، فوالله لئن كان نبياً فلاعنا لا نفلح نحن ولا عقبنا من بعدنا قالا: إذا نعطيك ما سألتنا، وابعث معنا رجلا أميناً حق أمين فاستشرف له أصحاب رسول
The successor and the master, the companions of Najran, came to the Messenger of Allah, may Allah bless him and grant him peace, wanting to curse him. He said: One of them said to his companion: Do not do it. So the companions of the Messenger looked up to him
ع T فضائل اهل البيت النبوي وقرابة رسول الله ﷺ
The virtues of the people of the Prophet's house and the kinship of the Messenger of Allah, may Allah bless him and grant him peace
قام رسول الله ﷺ يوماً فينا خطيباً بماء يدعى خما بين مكة والمدينة، فحمد الله وأثنى عليه، ووعظ وذكر، ثم قال أما بعد، ألا أيها الناس، فإنما أنا بشر يوشك أن يأتيني رسول ربي ﷺ فاجيب، وإني تارك فيكم ثقلين: أولهما كتاب الله ﷺ فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث علي كتاب الله ورغب فيه، ثم قال وأهل بيتي، فأذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي فقال له حصين - أحد الرواة ومن أهل بيته، يا زيد؟ أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده قال: ومن هم؟ قال: هم آل علي، وآل عقيل، وآل جعفر، وآل عباس قال: كل هؤلاه حرم الصدقة؟ قال: نعم
The Messenger of Allah, may Allah’s prayers and peace be upon him, stood up one day to us as a sermon at a water called Khamm between Mecca and Medina, so he thanked Allah and praised Him, preached and mentioned, then said, “After that, except for people, I am only a human being. The first of them is the Book of Allah, may He be glorified and exalted, in which is guidance and light, so take the Book of Allah and hold fast to it, so he urges me to follow the Book of Allah and encourages it. The people of his house, Zayd? Didn't they forget him from his household? He said: They forgot him from the people of his house, but the people of his house are those who forbid charity after him. He said: And who are they? He said: They are the family of Ali, the family of Aqeel, the family of Jafar, and the family of Abbas. He said: Yes
- خرج النبى ﷺ غداه وعليه رمط مرحل من شعر أسود، فجاء الحسن بن علي فادخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فادخلها، ثم جاء علي فأدخله، ثم قال: إوقَرْنَ فِي بُيُوتِكُنَّ ولا تَبَرَّجْنَ تَبَرُّجَ الجَاهِلِيَّةِ الأُولَى وأَقِمْنَ الصَّ
The Prophet, may Allah’s prayers and peace be upon him, went out the next morning wearing a long black hair, then Al-Hassan bin Ali came and entered him, then Al-Hussein came and entered with him, then Fatimah came and entered her, then Ali came and entered him, then he said: “And stay in your houses and do not display yourselves as you did in the pre-Islamic era, and stay.” p
- قال: لما نزلت إفَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ العِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وأَبْنَاءَكُمْ ونِسَاءَنَا ونِسَاءَكُمْ وأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةَ اللَّهِ عَلَى الكَاذِبِينَ| الايه، دعا
- He said: When it was revealed, then whoever disputes with you about it after what has come to you of knowledge, then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then pray earnestly and invoke the curse of Allah upon the liars." verse, he called
- أن النبي ﷺ جلل على الحسن والحسين وعلي وفاطمة رضي الله عنهم كساء ثم قال: اللهم هؤلاء أهل بيتي وخاصتي، اذهب عنهم الرجس وطهرهم تطهيراً فقالت أم سلمة: وانا معهم يا رسول الله؟ قال إنك على خير قالت: في بيتي نزلت: إوقَرْنَ فِي بُيُوتِكُنَّ ولا
- The Prophet, may Allah’s prayers and peace be upon him, glorified al-Hassan, al-Hussein, Ali and Fatima, may Allah be pleased with them, clothed them, and then said: Oh Allah, these are my household and mine, remove dirt from them and purify them with a purification, so Umm Salama said: And I am with them, O Messenger of Allah? He said that you are well. She said: In my house, it was revealed: And stay in your homes and do not
- أن رجلا من أهل العراق سأله عن دم البعوض يصيب الثوب، فقال ابن عمر: انظروا إلى هذا يسأل عن دم البعوض وقد قتلوا ابن رسول الله ﷺ، وسمعت رسول الله يقول إن الحسن والحسين هما ريحانتاي من الدنيا
man from the people of Iraq asked him about the blood of mosquitoes on clothes, and Ibn Omar said: Look at this man asking about the blood of mosquitoes, and they killed the son of the Messenger of Allah, may Allah’s prayers and peace be upon him, and I heard the Messenger of Allah say that Al-Hassan and Al-Hussein are my basil from the world
- كان رسول الله ﷺ يخطبنا إذ جاء الحسن والحسين عليهما قميصان أحمران يمشيان ويعثران، فنزل رسول الله ﷺ من المنبر فحملهما ووضعهما بين يديه ثم قال:صدق الله إواعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وأَوْلادُكُمْ فِتْنَةٌ وأَنَّ اللَّ
The Messenger of Allah, may Allah’s prayers and peace be upon him, was addressing us when Al-Hassan and Al-Hussein came, wearing red shirts, walking and stumbling.
قال رسول الله ﷺ الحسن والحسين سيدا شباب أهل الجنة
The Messenger of Allah, may Allah’s prayers and peace be upon him, said: Al-Hassan and Al-Hussein are the masters of the youth of Paradise
أن رسول الله ﷺ أبصر حسنا وحسينا فقال اللهم إني أحبهما فأحبهما

The Messenger of Allah, may Allah's prayers and peace be upon him, saw Hasan and Husayn, and said, "O Allah, I love them, so love them."

- قال رسول الله ﷺ من أحبهما فقد أحبني، ومن أبغضهما فقد أبغضني

- The Messenger of Allah, may Allah's prayers and peace be upon him, said: He who loves them loves me, and he who hates them hates me

ع T مناقب الحسن رضي الله تعالي عنه

The virtues of Hassan, may Allah be pleased with him

سمعت النبي ﷺ علي المنبر والحسن جنبه ينظر إلى الناس مرة، وإليه مرة، ويقول إن ابني هذا سيد ، ولعل الله أن يصلح به فئتين من المسلمين

I heard the Prophet, may Allah's prayers and peace be upon him, on the pulpit, with Hassan at his side, looking at the people once, and at him once, and saying, "This son of mine is a master, and perhaps Allah will reconcile two faiths of Muslims with him."

عن النبي ﷺ انه كان ياخذ الحسن ويقول اللهم اني احبهما فاحبهما

On the authority of the Prophet, may Allah's prayers and peace be upon him, he used to take al-Hasan and say, "O Allah, I love them, so love them."

- كنت مع رسول الله ﷺ في سوق من أسواق المدينة، فانصرف وانصرفت معه فقال: ادع الحسن بن علي فجاء الحسن يمشي وفي عنقه السخاب، فقال النبي ﷺ بيده هكذا، فقال الحسن بيده هكذا، فاخذ، النبى ﷺ وقال اللهم ائي احبه فأح

I was with the Messenger of Allah, may Allah's prayers and peace be upon him, in one of the markets of Medina, so he went away and I went with him, and he said: Call Al-Hassan bin Ali. Peace be upon him, and he said, O Allah, I love him

كنت مع الحسن بن علي ولقينا أبو هريرة فقال: ارني اقبل منك حيث رايت رسول الله ﷺ يقبل قال: فقال بقميصه قال: فقبل سرته

I was with Al-Hassan bin Ali, and we met Abu Hurairah, and he said: See me kissing you where you saw the Messenger of Allah, may Allah's prayers and peace be upon him, kissing.

رأيت ابا بكر رضي الله عنه وحمل الحسن وهو يقول: بأبي شبيه بالنبي ليس شبيهاً بعلي وعلى يضحك

I saw Abu Bakr, may Allah be pleased with him, and carried Al-Hassan, and he was saying: Babi is similar to the Prophet, he is not similar to Ali and Ali laughing.

لم يكن أحد أشبه بالنبي ﷺ من الحسن بن علي

No one was more like the Prophet, may Allah bless him and grant him peace, than Hassan bin Ali

ع T مناقب الحسين الشهيد عليه السلام

The virtues of Al-Hussein, the martyr, peace be upon him

من سره ان يتظر إلى رجل من اهل الجنة فليتظر الى الحسين بن علي، فإني سمعت رسول الله ﷺ يقوله

Whoever would like to wait for a man from the people of Paradise, let him wait for Al-Hussein bin Ali, for I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say:

- عن أبيه أنه سار مع علي، وكان صاحب مطهرته، فلما حاذى نينوى وهو منطلق إلى صفين، فنادى علي: اصبر أبا عبد الله، اصبر أبا عبد الله بشط الفرات قلت: وما ذاك؟ قال: دخلت على النبي ﷺ ذات يوم وعيناه تفيضان، قلت: يا نبي الله، أغضبك أحد؟ ما شأن عيني

On the authority of his father that he walked with Ali, and he was the owner of his purifier, so when he came close to Nineveh on his way to Siffin, Ali called out: Be patient, Abu Abdullah, be patient, Abu Abdullah, on the banks of the Euphrates, I said: And what is that? He said: I entered upon the Prophet, may Allah's prayers and peace be upon him, one day, and his eyes were overflowing. I said: O Prophet of Allah, did anyone make you angry? What's wrong with my eyes?

- بلغ ابن عمر رضي الله عنهما وهر بمال له ابن الحسين بن علي رضي الله ﷺ عنهما قد توجه إلى العراق، فلحقه على مسيرة يومين أو ثلاثة فقال: إلى اين؟ فقال: هذه كتب أهل العراق وبيعتهم فقال: لا تفعل فابي، فقال له ابن عمر: إذ جبريل عليه السلام أتي النبى صلى ا

- Ibn Omar, may Allah be pleased with them both, was informed that Ibn Al-Hussein bin Ali, may Allah be pleased with him, had gone to Iraq, and he followed him on a two- or three-day journey, so he said: Where to? He said: These are the books of the people of Iraq and their pledge of allegiance.

كنا إذا ذكرنا حسينًا ومن قتل معه محمد ابن الحنفية رضي الله ﷺ عنه: قتل معه سبعة عشر كلهم ارتكض في رحم فاطمة رضي الله ﷺ عنها وعنهم

If we mentioned Husayn and those with whom Muhammad ibn al-Hanafiyyah, may Allah be pleased with him, was killed: seventeen were killed with him, all of whom jumped in the womb of Fatima, may Allah be pleased with her and theirs.

- رأيت في النوم كأن رجالًا من السماء نزلوا معهم حراب يتتبعون قتلة الحسين، فما لبث أن نزل المختار فقتلهم

I saw in my sleep that there were men from the sky with bayonets, pursuing the killers of Al-Hussein, and it was not long before Al-Mukhtar came down and killed them

- دخلت على عبيد الله بن زياد وإذا رأس الحسين قدامه على تراس، فوالله ما لبثت إلا قليلًا حتى دخلت على المختار فإذا رأس عبيد الله بن زياد على ترس، فو الله ما لبثت إلا قليلًا حتى دخلت على مصعب بن الزبير على ترس

- I entered upon Obaidullah bin Ziyad, and behold, the head of Al-Hussein was in front of him on a terrace.

أوحى الله إلى محمد ﷺ إني قتلت بيحيى سبعين ألفا وإني قاتل بابن بنتك سبعين ألفًا وسبعين ألفًا

Allah revealed to Muhammad, may Allah's prayers and peace be upon him, that I killed seventy thousand Yahya, and I will kill your daughter's son seventy thousand and seventy thousand

- لما جيء برأس عبيد الله بن زياد وأصحابه، نظرن في المسجد في الرحبة فانتهت إليهم وهم يقولون: قد جاء، قد جاءت فإذا الرحبة فانتهت إليهم وهم يقولون: قد جاءت، قد جاءت، فإذا حية قد جاءت تخلل الرؤوس حتى دخلت في منخري عبيد الله بن زباد، فمكثت هنية ثم خرجت فذهبت ح

- When the head of Ubaidullah bin Ziyad and his companions came, they looked at the mosque in Al-Rahba, and it ended with them saying: He has come, it has come. Bin Zabad, so Haniyeh stayed, then left, and went to H

ع T مناقب العباس عم النبي ﷺ

The virtues of Al-Abbas, the uncle of the Prophet, may Allah bless him and grant him peace

دخل علي رسول الله ﷺ مغضباً وأنا عنده فقال ما أغضبك؟قال: يارسول الله ما لنا ولقريش إذا تلاقوا بينهم تلاقوا بوجوه مبشرة، وإذا لقونا لقونا بغير ذلك قال فغضب رسول الله ﷺ حتى احمر وجه ثم قال والذي نفسي بيده، لا يدخل قلب رجل الإيمان حتى يحبكم لله ولرسولهيا أيها الناس، من آذى عمي فقد آذاني، فإنما عم الرجل صنو أبيه

The Messenger of Allah, may Allah's prayers and peace be upon him, entered upon me angry while I was with him, and he said, "What made you angry?" He said: "O Messenger of Allah, what is wrong with us and the Quraysh? It does not enter the heart of a man of faith until he loves you for Allah and His Messenger. O people, whoever hurts my uncle has hurt me, for a man's uncle is like his father.

العباس مني وأنا منه

Abbas is from me and I am from him

العباس عم رسول الله ﷺ وإن عم الرجل صنو أبيه - أو من صنو أبيه

Al-Abbas is the uncle of the Messenger of Allah, may Allah bless him and grant him peace, and the man's uncle is his father's equal - or his father's equal

إذا كان غداة الاثنين فائتني أنت وولدك حتى أدعو لهم بدعوة ينفعك الله بها وولدكاللهم اغفر للعباس وولده مغفرة ظاهرة وباطنة لا تغادر ذنباً اللهم احفظه في ولده

If it is Monday morning, you and your son wait for me so that I may pray for them with a supplication by which Allah will benefit you and your son.

ع T مناقب جعفر بن أبي طالب رضي الله تعالي عنه

T Virtues of Jaafar bin Abi Talib, may Allah be pleased with him

رأيت جعفراً يطير في الجنة مع الملائكة

I saw Jaafar flying in heaven with the angels

دخلت البارحة الجنة فرأيت فيها جعفراً يطير مع الملائكة له جناحان عوضه الله عن يديه

Yesterday I entered Paradise, and I saw Ja`far flying with the angels. He had two wings, may Allah replace him with two hands

مر بي جعفر الليلة في ملأ من الملائكة وهو مخضب الجناحين بالدم أبيض الفؤاد

Ja`far passed by me tonight in a group of angels, his wings stained with blood and his heart white

السلام عليك يا ابن ذي الجناحين

Peace be upon you, O son of two wings

- ما احتذي النعال، ولا ركب المطايا، ولا ركب الكور بعد رسول الله ﷺ أفضل من جعفر

He did not wear sandals, nor did he ride the mounts, nor did he ride the ball after the Messenger of Allah, may Allah's prayers and peace be upon him, better than Ja'far.

أشبهت خلقي وخلقي

I resemble my morals and morals

ع T مناقب عبدالله بن عباس رضي الله تعالي عنهما

The virtues of Abdullah bin Abbas, may Allah Almighty be pleased with them

أن النبي ﷺ أتى الخلاء فوضعت له وضوءًا، فلما خرج قال من وضع هذا؟قالوا: ابن عباس قالاللهم فقهه

The Prophet, may Allah's prayers and peace be upon him, came to the toilet, and I put on an ablution for him, and when he came out, he said, "Who put this on?" They said: Ibn Abbas.

ع T مناقب زيد بن حارثة رضي الله تعالى عنه

The virtues of Zaid bin Haritha, may Allah Almighty be pleased with him

ما كنا زيد بن حارثة إلا زيد بن محمد حتى نزلت |ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا|

We were not Zayd bin Haritha but Zayd bin Muhammad until I revealed: Call them for their fathers, he is more just with Allah. If you do not know their fathers, then they are your brothers in religion and

your freedmen, and there is no blame on you for what you have sinned with, but what your hearts intend, and Allah is Forgiving, Merciful.

- بعث رسول الله ﷺ بعثاً وأمر عليهم أسامة بن زيد فطعن بعض الناس في إمارته، فقال رسول الله ﷺ إن تطعنوا في إمارته فقد كنتم تطعنون في إمارة أبيه من ، وأنم الله إن كان لخليقاً للإمارة، وإن كان لمن أحب الناس إلى، وإن هذا لمن أح

- The Messenger of Allah, may Allah's prayers and peace be upon him, sent an expedition and appointed Osama bin Zaid over them, and some people challenged his leadership, so the Messenger of Allah, may Allah's prayers and peace be upon him, said: If you challenge his leadership, then you used to challenge his father's leadership. people to, and that this is for whomever

- ما بعث رسول الله ﷺ زيد بن حارثة في سرية إلا أمره عليهم، ولو بقي لا ستخلفه

The Messenger of Allah, may Allah's prayers and peace be upon him, did not send Zaid bin Haritha in a detachment except that he commanded them, and if he stayed, she would not succeed him.

غزوت مع النبي ﷺ سبع غزوات ومع زيد بن حارثة سبع غزوات يؤمره علينا

fought seven battles with the Prophet, may Allah bless him and grant him peace, and Zayd bin Haritha seven battles, making him command us

- يا زيد، أنت مولاي ومني وإلى، وأحب الناس إلي

O Zayd, you are my master, from me and to me, and the most beloved of people to me

ع T مناقب أسامة بن زيد رضي الله تعالي عنهما

The virtues of Osama bin Zaid, may Allah Almighty be pleased with them

أراد النبي ﷺ أن ينحي مخاط أسامة، فقالت عائشة: دعني حتى أكون أنا الذي أفعل قاليا عائشة، أحبيه فإني أحبه

The Prophet, may Allah's prayers and peace be upon him, wanted to remove Osama's snot, so Aisha said: "Let me be the one who does." He said, "Aisha, love him, for I love him."

- لما ثقل رسول الله ﷺ هبطت وهبط الناس المدينة، فدخلت على رسول الله ﷺ وقد أصمت فلم يتكلم، فجعل رسول الله ﷺ يضع يديه علي ويرفعها فأعرف أنه يدعو لي

When the Messenger of Allah, may Allah's prayers and peace be upon him, weighed down, I fell and the people descended on the city, so I entered upon the Messenger of Allah, may Allah's prayers and peace be upon him, and he was silent, and he did not speak.

- أن عمر فرض لأسامة في ثلاث آلاف، فقال عبد الله بن عمر لأبيه: لم فضلت أسامة على؟ فوالله ما سبقني إلى مشهد قال: لأن زيدًا كان أحب إلى رسول الله ﷺ من أبيك، وكان أسامة أحب إلى رسول الله ﷺ منك، فآثرت حب رسول الله صلى الله علي

- Omar imposed three thousand for Osama, so Abdullah bin Omar said to his father: Why did you prefer Osama over me? By Allah, he did not precede me to a scene. He said: Because Zayd was dearer to the Messenger of Allah, may Allah's prayers and peace be upon him, than your father, and Osama was dearer to the Messenger of Allah, may Allah's prayers and peace be upon him, than you.

- نظر ابن عمر يومًا وهو في المسجد إلى رجل يسحب ثيابه في ناحية من المسجد، فقال: انظروا من هذا فقال له إنسان: أما تعرف هذا يا أبا عبد الرحمن؟ هذا محمد بن أسامة قال: فطأطأ ابن عمر رأسه ثم قال: لو رآه رسول الله ﷺ لأحبه

Ibn Omar looked one day while he was in the mosque at a man pulling his clothes in one part of the mosque, and he said: Look who is this? Then a person said to him: Do you know this, Abu Abd al-Rahman? This is Muhammad bin Usama. He said: Fatata bin Omar is his head. Then he said: If the Messenger of Allah, may Allah's prayers and peace be upon him, saw him, he would love him.

ع T مناقب عمار بن ياسر رضي الله تعالي عنهما

The virtues of Ammar bin Yasir, may Allah Almighty be pleased with them

ع T مناقب عمار بن ياسر رضي الله تعالى عنه

The virtues of Ammar bin Yasser, may Allah Almighty be pleased with him

ما خير عمار بين أمرين إلا اختار أرشدهما

Ammar is not given the choice between two things but he chooses the one who guides them

- ائذنوا له، مرحباً بالطيب المطيب

- Permit him, welcome to the good and the good

- ويح عمار، تقتله الفئة الباغية، يدعوهم إلى الجنة ويدعونه إلى النار

Woe to Ammar, the tyrannical millennium will kill him. He invites them to Heaven and they invite him to Hell

ملئ عمار إيماناً إلى عائشة

Milli Ammar faith to Aisha

- اصبراللهم اغفر لآل ياسر، وقد فعلت

- Be patient, O Allah, forgive the family of Yasser, and I did

- أبشروا آل ياسر، موعدكم الجنة﴿إِلاَّ مَنْ أُكْرِهَ﴾

- Rejoice, O Yasir, your appointment is Paradise {except for those I hate}

- من عادى عمارً عاداه الله، ومن أبغض عمارً أبغضه الله

Whoever is hostile to Ammar, Allah will be hostile to him, and whoever hates Ammar, Allah will hate him

ع T مناقب أبي ذر الغفاري رضي الله تعالة عنه

The virtues of Abu Dhar Al-Ghafari, may Allah be pleased with him

إني قد وجهت لي أرض ذات نخل لا آراها إلا يثرب، فهل أنت مبلغ عني قومك عسى الله أن ينفعهم بك ويأجرك فيهمغفار غفر الله لها، وأسلم سالمها الله

have been directed to a land with date palms that I do not see except for Yathrib, so will you inform your people on my behalf, may Allah benefit them through you and reward you with forgiveness for them.

ما أظلت الخضراء وأقلت الغبراء من ذي لهجة أصدق ولا أوفي من أبي ذر شبه عيسى ابن مريم

I did not shade the green and removed the dust. Who has a dialect more truthful and more loyal than Abu Dhar? The resemblance of Jesus son of Mary

- ﴿والَّذِينَ يَكْنِزُونَ الذَّهَبَ والْفِضَّةَ ولا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

And those who hoard up gold and silver and do not spend it in the way of Allah, give them glad tidings of a painful chastisement.

- ﴿والَّذِينَ يَكْنِزُونَ الذَّهَبَ والْفِضَّةَ ولا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

And those who hoard up gold and silver and do not spend it in the way of Allah, give them glad tidings of a painful chastisement.

ع T مناقب عبدالله بن مسعود رضي الله تعالى عنه

The virtues of Abdullah bin Masoud, may Allah Almighty be pleased with him

حدثنا بأقرب الناس من رسول الله ﷺ هديا ودلًا وسمتًا فنأخذ عنه ونسمع منه قال: كان أقرب الناس هذيًا ولًا وسمتًا برسول الله صلى الله عليه وسلم ابن مسعود حتى يتوارى منا في بيته، ولقد علم المحفوظون من أصحاب رسول الله ﷺ أن ابن أم عبد من أقربهم إلى الله زلفى

Tell us about the people closest to the Messenger of Allah, may Allah's prayers and peace be upon him, in guidance, guidance, and a mark, so we take from him and hear from him. Ibn Umm Abd is one of the closest to Allah, who is close to Allah

- قدمت أنا وأخي من اليمين، فمكثنا حينًا ما نرى إلا أن عبد الله بن مسعود رجل من أهل بيت النبي ﷺ، لما نرى من دخوله ودخول أمه عن النبي ﷺ وفي رواية: من كثرة دخولهم ولزومهم له

- My brother and I came from the right, so we stayed for a while, and we only saw that Abdullah bin Masoud was a man from the household of the Prophet, may Allah's prayers and peace be upon him, when we saw his entry and the entry of his mother on the authority of the Prophet, may Allah's prayers and peace be upon him.

- ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا﴾

- There is no blame on those who believe and do good deeds for what they have eaten if they fear Allah.

ما تضحكون؟ لرجل عبد الله أثقل في الميزان يوم القيامة مع أحد

what are you laughing at For a man Abdullah is heavier in the scale on the Day of Resurrection with someone

- خطبنا عبد الله بن مسعود فقال: والله لقد أخذت من في رسول الله ﷺ بضعًا وسبعين سورة، والله لقد علم أصحاب النبي ﷺ أني من أعلمهم بكتاب الله، وما أنا بخيرهم قال شقيق: فجلست في الحلق أسمع ما يقولون، فما سمعت رادًا يقول غير ذلك

Abdullah bin Masoud addressed us, and he said: By Allah, I have taken from the Messenger of Allah, may Allah's prayers and peace be upon him, some seventy surahs. I never heard Radha say otherwise

- والذي لا إله غيره، ما من كتاب الله سورة إلا أنا أعلم حيث نزلت، وما من آية إلا أنا أعلم فيما انزلت، ولو أعلم أحداً هو أعلم بكتاب الله تعالى منى تبلغه الإبل لركبت إليه

By Him there is no deity other than Him, there is no surah in the Book of Allah except that I know where it was revealed, and there is no verse except that I know best in what it was revealed.

من سره أن يقرأ القرآن رطبا كما أنزل فليقرأه على قراءة ابن أم عبدسل تعطه

Whoever would like to read the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm Abd Sal, who will give it to him

ع T مناقب عبدالله بن عمر رضي الله تعالى عنهما

Virtues of Abdullah bin Omar, may Allah Almighty be pleased with them

ذاك رجل لا أزال أحبه بعد ما سمعت من رسول الله ﷺ يقوا: "استقرئوا القرآن من أربعة، من: ابن مسعود، وسالم مولى أبي حذيفة، وأبي بن كعب، ومعاذ بن جبل"

That is a man I still love after what I heard from the Messenger of Allah, may Allah's prayers and peace be upon him, saying: "Study the Qur'an from four, from: Ibn Masoud, Salem, the mawla of Abu Hudhayfah, Ubayy bin Ka'b, and Moaz bin Jabal."

نعم الرجل عبد الله لو كان يصلي بالليل

Yes, the man Abdullah if he was praying at night

- كان يحيي الليل صلاة، ثم يقول: يا نافع، أسحرنا؟ فيقول: لا فيعاود الصلاة ثم يقول: يا نافع، أسحرنا؟ فأقول: نعم فيقعد فيستغفر ويدعو حتى يصبح

- He used to revive the night with prayer, then he would say: O Nafi`, have we bewitched? And he says: No, so he repeats the prayer, then he says: O Nafi', have you bewitched us? So I say: Yes, so he sits and asks forgiveness and supplicates until morning

- مرض ، فاشترى له عنقود عنب بدراهم، فجاء مسكين فقال: أعطوه إياه ثم خالف إنسان فاشتراه بدراهم، ثن جاء به إليه، فجاء مسكين يسأل فقال: أعطوه إياه ثم خالف إنسان فاشتراه مكنه بدرهم، فأرد أن يرجع حتى منع، ولو علم بذلك العنقود ما ذاقه فما فعاله ابن عمر بالعنقود

He got sick, so he bought him a bunch of grapes for a dirham, then a poor person came and said: Give it to him, then he broke with a person and bought it for a dirham, then he brought it to him, then a poor person came asking and he said: Give it to him then he broke with a person and bought it with a dirham, so he wanted to return until he was prevented, even if he knew about that bunch What he tasted, what Ibn Omar did with the cluster

ما منا من أحد أدرك الدنيا إلا مالت بها

There is no one among us who realized the world except that it was inclined by it

- ما ذكر ابن عمر رسول الله ﷺ إلا بكى، ولا مر على ربعهم إلا غمض عينيه

- Ibn Umar did not mention the Messenger of Allah, may Allah bless him and grant him peace, except that he wept, and he did not pass by a quarter of them except that he closed his eyes

الوضوء لكل صلاة والمصحف فيما بينهما

Ablution for every prayer and the Qur'an in between

ع T مناقب بلال بن رباح رضي الله تعالى عنه

The virtues of Bilal bin Rabah, may Allah Almighty be pleased with him

يا بلال، حدثني بأرجى عمل عملته في الإسلام، فإني سمعت دف نعليك بين يدي في الجنة

O Bilal, tell me of the hope that I have done in Islam, for I heard the tambourine of your shoes before me in Paradise

- كان عمر رضي الله عنه يقول: أبو بكر سيدنا، وأعتق سيدنا - يعنى بلالًا

- Omar, may Allah be pleased with him, used to say: Abu Bakr is our master, and free our master - meaning Bilal

- إن كنت إنما اشتريتني لنفسك فأمسكني، وإن كنت إنما اشتريتني لله تعالى فدعني وعملي لله ﷻ

- If you only bought me for yourself, hold me, and if you only bought me for Allah Almighty, then leave me and my work for Allah Almighty.

ع T مناقب صهيب الرومي رضي الله تعالى عنه

The virtues of Suhaib Al-Roumi, may Allah Almighty be pleased with him

|ومِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

And among the people is he who sells himself seeking the pleasure of Allah.

- السباق أربعة: أنا سابق الغرب، وصهيب سابق الروم، وسلمان سابق الفرس، وبلال سابق الحبش

The race is four: I am the racer of the West, Suhaib is the racer of the Romans, Salman is the racer of the Persians, and Bilal is the racer of the Abyssinian

- يا أبا بكر، لعلك أغضبتم، لئن كنت أغضبتهم لقد أغضبت ربك

- O Abu Bakr, perhaps you have angered them, if you have angered them, you have angered your Lord

ع T مناقب خباب بن الإرث رضي الله تعالى عنه

The virtues of Khabab bin Al-Arth, may Allah Almighty be pleased with him

لقد كان من قبلكم ليمشط بمشاط الحديد ما دون عظامه من لحم أو عصب ما يصرفه ذلك عن دينه، ويوضع المنشار على مفرق رأسه فيشق باثنين ما يصرفه ذلك عن دينه، والله ليتمن هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت ما يخاف إلا الله والذئب على غنمه

It was before you that he would comb with an iron comb what was below his bones of flesh or nerves, that would divert him from his religion, and a saw would be placed on the part of his head and cut in two, that would divert him from his religion. his sheep

- |أَفَرَءَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وقَالَ لأُوتَيَنَّ مَالاً ووَلَدًا |77| أَطَّلَعَ الغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا |78| كَلاَّ سَنَكْتُبُ مَا يَقُولُ ونَمُدُّ لَهُ مِنَ العَذَابِ مَدًا |79| ونَرِثُهُ مَا يَقُولُ ويَأْتِينَا فَرْ

|Have you seen the one who disbelieved in Our revelations and said that he would be given wealth and children? |77| Did he see the unseen, or did he make a covenant with the Most Gracious |78| No, We will write down what he says and extend for him a length of punishment. |79| We inherit what he says and come to us flee

ع T مناقب عثمان بن مظعون رضي الله تعالى عنه

The virtues of Uthman bin Maz’un, may Allah Almighty be pleased with him
وما يدريكأما هو فقد جاءه اليقين، إني لأرجو له الخير من الله ﷻ، والله ما أدري وأنا رسول الله ما يفعل بي ولا بكمذاك عمله يجزى به
And he does not know what he is, the certainty has come to him, that I hope for him good from Allah, His Majesty, and Allah, I do not know, and I am the Messenger of Allah, what he will do to me, nor how much of his work will he be rewarded for.
الحق سلفنا الصالح عثمان بن مظعون
The truth is our righteous ancestor Othman bin Mazoon
ع T مناقب ابن أم مكتوم الأعمى رضي الله تعالى عنه
Manaqib Ibn Umm Maktum Al-Ama, may Allah Almighty be pleased with him
ع T مناقب خالد بن سعيد بن العاص رضي الله تعالى عنه
T Virtues of Khalid bin Saeed bin Al-Aas, may Allah Almighty be pleased with him
ع T مناقب هشام بن العاص رضي الله تعالى عنه
The virtues of Hisham bin Al-Aas, may Allah Almighty be pleased with him
ابنا العاص مؤمنان: هشام وعمرو
The sons of Al-Aas Moumnan: Hisham and Amr
- شهدت أنا وهشام اليرموك، فكلنا نسأل الله الشهادة، فلما أصبحنا حرمتها ورزقها
- Hisham Al-Yarmouk and I testified, so we all ask Allah for martyrdom, and when we arrived, I sanctified it and provided for it
ع T مناقب المقداد بن الأسود رضي الله تعالى عنه
Manaqib al-Miqdad ibn al-Aswad, may Allah Almighty be pleased with him
إن الله ﷻ أمرني بحب أربعة، وأخبرني أنه يحبهم: علي، والمقداد، وأبو ذر، وسلمان
Allah Almighty commanded me to love four, and told me that He loves them: Ali, Miqdad, Abu Dhar, and Salman.
ع T مناقب سيف الله خالد بن الوليد رضي الله تعالى عنه
T Virtues of the sword of Allah Khaled bin Al-Waleed, may Allah Almighty be pleased with him
أخذ الراية زيد فأصيب، ثم أخذ جعفر فأصيب، ثم أخذ ابن رواحة فأصيب، وعيناه تذرفان، حتى أخذها سيف من سيوف الله حتى فتح الله عليهم
Zaid took the flag and was struck, then Jaafar took it and was struck, then Ibn Rawaha took it and was struck, and his eyes shed tears, until one of Allah’s swords took it until Allah gave victory to them
- نعم عبد الله وأخو العشيرة خالد بن الوليد، سيف من سيوف الله، سله الله على الكفار والمنافقين
- Yes Abdullah and brother of the clan Khaled bin Al-Waleed, a sword from the swords of Allah, may Allah bless him against the infidels and the hypocrites
- قال: "نعم عبد الله خالد بن الوليد، سيف من سيوف الله"
- He said: “Yes, Abdullah Khalid bin Al-Waleed, a sword from the swords of Allah.”
- لا تسبوا خالدًا، فإنه سيف من سيوف الله، سله على الكفار"
“Do not insult Khalid, for he is one of the swords of Allah. Draw him against the infidels.”
- أتي خالد بن الوليد معه زق خمرٍ فقال: اللهم اجعله عسلًا فصار عسلًا ذكره الحافظ في الإصابة اعتمر رسول الله ﷺ فحلق رأسه فابتدر الناس جوانب شعره، فسبقتهم إلى ناصيته فجعلتها في هذه القلنسوة، فلم أشهد قتالًا وهي معي إلا رزقت النصرة
Khalid ibn al-Walid came with a bottle of wine and said: Oh Allah, make it honey, so it became honey. Al-Hafiz mentioned it in al-Isabah. The Messenger of Allah, may Allah’s prayers and peace be upon him, performed Umrah and shaved his head.
- اطلبوها فلم يجدوها، فقال: اطلبوها فوجدوها فإذا هي قلنسوة خلقة فقال خالد: اعتمر رسول الله ﷺ فحلق رأسه فابتدر الناس جوانب شعره، فسبقتهم إلى ناصيته فجعلتها في هذه القلنسوة، فلم أشهد قتالاً وهي معي إلا رزقت النصرة
They asked for it and they did not find it, so he said: Ask for it and they found it, and behold, it was a created hood. Khalid said: The Messenger of Allah, may Allah’s prayers and peace be upon him, performed Umrah and shaved his head.
ع T مناقب عمران بن حصين رضي الله تعالى عنه
The virtues of Imran bin Husayn, may Allah Almighty be pleased with him
قال لي عمران بن حصين: قد كان يسلم علي حتى أكتويت ثم تركت الكي فعاد وفي رواية عنه قال: بعث إلى عمران بن حصين في مرضه الذي توفي فيه فقال: إني محدثك فإن عشت فاكتم عني، وإن مت فحدث بها إن شئت، إنه قد يسلم علي
Imran bin Hussain said to me: He used to greet me until I was cauterized, then I left the cauterization, so he resumed. On
- ثلاثة من الأنصار لم يكن أحد منهم يلحق في الفضل، كلهم من بني عبد الأشهل: سعد بن معاذ، وأسيد بن الحضير، وعباد بن بشر
- Three of the Ansar, none of whom was entitled to al-Fadl, all of them were from Banu Abd al-Ashhal: Sa`d ibn Mu`adh, Usaid ibn al-Hudayr, and `Abad ibn Bishr.

- كان أسيد بن الحضير من أفاضل الناس وكان يقول: لو أني أكون كما أكون على أحوال ثلاث لكنت حين أسمع القرآن أو أقرأه، وحين أسمع خطبة النبي ﷺ، وإذا شهدت جنازة

Usaid bin Al-Hudayr was one of the most virtuous of people and he used to say: If I were as I am in three conditions, I would be when I hear the Qur'an or read it, and when I hear the sermon of the Prophet, may Allah's prayers and peace be upon him, and when I attend a funeral

- أن رجلين خرجا من عند النبي ﷺ في ليلة وإذا نور بين أيديهما حتى تفرقا، فتفرق النور معهما وفي رواية: أن أسيد بن حضير ورجلًا من الأنصار، وفي رواية: كان أسيد بن حضير وعباد بن بشر عند النبي ﷺ الخ

That two men came out from the presence of the Prophet, may Allah's prayers and peace be upon him, at night, and there was a light between them until they separated, and the light separated with them. etc

ع T مناقب سعد بن معاذ رضي الله تعالى عنه

The virtues of Saad bin Moaz, may Allah Almighty be pleased with him

أتعجبون من هذا؟ لمناديل سعد في الجنة أحسن من هذا

Do you like this? Saad's handkerchiefs in Paradise are better than this

إن الملائكة كانت تحمله

The angels were carrying him

لقد نزل لموت سعد بن معاذ رضي الله عنه سبعون ألف ملك ما وطئوا الأرض قبلها

Seventy thousand angels descended upon the death of Saad bin Moaz, may Allah be pleased with him, as they had not settled the land before it

- ليرقا دمعك، ويذهب حزنك، فإن ابنك أول من ضحك الله له، واهتز له العرش

May your tears soften and your sorrow go away, for your son was the first for whom Allah laughed and the Throne shook for him.

اهتز له عرش الرحمن

The throne of the Most Gracious shook for him

ع T مناقب سعد بن عبادة رضي الله تعالى عنه

The virtues of Saad bin Ubadah, may Allah Almighty be pleased with him

اسمعوا إلى ما يقول سيدكم، إنه لغيور، وأنا أغير منه، والله أغير مني

Listen to what your master says, he is jealous, and I am jealous of him, and Allah is jealous of me

ع T مناقب معاذ بن جبل رضي الله تعالى عنه

The virtues of Moaz bin Jabal, may Allah Almighty be pleased with him

استقرئوا القرآن من أربعة، من: ابن مسعود، وسالم مولى أبي حذيفة، وأبي، ومعاذ بن جبل

They settled the Qur'an from four, from: Ibn Masoud, Salem Mawla Abi Hudhayfah, Abi, and Muadh bin Jabal

- جمع القرآن على عهد رسول ﷺ أربعة، كلهم من الأنصار فذكر منهم معاذ بن جبل

- The Qur'an was compiled at the time of the Messenger of Allah, may Allah's prayers and peace be upon him, four, all of them from the Ansar, so Muadh bin Jabal was mentioned among them

نعم الرجل معاذ بن جبل

Yes, the man is Moaz bin Jabal

أرحم أمتي بأمتي أبو بكروأعلمهم بالحلال والحرام معاذ بن جبل

The most merciful of my nation to my nation is Abu Bakr, and taught them what is permissible and what is forbidden, Muadh bin Jabal

- كان معاذ أمه قانتا لله حنيفًا مسلمًا، ولم يكن من المشركين، أتدرون ما الأمة؟ قالوا: لا قال: الذي يعلم الناس الخير، هل تدرون ما القانت؟ قالوا: لا قال: المطيع لله ﷻ

- Moaz his mother was obedient to Allah, upright, a Muslim, and he was not of the polytheists. Do you know what is the nation? They said: No. He said: He who teaches people good, do you know what obedience is? They said: No. He said: The obedient is Allah, may He be glorified and exalted

ع T مناقب أبي بن كعب رضي الله تعالى عنه

T Virtues of Abi Bin Kaab, may Allah Almighty be pleased with him

|لَمْ يَكُنِ الَّذِينَ كَفَرُوا|

Those who disbelieved were not

- |اللَّهُ لا إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ|

-|Allah, there is no god but He, the Living, the Eternal

- وإن شوكة فما فوقها"

- And if a fork or above

ع T مناقب زيد بن ثابت رضي الله تعالى عنه

The virtues of Zaid bin Thabit, may Allah Almighty be pleased with him

أرحم أمتي بأمتي أبو بكر، وأشدهم في أمر الله عمر، وأصدقهم حياة عثمان بن عفان، وأعلمهم بالحلال والحرام معاذ بن جبل، وأفرضهم زيد بن ثابت، وأقرؤهم أبي بن كعب، ولكل أمة أمين، وأمين هذه الأمة أبو عبيدة بن الجراح

The most merciful of my nation to my nation is Abu Bakr, and the strictest of them in Allah's command is Omar, and the most truthful of them is the life of Othman bin Affan, and the most knowledgeable of them in what is permissible and forbidden is Muadh bin Jabal, and the most obligatory of them is Zaid bin Thabit, and they approve of them Ubayy bin Ka'b, and every nation has a trustee, and the trustee of this nation is Abu Ubaidah bin Al-Jarrah

- جمع القرآن على عهد رسول الله ﷺ أربعة، كلهم من الأنصار: أبي، ومعاذ بن جبل، وأبو زيد، وزيد بن ثابت قيل لأنس: من أبو زيد؟ قال: أحد عمومتي

The Qur'an was compiled at the time of the Messenger of Allah, may Allah's prayers and peace be upon him, four, all of whom were Ansar: My father, Muadh bin Jabal, Abu Zaid, and Zaid bin Thabit. It was said to Anas: Who is Abu Zaid? He said: One of my cousins

إني والله ما آمن يهود على كتابي

I swear to Allah, the Jews did not believe in my book

ع T مناقب أبي طلحة الأنصاري رضي الله تعالى عنه

The virtues of Abu Talha al-Ansari, may Allah Almighty be pleased with him

|لَن تَنَالُوا ٱلبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ||ويُؤْثِرُونَ عَلَى أَنفُسِهِمْ ولَوْ كَانَ بِهِمْ خَصَاصَةٌ|

You will not attain righteousness until you spend of what you love and influence themselves even if they have poverty.

ع T مناقب جابر بن عبدالله وأبيه عبدالله بن حرام رضي الله تعالى عنهما

The virtues of Jaber bin Abdullah and his father Abdullah bin Haram, may Allah Almighty be pleased with them

أنا وأبي وخالاي من أصحاب العقبة

Me, my father and my two uncles are from the owners of Aqaba

- غزوت مع رسول الله ﷺ تسع عشرة غزوة، لم أشهد بدرًا ولا أحدا، منعني أبي، فلما قتل عبد الله يوم أحد لم أتخلف عن رسول الله ﷺ

- I fought with the Messenger of Allah, may Allah's prayers and peace be upon him, nineteen campaigns, I did not witness a full moon or a Uhud, my father prevented me, so when Abdullah was killed on the day of Uhud, I did not lag behind the Messenger of Allah, may Allah bless him and grant him peace

ليلة البعير خمسًا وعشرين مرة

Camel night twenty-five times

- ما لي أراك منكسراًألا أبشرك بما لقي الله به أياكما كلم الله أحداً قط إلا من وراء حجاب، وإنه أحيى أباك بكلمه كفاحا، فقال: يا عبدي، ثمن على أعطك قال: يارب، تحييني فأقتل ثانية قال سبحانه: قد سبق مني أنهم إليها لا يرجعون|ولا تَحْسَبَنَّ الَّذِينَ قُتِلُوا ف

do not see you broken, but I do not give you good tidings of what Allah has met you with. Allah has never spoken to anyone except from behind a veil, and that He revived your father with a word of struggle, and He said: O My worshipper, a price for what I give you. They will return|And do not think that those who were killed will return

- لا تبكيه، مازالت الكلائكة تظله بأجنحتها حتى رفع

- Don't make him cry, the plaster is still covering him with its wings until he is lifted

- وعن عبد الرحمن بن أبي صعصعة أنه بلغه أن عمرو بن الجموح وعبد الله بن عمرو بن حرام كان قد حفز السيل عن قبريهما، وكانا في قبر واحد مما يلي السيل، فحفر عنهما فوجدا لم يتغيرا كأنهما ماتا بالأمس، وكان أحدهما وضع يده على جرحه فدفن وهو كذلك، فأميطت يده عن جرحه

And on the authority of Abd al-Rahman bin Abi Sa'sa'a that he had heard that Amr bin al-Jumuh and Abdullah bin Amr bin Haram had caused the torrent from their graves, and they were in one of the tombs next to the torrent, so he dug for them and found that they had not changed, as if they had died yesterday, and one of them put his hand on his wound and was buried And he is, so his hand was removed from his wound

ع T مناقب عبادة بن الصامت رضي الله تعالى عنهما

The virtues of Ubadah ibn al-Samit, may Allah Almighty be pleased with them both

إني من النقباء الذين بايعوا رسول الله ﷺ وقال: بايعناه على أن لا نشرك بالله شيئًا، ولا نسرق، ولا نزني، ولا نقتل النفس التي حرم الله إلا بالحق، ولا ننتهب، ولا نقضي بالجنة إن فعلنا ذلك، فإن غشينا من ذلك شيئًا كان قضاء ذلك إلى الله

I am one of the captains who pledged allegiance to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: We pledged allegiance to him on the condition that we do not associate anything with Allah, that we do not steal, that we do not commit adultery, that we do not kill

the soul that Allah has forbidden except with justice, that we do not plunder, and that we do not judge in Paradise if we do that, then if we cheat from that Chia was to spend it to Allah
ع T مناقب عبدالله بن رواحة رضي الله تعالى عنهما
The virtues of Abdullah bin Rawaha, may Allah Almighty be pleased with them both
خل عنه يا عمر، فوالذي نفسي بيده لكلامه أشد عليهم من وقع النيل
Leave him, Umar, for by the One in Whose hand is my soul, his words are more severe against them than the fall of the Nile
- كان إذا أراد أن يخرج من بيته صلى ركعتين، وإذا دخل بيته صلى ركعتين، لا يدع ذلك
If he wanted to leave his house, he would pray two rak'ahs, and if he entered his house, he would pray two rak'ahs.
ع T مناقب أبي الهيثم بن التيهان رضي الله تعالى عنهما
The virtues of Abi Al-Haytham bin Al-Tayhan, may Allah Almighty be pleased with them both
هذا والذي نفسي بيده من النعيم الذي تسألون عنه يوم القيامة، ظل بارد، ورطب طيب، وماء باردالمستشار مؤتمن، خذ هذا فإني رأيته يصلي، واستوص به معروفاًإن الله لم يبعث نبياً ولا خليفة إلا وله بطانتان: بطانة تأمره بالمعروف وتنهاه عن المنكر، وبطانة لا تألوه خبالاً، ومن يوق بطانة السوء فقد وقي
By the One in Whose Hand is my soul, it is one of the bliss that you will ask about on the Day of Resurrection, cool shade, good fresh dates, and cold water. The counselor is dead. Take this, for I saw him praying, and enjoin him to be kind. They recite it in disgrace, and whoever avoids the lining of evil has been protected
ع T مناقب أبي أيوب الأنصاري رضي الله تعالى عنهما
The virtues of Abu Ayyub al-Ansari, may Allah Almighty be pleased with them both
السفل أرفق" "لا، ولكني أكرهه"
The lower one is attached. No, but I hate it.
- وعن أبي رهم أن أبا أيوب حدثهم أن النبي ﷺ نزل في بيته: وكنت في الغرفة فهريق الماء في الغرفة، فقمت أنا وأم إأيوب بقطيفة لنا نتتبع الماء شفقًا أن يخلص إلى رسول الله ﷺ، فنزلت إلى رسول الله ﷺ وأنا مشفق فسألت
- On the authority of Abu Rahm, that Abu Ayyub told them that the Prophet, may Allah's prayers and peace be upon him, descended in his house: I was in the room, and water was spilled in the room, so I and Umm Ayyub brought a velvet for us, chasing after the water out of pity that it would reach the Messenger of Allah, may Allah's prayers and peace be upon him, so it was revealed to the Messenger of Allah. May Allah bless him and grant him peace, and I am pity, so I asked
ع T مناقب سهل بن حنيف رضي الله تعالى عنهما
The virtues of Sahl bin Hanif, may Allah Almighty be pleased with them both
ع T مناقب عباد بن بشر الأنصاري رضي الله تعالى عنهما
The virtues of Abbad bin Bishr Al-Ansari, may Allah Almighty be pleased with them both
رحمه الله، لقد أذكرني كذا وكذا آية اسقطتهن من سورة كذا وكذا
May Allah have mercy on him, he reminded me of such-and-such verses from such-and-such surahs
ع T مناقب حارثة بن النعمان رضي الله تعالى عنهما
The virtues of Haritha bin Al-Nu'man, may Allah Almighty be pleased with them both
هل رأيت الذي كان معي؟" قلت: نعم قال: "فإنه جبريل، وقد رد عليك السلام"
Have you seen the one who was with me?" I said: Yes, he said: "He is Gabriel, and he replied to you with peace."
- وما الثمانون؟"
- And what are the eighty?
- دخلت الجنة، فسمعت فيها قراءة، قلت: من هذا قالوا: حارثة بن النعمان، كذاكم البر، وكان برا بأمه
I entered Paradise, and I heard a reading in it. I said: Who is this?
ع T مناقب أبي دجانة رضي الله تعالى عنهما
The virtues of Abu Dujana, may Allah Almighty be pleased with them both
أن رسول الله ﷺ أخذ سيفًا يوم أحد فقال: من يأخذ مني هذا؟ فبسطوا أيديهم كل إنسان منهم يقول: أنا أنا قال: "فمن يأخذه بحقه؟" قال: فأحجم القوم، فقال سماك بن خرشة أبو دجانة: أنا آخذه بحقه قال: فأخذه ففلق به هام المشتركين
The Messenger of Allah, may Allah's prayers and peace be upon him, took a sword on the day of Uhud and said: Who will take this from me? So they spread their hands, each one of them saying: I am, he said: "Who will take him for his right?" He said: So the people refused, and Sammak bin Kharshah Abu Dajana said: I take it with his right. He said: So he took it and split the heads of the participants with it.
ع T مناقب ثابت بن قيس رضي الله تعالى عنهما
The virtues of Thabit bin Qais, may Allah Almighty be pleased with them both

فعن أنس رضي الله تعالى عنه قال: لما انكشف الناس يوم اليمامة قلت لثابت بن قيس: ألا ترى يا عم؟ ووجدته يتحنط فقال: ما هكذا كنا نقاتل مع رسول الله ﷺ بئس ما عودتم أقرانكم، اللهم إني أبرأ إليك مما جاء به هؤلاء، ومما صنع هؤلاء ثم قاتل حتى قتل، وكان عليه درع نفيسة فمر به رجل مسلم فأخذها، فبينما رجل من المسلمين نائم أتاه ثابت في منامه فقال: إني أوصيك بوصية، فإياك أن تقول: هذا حلم فتضيعه، إني لما قتلت أخذ درعي فلان، ومنزله في أقصى الناس، وعند خبائه فرس تستن، وقد كفى على الدرعة برمة وفوقها رحل، فائت خالدًا فمره فليأخذها وليقل لأبي بكر إن على من الدين كذا وكذا،/ وفلان عتيق فاستيقظ الرجل فأتى خالدًا فأخبره، فبعث إلى الدرع فأتى بها، وحدث أبا بكر برؤيا فأجاز وصيته

On the authority of Anas, may Allah Almighty be pleased with him, he said: When the people were exposed on the Day of Yamama, I said to Thabit bin Qais: Don't you see, uncle? And I found him embalming, and he said: This is not how we were fighting with the Messenger of Allah, may Allah bless him and grant him peace. The Muslims were asleep, and Thabit came to him in his sleep and said: I give you a will, so beware of saying: This is a dream and you waste it. When I was killed, I took my armor from so-and-so, and his house is in the farthest corner of the people, and at his hiding place is a horse that is stunned. To Abu Bakr, I have such-and-such debt, and so-and-so is an old man. So the man woke up and came to Khalid and told him, so he sent for the shield and brought it, and he told Abu Bakr calmly, so he approved his will

- إيَا أَيُّهَا الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ولا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وأَنتُمْ لا تَشْعُرُونَ|

O you who have believed, do not raise your voices above the voice of the Prophet, and do not speak aloud to him in speech, as some of you are aloud to one another, lest your deeds become worthless while you do not perceive.

ع T مناقب أبي قتادة رضي الله تعالى عنهما

The virtues of Abu Qatada, may Allah Almighty be pleased with them

إنكم تسيرون عشيرتكم وليلتكم وتاتون الماء إن شاء الله غداًمتى هذا مسيرك منيحفظك الله بما حفظت به نبيهكان خير فرساننا اليوم أبو قتادة، خير رجالتنا سلمة

You march your clan and your night and bring water, Allah willing, tomorrow this is your march from Allah protect you with what I preserved his Prophet. Our best knights today were Abu Qatada, our best men were Salama

ع T مناقب البراء بن عازب رضي الله تعالى عنهما

The virtues of Al-Bara bin Azib, may Allah Almighty be pleased with them both

ع T مناقب خزيمة بن ثابت رضي الله تعالى عنهما

The virtues of Khuzaymah bin Thabit, may Allah Almighty be pleased with them both

فعن عمارة بن خزيمة أن عمه حدثه، وهو من أصحاب النبي ﷺ، أن النبي ﷺ ابتاع فرسًا من أعرابي، فاستتبعه النبي ﷺ ليقضيه ثمن فرسه، وأسرع النبي ﷺ المشي وأبطأ الأعرابي، فطفق رجال يعترضون الأعرابي فيساومونه بالفرس ولا يشعرون أن النبي صلى الله عليه وسلم ابتاعه، فنادى الأعرابي رسول الله ﷺ فقال: إن كنت مبتاعًا هذال الفرس، وإلا بعثه فقام النبي ﷺ حين سمع نداء الأعرابي فقال: أو ليس قد ابتعته من؟" "بليى، قد ابتعته منكبم تشهد؟

On the authority of Ammara bin Khuzaymah, that his uncle, who was one of the companions of the Prophet, may Allah’s prayers and peace be upon him, told him that the Prophet, may Allah’s prayers and peace be upon him, bought a horse from a Bedouin, so the Prophet, may Allah’s prayers and peace be upon him, followed him to pay the price of his horse, and the Prophet, may Allah’s prayers and peace be upon him, walked faster and the Bedouin slowed down. They object to the bedouin and bargain with him for the horse, not realizing that the Prophet, may Allah’s prayers and peace be upon him, has bought it. “Yes, you bought it. How do you testify?”

من شهد له خزيمة أو شهد عليه فحسبه

Whoever witnesses his calamity or testifies against him, it is sufficient for him

ع T مناقب زيد بن أرقم رضي الله تعالى عنهما

The virtues of Zaid bin Arqam, may Allah Almighty be pleased with them both

غزا مع النبي ﷺ سبع عشرة غزوة

Conquered with the Prophet, may Allah bless him and grant him peace, seventeen battles

ع T مناقب البراء بن مالك رضي الله تعالى عنهما

The virtues of Al-Bara bin Malik, may Allah Almighty be pleased with them

أتراني أموات على فراشي وقد قتلت مائة من المشركين مبارزة سوى من شاركت في قتله؟

Do you see me dead in my bed, and I have killed a hundred polytheists in a duel, except for the one I participated in killing?

- رمي البراء بنفسه عليهم فقاتلهم حتى فتح الباب وبه بضع وثمانون جراحة من بين رمية بسهم وضربة، فحمل إلى رحلة يداوي، وأقام عليه خالدا شهرًا

Al-Bara threw himself at them, so he fought them until he opened the door, and he had eighty-few wounds between an arrow shot and a blow.

- بينما أنس ابن مالك وأخوه، يعني البراء هذا، عند حصن من حصون العدو، يعني بالحريق بالعراق، فكانوا يلقون كلاليب في سلاسل محماة فتعلق بالإنسان فيرفعونه إليهم، فعلق بعض الكلاليب بأنس بن مالك فرفعوه حتى أقلوه من الأرض، فأتي أخوه البراء فقيل له: أدرك أخاك، وهو

While Anas Ibn Malik and his brother, meaning this Al-Bara, were at one of the enemy’s fortresses, meaning in the fire in Iraq, they were throwing hooks in protected chains, and they clung to people, so they lifted him to them, so some hooks were attached to Anas bin Malik, so they lifted him until they took him from the ground, so his brother Al-Bara came and was told to him: Realize your brother, and he

- كم من أشعث أغبر ذي طمرين لا يؤبه له، لو أقسم على الله لأبره، منهم البراء بن مالك

- How many shaggy, dusty people with two tampons do not repent of it, if they swear by Allah, they will do it. Among them is Al-Baraa bin Malik

ع T مناقب أنس بن مالك رضي الله تعالى عنهما

The virtues of Anas bin Malik, may Allah Almighty be pleased with them

اللهم أكثر ماله وولده، وبارك له فيما أعطيته

Oh Allah, increase his wealth and his children, and bless him with what you gave him

اطلبني أول ما تطلبني على الصراط فاطلبني عند الميزان فاطلبني عند الحوض فإني لا أخطئ هذه المواطن الثلاث

Seek me first when you seek me on the path, then seek me at the scale, then seek me at the pond, for I do not step over these three places.

كنت إذا أتيت أنسًا يخبر بمكاني فأدخل عليه فآخذ بيديه فأقبلهما وأقول: بأبي هاتين اليدين اللتين مستا رسول الله ﷺ وأقبل عينيه وأقول: بأبي هاتين العينين اللتين رأتا رسول الله ﷺ

Whenever I came to a person who would tell me where I was, then he would come in and take his hands and kiss them and say: These two hands that touched the Messenger of Allah, may Allah’s prayers and peace be upon him, may my door be and kiss his eyes and say: May these two eyes that saw the Messenger of Allah, may Allah’s prayers and peace be upon him, be my door

ع T مناقب حسان بن ثابت رضي الله تعالى عنهما

The virtues of Hassan bin Thabit, may Allah Almighty be pleased with them both

أجب عني، اللهم أيده بروح القدس

Answer for me, O Allah, support him with the Holy Spirit

- اهج المشركين، فإن جبريل معك

Agitate the polytheists, for Gabriel is with you

- أن حسان بن ثابت كان ممن كثر على عائشة، قال: فسببته، فقالت: يا ابن أختي، دعه فإن كان ينافح عن رسول الله ﷺ

Hassan bin Thabit was one of those who abused Aisha a lot.

- اهجروا قريشاً فإنه أشد عليها من رشق بالنبل،لا تعجل، فإن أبا بكر أعلم قريش بأنسابها، وإن لي فيهم نسباً حتى يلخص لك نبىإن روح القدس لا يزال يؤيدك ما نافحت عن الهه ورسوله

Abandon the Quraish, for it is more severe against them than throwing arrows at them. Do not rush, for Abu Bakr knows the Quraysh of their lineage, and I have a lineage among them until two prophets sum up for you, the Holy Spirit continues to support you as long as you advocate for his Allah and His Messenger

ع T مناقب حذيفة بن اليمان رضي الله تعالى عنهما

The virtues of Hudhayfah ibn al-Yaman, may Allah Almighty be pleased with them both

من هذا؟ حذيفةما حاجتك؟ غفر الله لك ولأمك

Who is this? Hudhayfah What do you need? May Allah forgive you and your mother

- أتيت المدينة فسألت الله تعالى أن ييسر لي جليسًا صالحًا، فيسر لي أبا هريرة، فجلست إليه فقلت له: إني سألت الله تعالى أن ييسر لي جليسًا صالحا فوفقت لي فقال: من أين أنت؟ قلت: من أهل الكوفة جئت التمس الخير وأطلبه فقال أليس فيكم سعد بن مالك مجاب الدعوة، وابن

I came to Madinah and asked Allah Almighty to facilitate for me a good companion, so he facilitated for me Abu Huraira. I said: From the people of Kufa, I came seeking goodness and asking for it. He said, “Isn’t there Saad bin Malik who answered the call, and Ibn

لقد حدثني رسول الله ﷺ بما يكون حتى تقوم الساعة

The Messenger of Allah, may Allah’s prayers and peace be upon him, told me what will happen until the Hour comes

- قام فينا رسول الله ﷺ مقامًا ما ترك فيه شيئًا إلى قيام الساعة إلا ذكره، حفظه من حفظه، ونسيه من نسيه، وأنه ليكون منه الشيء قد كنت نسيته فأراه كما يذكر الرجل وجه الرجل إذا غاب عنه ثم إذا رآه عرفه

The Messenger of Allah, may Allah's prayers and peace be upon him, has risen among us in a place where he did not leave anything in it until the Hour comes except for his remembrance. He who memorizes it preserved it, and he who forgot it forgot it, and that something from him may be something that you had forgotten, so he sees it as a man remembers the face of a man when he is absent from him, then when he sees him he recognizes him.

ع T مناقب عبدالله بن سلام رضي الله تعالى عنهما

T Virtues of Abdullah bin Salam, may Allah Almighty be pleased with them

|وشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ|

And a witness from Bani Israel testified to the same

إنه عاشر عشرة في الجنة

He is the tenth in heaven

يجئ رجل من هذا الفج من أهل الجنة يأكل من هذه الفضلة

man from this valley of the people of Paradise will come and eat from this leftover

- |وشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَآمَنَ واسْتَكْبَرْتُمْ|

And a witness from the Children of Israel witnessed the same, and he believed and you were arrogant

ع T مناقب سلمان رضي الله تعالى عنهما

The virtues of Salman, may Allah Almighty be pleased with them

وعنه رضي الله تعالى عنه أنه تداوله بضعة عشر من رب إلى رب

And about him, may Allah Almighty be pleased with him, that he circulated a few tenths from lord to lord

- لعلك أغضبتهم، لئن كنت أغضبتهم لقد أغضبت ربك

You may have angered them. If you had angered them, you have angered your Lord

- |الفُقَرَاءُ وإن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ||وآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ|

The poor, and if you turn away, He will replace you with a people other than you, and others among them will not catch up with them

ع T مناقب أبي موسى الأشعري رضي الله تعالى عنهما

The virtues of Abu Musa al-Ash'ari, may Allah Almighty be pleased with them both

أشربا منه وأفرغا على وجوهكما ونحوركما وأبشرا

Drink from it and pour it on your faces and around your sides, and rejoice

اللهم اغفر لعبيد أب عامراللهم اجعله يوم القيامة فوق كثير من خلقكاللهم اغفر لعبد الله بن قيس ذنبه وأدخله يوم القيامة مدخلا كريما

Oh Allah, forgive the worshippers of Abu Amir, O Allah, make him on the Day of Resurrection above many of your creation.

- يا أبا موسى ، لقد أوتيت مزماراً من مزامير آل داود

O Abu Musa, you have been given a flute from the Psalms of the family of David

- وعن أنس رضي الله تعالى عنه أن أبا موسى قام ليلة يصلي فسمع أزواج النبي ﷺ صوته، وكان حلو الصوت، فقمن يستمعن، فلما أصبح قيل له، فقال: لو علمت لحبرته لمن تحبيرًا

On the authority of Anas, may Allah Almighty be pleased with him, that Abu Musa stood up one night to pray, and the wives of the Prophet, may Allah's prayers and peace be upon him, heard his voice, and it was sweet, so they listened.

ع T مناقب أي هريرة رضي الله تعالى عنهما

T Manaqib i.e. kitten, may Allah Almighty be pleased with them

اللهم أهد أم أبي هريرةاللهم حبب عبيدك هذا يعني أبا هريرة وأمه إلى عبادك المؤمنين وحبب إليهم المؤمنين

Oh Allah, guide the mother of Abu Huraira, O Allah, love your worshippers, this means Abu Huraira and his mother, to your faithful worshippers, and make them beloved to the believers.

ممن أنت؟ما كنت أرى أن في دوس أحداً فيه خيرا

Who are you from?

ما من أصحاب النبي أحد أكثر حديثا عنه مني إلا ما كان من عبد الله بن عمرو فإنه كان يكتب ولا أكتب

There is no one among the companions of the Prophet who talks more about him than me, except what was from Abdullah bin Amr, for he used to write and I do not write

- لن يبسط أحد منكم ثوبه حتى أقضي مقالتي هذه يجمعه إلى صدره فينسى من مقالتي شيئا أبدا|إنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ البَيِّنَاتِ والْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الكِتَابِ أُوْلَئِكَ يَلْعَنُهُمُ اللَّهُ ويَلْعَنُهُمُ الل

None of you will spread his dress until I finish this article of mine, gather him to his chest, and forget about anything of my article forever.

- وعن مالك بن أبي عامر رحمه الله تعالى قال: جاء رجل إلى طلحة بن عبيد الله فقال: يا أبا محمد، أرأيت محمد، أرأيت هذا اليماني، يعني أبا هريرة، ، أهو أعلم بحديث رسول الله ﷺ منكم؟ نسمع منه ما لا نسمع منكم، أو يقول على رسول الله صلى الله عليه و

On the authority of Malik bin Abi Amer, may Allah Almighty have mercy on him, he said: A man came to Talha bin Obaidullah and said: O Abu Muhammad, have you seen Muhammad, have you seen this Yamani, meaning Abu Huraira, is he more knowledgeable about the hadith of the Messenger of Allah, may Allah's prayers and peace be upon him, than you? We hear from him what we do not hear from you, or he says about the Messenger of Allah, may Allah bless him and grant him peace
- |يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ إلاَّ بِإِذْنِهِ||يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وهُمْ لا يُظْلَمُونَ|
The Day He Comes, no soul will speak except with His permission.
ع T مناقب جرير بن عبدالله رضي الله تعالى عنهما
The virtues of Jarir bin Abdullah, may Allah Almighty be pleased with them both
يدخل عليكم كم هذا الباب أو من هذا الفج من خير ذي يمن إلا أن على وجهه مسحة ملك
How many of the best of Yemen enters you from this gate or from this ravine, except that on his face he has the anointing of a king
- ما حجبني رسول الله ﷺ منذ أسلمت، ولا رآني إلا تبسم
- The Messenger of Allah, may Allah's prayers and peace be upon him, has not veiled me since I converted to Islam, nor has he seen me except to smile
- أتي جبريل النبي ﷺ فقال: يا رسول الله، هذه خديجة قد أتتك معها إناء فيه إدام أو طعام أو شراب، فإذا هي أتتك فاقرأ عليها السلام من ربها ومني، وبشرها ببيت في الجنة من قصب، ولا صخب فيه ولا نصب
Jibril came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, this is Khadija.
اللهم ثبته واجعله هادياً مهدياًهلى انت مريحي من ذي الخلصة
Oh Allah, make him steadfast and guide him to me
ع T أمهات المؤمنين
Mothers of the Believers
|يَا أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الحَيَاةَ الدُّنْيَا وزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً |28| وإن كُنتُنَّ تُرِدْنَ اللَّهَ ورَسُولَهُ والدَّارَ الآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا|يا عائشة، إني أريد أن أعرض عليك أمرا أحب أن لا تعجلي فيه حتى تستشيري أبويكلا تسألني امرآة منهن إلا اخبرتها، إن الله لم يبعثني معنتاً ولا متعنتاً، ولكن لعثني معلماً ميسراً
Prophet, say to your wives: If you desire the life of this world and its adornment, then come, I will give you pleasure and set you free in a beautiful manner. |28| And if you want Allah and His Messenger and the abode of the Hereafter, then Allah has prepared a mighty reward for the good-doers among you.
- |إن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا| أفي شك أنت يا ابن الخطاب؟ أولئك قوم عجلت لهم طيباتهم في الحياة الدنيا |يَا أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الحَيَاةَ الدُّنْيَا وزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وأُس
If you repent to Allah, your hearts have already been shaped Do you have any doubts, Ibn al-Khattab? These are people whose good things have been hastened in the life of this world. O Prophet, tell your wives: If you want the life of this world and its adornment, then come and give you enjoyment and peace.
إذا رأيتم آية فاسجدوا
If you see a sign, prostrate yourself
ع T مناقب خديجة بنت خويلد رضي الله عنها
The virtues of Khadija bint Khuwaylid, may Allah be pleased with her
خير نسائها مريم بنت عمران، وخير نسائها خديجة بنت خويلد
The best of her wives is Maryam bint Imran, and the best of her women is Khadija bint Khuwaylid
- أتي جبريل النبي ﷺ فقال: يا سول الله، هذه خديجة قد أتتك معها إناء فيه إدام أو طعام أو شراب، فإذا هي أتتك فاقرأ عليها السلام من ربها ومني، وبشرها ببيت في الجنة من قصب، لا صخب فيه ولا نصب
Jibril came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, this is Khadija.
إنها كانت وكانت وكان لي منها ولد
She was and she was and I had a son from her
لم يتزوج النبي ﷺ على خديجة حتى ماتت
The Prophet, may Allah bless him and grant him peace, did not marry Khadija until she died
- لا والله ما أبدلني خيراً منها، آمنت بي إذ كفرالناس، وصدقتني إذ كذبني الناس، وواستني بمالها إذ حرمني الناس، ورزقني منها الله الولد دون غيرها من النساء
No, by Allah, he did not replace me with something better than her. She believed in me when people disbelieved, believed in me when people denied me, supported me with her money when people denied me, and Allah blessed me with children from her to the exclusion of other women.
- أفضل نساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد صل الله عليه وسلم، مريم بنت عمران، آسية بنت مزاحم امرأة فرعون

The best women in Paradise: Khadija bint Khuwaylid, Fatimah bint Muhammad, may Allah bless him and grant him peace, Maryam bint Imran, Asiyah bint Muzahim, the wife of Pharaoh

ع T مناقب سودة بنت زمعة رضي الله عنها

Manaqib Sawda bint Zam'a, may Allah be pleased with her

ما من الناس أحد أحب إلى أن أكون في مسلاخة من سودة، إن بها إلا حدة فيها قالت: فلما كبرت جعلت يومها من رسول الله صلى الله عليه وسلم لعائشة، قالت: يا رسول الله، رقد جعلت يومي منك لعائشة فكان رسول الله ﷺ يقسم لعائشة يومين، يومها ويوم سودة

There is no one who likes me to be in a slaughterhouse than Sawda, that she has nothing but sharpness in her. She said: When she grew up, she made her day from the Messenger of Allah, may Allah's prayers and peace be upon him, for Aisha. And peace be upon Aisha to be divided into two days, her day and the day of Sawda

- استأذنت سودة رسول الله ﷺ ليلة المزدلفة أن تدفع قبلة، وكانت ثبطة، تعني ثقيلة، فأذن لها

On the night of Muzdalifah, Sauda asked the Messenger of Allah, may Allah's prayers and peace be upon him, to move towards the qiblah, and she was thawba'ah, which means heavy, so he gave her permission.

- إنه قد أذن لكن أن تخرجن لحاجتكن || يَا أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ وبَنَاتِكَ ونِسَاءِ المُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلابِيبِهِنَّ|

He has given permission, but that you go out for your needs || O Prophet, tell your wives, your daughters, and the women of the believers to draw down their outer garments over themselves

- كان رسول الله ﷺ لا يفضل بعضًا على بعض في القسم من مكثه عندنا، وكان قل يوم إلا وهو يطوف علينا جميعا، فيدنو من كل امرأة من غير مسيس حتى يبلغ إلى التي هو يومها فيبيت عندها، ولقد قالت سودة بنت زمعة حين أسنت وفرقت أن يفارقها رسول الله صلى ال

- The Messenger of Allah, may Allah's prayers and peace be upon him, did not prefer one over the other in the division of his stay with us, and it was less than a day except that he would circumambulate all of us, so he would approach every woman without a politician until he reached the one whose day he was, and he would spend the night with her, and Sawda bint Zam'a said when Wasn't and separated that the Messenger of Allah, may Allah bless him and grant him peace

- |فَلا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا والصُّلْحُ خَيْرٌ|

There is no blame on them if they make peace between themselves, and peace is better

ع T مناقب عائشة بنت الصديق رضي الله عنها

The virtues of Aisha bint Al-Siddiq, may Allah be pleased with her

أريتك في المنام ثلاث ليال جاءني بك الملك في سرقة من حرير فيقول: هذه امرآتك فأكشف عن وجهك فإذا أنت هي، فقول: إن يك هذا من عند الله يمضه

I showed you in a dream for three nights, and the king brought you to me in a silk robe and said: This is your wife, reveal your face, and behold, it is you, then say: If this is from Allah, He will fulfill it.

- يا عائشة، هذا جبريل وهو يقرأ عليك السلام

- Oh Aisha, this is Jibril, and he recites peace upon you

- كمل من الرجال كثير، ولم يكمل من النساء إلا مريم بنت عمران، وآسية امرآة فرعون، وفضل عائشة على النساء كفضل الثريد على سائر الطعام

Many men have perfected it, and only Maryam bint Imran, the wife of Pharaoh, has perfected it, and the superiority of Aisha over women is like the superiority of porridge over all other foods.

- فعن عمرو بن العاص أن رسول الله ﷺ استعمله على جيش ذات السلاسل، قال: فأتيته فقلت: يا رسول الله، أي الناس أحب إليك؟ عائشة قلت من الرجال؟ أبوها

- On the authority of Amr bin Al-Aas, that the Messenger of Allah, may Allah's prayers and peace be upon him, used him on the army of That Al-Salasil. He said: I went to him and said: O Messenger of Allah, which people are most beloved to you? Aisha said of men? Her father

- أن الناس كانوا يتحرون بهداياهم يوم عائشة، يبتغون بها أو يبتغون بذلك مرضاة رسول الله ﷺ

- The people were seeking their gifts on the day of Aisha, seeking her or the pleasure of the Messenger of Allah, may Allah's prayers and peace be upon him.

- وعن عمرو بن غالب أن رجلًا نال من عائشة عند عمار بن ياسر، قال: أغرب مقبوحًا منبوحًا، أتؤذي حبيبة رسول الله صلى الله عليه وسلم

And on the authority of Amr bin Ghalib that a man insulted Aisha at the house of Ammar bin Yasser.

- فعنها قالت أنها كانت تلعب بالبنات عند رسول الله ﷺ قالت: وكانت تأتيني صواحبي، فكن ينقمعن من رسول الله ﷺ، فكان رسول الله ﷺ يسربهن إلى

She said that she used to play with girls with the Messenger of Allah, may Allah's prayers and peace be upon him.

- فعن أبي وائل قال: لما بعث علي عمارًا والحسن إلى الكوفة ليستنفرهم خطب عمار فقال: إني لأعلم أنها زوجته في الدنيا والآخرة، ولكن الله تعالى ابتلاكم اتتبعوه أو إياها

On the authority of Abi Walil, he said: When Ali sent Ammar and Al-Hassan to Kufa to mobilize them, he addressed Ammar and said: I do not know that she is his wife in this world and the hereafter, but Allah Almighty has tested you. Do you follow him or her?

- في بيع أو عطاء أعته عائشة: والله لتنتهين عائشة أو لأحجرن عليها فقالت: أهو قال هذا؟ قالوا: نعم قالت: فوالله علي نذر أن لا أكلم ابن الزبير أبداً فاستشفع ابن الزبير إليها حين طالت الهجرة فقالت: لا والله، لا أشفع فيه أبداً، ولا أتحنث إلى نذري فلما طال ذلك ع

In selling or giving, Aisha was afflicted: By Allah, Aisha will end or I will not ban her. She said: Did he say that? They said: Yes, she said: By Allah, I vowed that I would never speak to Ibn al-Zubayr, so Ibn al-Zubayr interceded for her when the emigration was long, and she said: No, by Allah, I will never intercede for him, and I did not yearn for my vow.

- إني لأعلم إذا كنت عني راضية، وإذا كنت علي غضبىأما إذا كنت عني راضية فإنك تقولين: لا ورب محمد وإذا كنت غضبى قلت: لا ورب إبراهيم

- I do not know if you are satisfied with me, and if you are angry with me, but if you are satisfied with me, then you say: No, by the Lord of Muhammad, and if you are angry with me, you say: No, by the Lord of Ibrahim

- كان رسول الله ﷺ إذا خرج أقرع بين نسائه، فطارت القرعة على عائشة وحفصة وخرجتها معه جمعياً، وكان رسول الله ﷺ إذا كان بالليل سار مع عائشة يتحدث معها، فقالت حفصة لعائشة: إلا تركبين الليلة بعيرى وأركب بعيرك، فتنظرين وأنظر؟ قا

When the Messenger of Allah, may Allah's prayers and peace be upon him, went out, he would draw lots among his wives, so the lot fell on Aisha and Hafsa and took her out with him collectively. So you look and see? Qa

ع T مناقب حفصة بنت عمر رضي الله تعالى عنهما

Manaqib Hafsa bint Omar, may Allah Almighty be pleased with them both

إتاني جبريل عليه السلام فقال: راجع حفصة فإنها صوامة قوامة، وإنها زوجتك في الجنة

Jibril, peace be upon him, came to me and said: Go back to Hafsah, for she is the one who fasts, and she is your wife in Paradise

ع T مناقب زينب بنت خزيمة رضي الله تعالى عنهما

The virtues of Zainab bint Khuzaymah, may Allah Almighty be pleased with them

زينب بنت خزيمة الهلالية وهي أم المساكين، سميت بذلك لكرة إطعامها المساكين

Zainab bint Khuzaymah al-Hilaliyya, who is the mother of the poor. She was named for her purpose of feeding the needy

ع T مناقب أم سلمة رضي الله تعالى عنهما

T Manaqib Umm Salama, may Allah Almighty be pleased with them

وهي التي كانت قالت للإمام علي وقد جاء يودعها ذاهبًا إلى البصرة وراء طلحة والزبير وعائشة رضي الله تعالى عنهم: سر في حفظ الله وفي كنفه، فو الله إنك لعلى الحق، والحق معك، ولولا أني أكره أن أعصى الله ورسوله فإنه أمرنا أن نقر في بيوتنا لسرت معك، ولكن والله لأرسلن معك من هو أفضل عندي وأعز علي من نفسي، ابني عمر

And she was the one who said to Imam Ali, when he came to see her off, going to Basra behind Talhah, Al-Zubayr, and Aisha, may Allah be pleased with them both: Walk in Allah's protection and in His protection. I would have walked with you, but by Allah, I will send with you one who is better and dearer to me than myself, my son Omar

ع T مناقب جويرية بنت الحارث رضي الله تعالى عنهما

Manaqib Juwayriya bint Al-Harith, may Allah Almighty be pleased with them both

فهل لك خير من ذلك؟ قالت: وما هو يا رسول الله؟ قال: أقضى كتابتك وأتزوجك؟ قالت: نعم، يا رسول الله؟ قال: قد فعلت

Is it better for you? She said: What is it, O Messenger of Allah? He said: I spend your writing and marry you? She said: Yes, O Messenger of Allah? He said: I did

- لقد قلت بعدك أربع كلمات ثلاث مرات لو وزنت بما قلت منذ اليوم لوزنتهم: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته

I have said after you four words three times, if they were weighed by what you said since today, they would be weighed: Glory be to Allah and praise be to Him, the number of His creation, the satisfaction of Himself, the weight of His Throne, and the supply of His words.

فعنها أن النبي ﷺ دخل عليها يوم جمعة وهي صائمة فقال: أصمت أمس؟ قالت: لا قال: فتصومين غدًا قالت: لا قال: فأفطري

On her authority, the Prophet, may Allah's prayers and peace be upon him, entered upon her on a Friday while she was fasting, and said: Did you fast yesterday? She said: No. He said: Then you will fast tomorrow. She said: No. He said: Iftar

ع T مناقب زينب بنت جحش رضي الله تعالى عنهما

The virtues of Zainab bint Jahsh, may Allah Almighty be pleased with them both

فلما قضى زيد منها وطرا زوجنكها

When Zayd had finished her marriage, he married her

أسرعكن لحاقاً بي أطولكن يدا

Hurry up to catch up with me, I will give you a hand

أسرعكن لحوقاً بي أطولكن يدا

Hurry up to catch up with me, I will give you a hand

- يا زينب، ماذا علمت أو رأيت؟

- O Zainab, what did you learn or see?

ع T مناقب صفية بنت حيي رضي الله تعالى عنهما

Manaqib Safiya bint Huyay, may Allah Almighty be pleased with them both

فعن أنس رضي الله تعالى عنه أن رسول الله ﷺ غزا خيبر فذكر الحديث فقال: وجمع السبي فجاءه دحية فقال: يا رسول الله، أعطني جارية من السبي أذهب فخذ جارية فأخذ صفية بنت حيي، فجاء رجل إلى النبي ﷺ فقال: يا نبي الله، أعطيت دحية صفية بنت حيي سيد قريظة والنضير، ما تصلح إلا لك ادعوه بها قال: فجاء بها، فلما نظر إليها النبي ﷺ خذ جارية من السبي غيرها قال وأعتقها وتزوجها قال وأصدقها نفسها حتى إذا كان بالطريق تجهزتها له أم سليم فأعدتها له من الليل، فأصبح النبي ﷺ عروسًا من كان عنده شيء فليجيء به

On the authority of Anas, may Allah be pleased with him, that the Messenger of Allah, may Allah's prayers and peace be upon him, invaded Khaybar, and he mentioned the hadith, and he said: He gathered the captives, and Dihyah came to him and said: O Messenger of Allah, give me a slave girl from the captives. O Prophet of Allah, I gave Dihyah Safiya bint Huyayy, the master of Qurayzah and al-Nadir. She is only suitable for you. Invoke him with her. He said: Then he brought her, and when the Prophet, may Allah's prayers and peace be upon him, looked at her, take a slave girl from the captivity other than her. Umm Sulaym returned it to him at night, and the Prophet, may Allah's prayers and peace be upon him, became a bride. Whoever has something, let him bring it

- ألا قلت: وكيف تكونان خيراً مني وزوجي محمد، وأب هارون، وعمي موسى عليهم السلام

- Didn't I say: How can you be better than me and my husband Muhammad, father Aaron, and my uncle Musa, peace be upon them?

- ما يبكيك؟ قالت: قالت لي حفصة إني ابنة يهوديوإنك لابنة نبي، وإن عمك لنبي، وإنك لتحت نبي، ففيم تفخر عليكاتق الله يا حفصة

What makes you cry? She said: Hafsa told me that I am the daughter of a Jew, and that you are the daughter of a Prophet, and that your uncle is of a Prophet, and that you are under a Prophet, so why should you be proud of you? Fear Allah, Hafsa.

إن بعيراً لصفية اعتل فلو أعطيتها بعيراً

Safiyya's camel is deteriorating, so if you give her a camel

- ما هذه الخضرة بعينيكيا صفية، إن أباك ألي علي العرب وفعل وفعل

- What is this green in your eyes, Safia? Your father is Ali the Arabs, and he did and did

كيف رأيت يا عائشةلا تقولي ذلك فإنما أسلمت وحسن إسلامها

How did you see, O Aisha? Do not say that, for she has converted to Islam and has become a good Muslim

- قدمت صفية وفي أذنها خوصة من ذهب، فوهبت منه لفاطمة ولنساء معها

- Safia presented and in her ear a bundle of gold, and she gave it to Fatimah and the women with her

- مضمضنمن تغامزكن بها، والله إنها لصادقة

- I am content with your winking at her, and by Allah, she is sincere

- إن صفية تحب السبت، وتصل اليهود فبعث إليها عمر فسألها فقالت: أما السبت فإني لم أحبه منذ أبدلني الله به يوم الجمعة، وأما اليهود فإن لي فيهم رحمًا وأنا أصلهم قال ثم قالت للجارية: ما حملك على ما صنعت؟ قالت: الشيطان قالت أذهبي فأنت حرة

- Safiya loves the Sabbath, and she keeps up with the Jews, so Umar sent to her and asked her, and she said: As for the Sabbath, I have not loved it since Allah replaced me with it on Friday, and as for the Jews, I have mercy on them and I am their origin. She said: Satan. She said go, you are free

ع T مناقب أم حبيبة بنت أبي سفيان رضي الله تعالى عنها

Manaqib Umm Habiba bint Abi Sufyan, may Allah Almighty be pleased with her

أخرج ابن سعد عن عمرو بن سعيد الأموي قال: قالت أم حبيبة: رأيت في المنام كأن زوجي عبيد الله بن جحش بأسوأ صورة ففزعت، فأصبحت فإذا به قد تنصر، فأخبرته بالمنام فلم يحفل به وأكب على الخمر حتى مات، فأتاني آت في نومي فقال: يا أم المؤمنين ففزعت، فما هو إلا أن انقضت عدتي فما شعرت إلا برسول النجاشي يستأذن، فإذا هي جارية له يقال لها: أبرهة، فقالت: أن الملك يقول لك: وكلي من يزوجك، ثم ذكر أنها وكلت من زوجها، وأصدقها النجاشي عن النبي ﷺ أربعمائة دينارًا، ثم بعث بها إلى النبي ﷺ مع شر حبيل بن حسنة

Ibn Sa'd narrated on the authority of Amr ibn Sa'id al-Amawi, he said: Umm Habibah said: I saw in a dream my husband, Ubayd Allah ibn Jahsh, in the worst form, so I was terrified, and in the morning he saw that he had converted to Christianity, so I told him about the dream, but he did not care about it. O Mother of the Believers, I was terrified, so it was only that my period had passed, and I only felt the messenger of the Negus asking for permission, so if she was his slave girl, she was told: Abraha, and

she said: The king says to you: and appoint whoever marries you. Allah bless him and grant him peace, four hundred dinars, then I sold it to the Prophet, may Allah’s prayers and peace be upon him, with the evil of Hubail bin Hasna

ومن فضل أم حبيبة ما قالته عائشة رضي الله تعالى عنها: دعتني أم حبيبة عند موتها فقالت: قد كان يكون بيننا ما يكون بين الضرائر فتحلليني من ذلك فحللتها واستغفرت لها فقالت لي: سررتني سرك الله وأرسلت إلى أم سلمة بمثل ذلك

And from the merits of Umm Habiba is what Aisha, may Allah Almighty be pleased with her, said: Umm Habiba called me at her death, and she said: There might have been between us what would happen between the co-wives, so you relieved me of that, so I relieved her and asked forgiveness for her, and she said to me: I was pleased with your secret of Allah, and she sent to Umm Salama with the same

- يا نبي الله، ثلاث أعطيكهن؟ نعمقال: عندي أحسن العرب وأجمله أم حبيبة بنت أبي سفيان أزوجكها؟ قال: "نعم" قال: ومعاوية تجعله كاتبًا بين يديك؟ قال: وتؤمرني حتى أقاتل الكفار كما كنت أقاتل المسلمين؟ نعم

- O Prophet of Allah, three I give you? Yes, he said: I have the best and most beautiful of the Arabs, or should I marry her to Habiba bint Abi Sufyan? He said: Yes. He said: And order me to fight the infidels as I used to fight the Muslims? yes

ع T مناقب ميمونة بنت الحارث رضي الله تعالى عنها

The virtues of Maymoonah bint Al-Harith, may Allah Almighty be pleased with her

فعن أبي رافع رضي الله تعالى عنه قال: تزوج رسول الله ﷺ ميمونة وهو حلال، وبنى بها وهو حلال، وكنت أنا الرسول فيما بينهما

On the authority of Abu Rafi’, may Allah Almighty be pleased with him, who said: The Messenger of Allah, may Allah’s prayers and peace be upon him, married Maymoonah while it was lawful, and consummated the marriage with her while it was lawful, and I was the messenger between them.

لا ينكح المحرم ولا تنكح

The Mahram does not marry, and she does not marry

أما أنها من أتقانا لله وأوصلنا للرحم

As for it is from our fear of Allah and our connection to the womb

- الخوات مؤمنات: ميمونة، وأم الفضل، وأسماء - يعني بنت عميس

The sisters are believers: Maymouna, Umm Al-Fadl, and Asmaa - meaning the daughter of Amis

- أخرجوني من مكة فإني لا أموت بها، إن رسول الله ﷺ أخبرني أني لا أموت بمكة قال: فحملوها حتى أتوا بها سرف إلى الشجرة التي بنى بها رسول الله ﷺ تحتها في موضع القبة

- Get me out of Mecca, for I will not die there. The Messenger of Allah, may Allah’s prayers and peace be upon him, told me that I will not die in Mecca.

ع T خلاصة ذكر أمهات المؤمنين

T summary of the mothers of the believers

ع T بنات النبي صل الله عليه وسلم وأولاده

The daughters of the Prophet, may Allah bless him and grant him peace, and his sons

ع T مناقب زينب عليها السلام

The virtues of Zainab, peace be upon her

هي أفضل بناتي، أصيبين بي

She is the best of my daughters, they infected me

اغسلنها وترا وتراً أو خمساً واجعلن في الاخرة كافوراً

Wash it one by one or five times, and put camphor in the Hereafter

ع T مناقب رقية عليها السلام

The merits of Ruqayyah, peace be upon her

ع T مناقب أم كلثوم عليها السلام

The virtues of Umm Kulthum, peace be upon her

فيكم أحد لم يقارف الليلة

Some of you didn't catch up tonight

ع T مناقب فاطمة عليها السلام

The virtues of Fatima, peace be upon her

ألا ترضين أن تكوني سيدة نساء العالمين

Wouldn't you be pleased to be the mistress of the women of the worlds?

- أما بعد، فإني أنكحت أبا العاص بن الربيع فحدثني فصدقني، وإن فاطمة بنت محمد مضغة مني، عدو الله عند رجل واحد أبداً

- As for what follows, I got married to Aba Al-Aas bin Al-Rabea, so he spoke to me, so he believed me, and that Fatimah bint Muhammad is an embryo from me, the enemy of Allah to one man forever

- أفضل نساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم، ومريم ابنة عمران

The best women in Paradise: Khadija bint Khuwaylid, Fatimah bint Muhammad, Wasiya bint Muzahim, and Maryam bint Imran

- كان أحب النساء إلى رسول صل الله عليه وسلم فاطمة، ومن الرجال علي

The most beloved woman to the Messenger of Allah, may Allah bless him and grant him peace, was Fatima, and among the men was Ali

ع T ابن ابن نبي الله صل الله عليه وسلم

T is the son of the son of the Prophet of Allah, may Allah bless him and grant him peace

الوئد لي الليلة غلام فميته باسم أبي إبراهيم

Al-Wid is mine tonight, a boy. I killed him in the name of Abi Ibrahim

إن لع مرضعا في الجنة

Lactating a breast-feeder in heaven

- لو قضى أن يكون بعد محمد ﷺ نبي عاش ابنه إبراهيم، ولكنه لا نبي بعده

If he decreed that after Muhammad, may Allah bless him and grant him peace, there would be a prophet, then his son Ibrahim would live, but there will be no prophet after him

- إن له مرضعا في الجنة، فلو عاش لكان صديقا نبيا، ولو عاش لاعتقت اخواله من القبط وما استرق قبطي

He has a wet nurse in heaven, and if he lived, he would be a prophet, and if he lived, he would have emancipated his maternal uncles from the Copts, and no Copt was enslaved.

ع T النساء المهاجرات والأنصاريات غير ما تقدم

T Migrant and Ansari women other than the foregoing

ع T مناقب أم أيمن حاضنة رسول الله ﷺ

T Manaqib Umm Ayman, the incubator of the Messenger of Allah, may Allah bless him and grant him peace

فقالت: أني لا أبكي، إني لأعلم أن ما عند الله خير لرسول الله ﷺ، ولكن أبكي أن الوحي قد انقطع من السماء فهيجتهما على البكاء، فجعلا يبكيان معها

She said: I do not cry, because I do not know that what is with Allah is good for the Messenger of Allah, may Allah’s prayers and peace be upon him, but I cry because the revelation has been cut off from heaven.

- فجاءت أم أيمن فجعلت تلوح بالثوب وتقول: كلا والله لا يعطيكهن وقد أعطانيهن فقال النبي ﷺ: لك كذا وكذا وتقول: كلا حتى أعطاها، حسبته قال، عشرة أمثاله أو قريبًا من عشرة أمثاله

Then Umm Ayman came and started waving the dress and saying: No, by Allah, he does not give you them, and he has given them to me.

- انطلق الله صل الله عليه وسلم إلى أم أيمن فانطلقت معه، فناولته إناة فيه شراب قال: فلا أدري أصادفته صائمًا أو لم يرده، فجعلت تصخب عليه وتذمر عليه

Allah, may Allah’s prayers and peace be upon him, went to Umm Ayman, so she went with him, so she gave him a drink in which he waited.

ع T مناقب فاطمة بنت أسد رضي الله تعالى عنها والدة الإمام علي

The virtues of Fatimah bint Asad, may Allah Almighty be pleased with her, the mother of Imam Ali

لم نلق بعد ابي طالب أبر بي منها

We have not yet met Abu Talib needles from them

- رحمك الله يا أمي، كنت بعد امي، تجوعين وتشبعيني، وتعرين وتكسيني، وتمنعنين نفسك طيباً وتتطعميني، تريدين بذلك وجه الله والدار الاخرةالله الذي يحيي ويميت، وهو حي لا يموت، اغفر لأمي فاطمة بنت اسد ولقنها حجتها، ووسع مدخلها بحق نبيك والأنبياء الذين قبلي، فإنك

May Allah have mercy on you, my mother. After my mother, you would starve and satisfy me, strip and clothe me, and keep yourself clean and feed me. You want by that the face of Allah and the abode of the Hereafter. Allah is the One who gives life and death, and He is alive and does not die. kiss me, you

- فعن علي رضي الله تعالى قال: لأمي فاطمة بنت أسد بن هاشم: اكفي فاطمة بنت رسول الله ﷺ سقاية الماء والذهاب في الحاجة، وتكفيك خدمة الداخل والطحن والعجين

- On the authority of Ali, may Allah Almighty be pleased with him, he said: For my mother Fatimah bint Asad bin Hashim: It is enough for Fatimah, the daughter of the Messenger of Allah, may Allah’s prayers and peace be upon him, to give water and go in need, and the service of the interior, grinding and dough is sufficient for you

ع T مناقب أم رومان رضي الله تعالى عنها

T Manaqib or Roman, may Allah Almighty be pleased with her

لما هاجر رسول الله ﷺ خلفنا وخلف بناته، فلما استقر بعث زيد بن حارثة، وبعث معه أبا رافع، وبعث أبو بكر عبد الله بن أريقظ، وكتب إلى عبد الله بن أبي بكر أن يحمل أم رومان وأسماء، فصادفوا طلحة يريد الهجرة فخرجوا جميعًا

When the Messenger of Allah, may Allah's prayers and peace be upon him, emigrated behind us and behind his daughters, and when he settled, he sent Zaid bin Haritha, and he sent Abu Rafi' with him, and Abu Bakr sent Abdullah bin Ariq, and wrote to Abdullah bin Abi Bakr to carry Umm Ruman and Asma, so they came across Talhah who wanted to emigrate, so they went out all

من سره أن ينظر إلى امرأة من الحور العين فلينظر إلى هذهاللهم لم يخف عليك ما لقيت ام رومان فيك وفي رسولك

Whoever would like to look at a woman from among the pure virgins, let him look at this one.

ع T مناقب أم صفية عمة رسول الله صل الله عليه وسلم رضي الله عنها

Manaqib Umm Safiya, the aunt of the Messenger of Allah, may Allah bless him and grant him peace, may Allah be pleased with her

كان النبي ﷺ إذا خرج لقتال عدوه رفع نساءه في أطم حسان لأنه كان من أحصن الآطام، فتخلف حسان في الخندق فجاء يهودي فلصق بالأطم ليسمع، فقالت صفية لحسان: أنزل إليه فاقتله فكأنه هاب ذلك، فأخذت عمودًا فنزلت إليه حتى فتحت الباب قليلًا قليلًا، فحملت إليه فضربته بالعمود فقتلته

When the Prophet, may Allah's prayers and peace be upon him, went out to fight his enemy, he raised his women in Hassan's bed because he was one of the most fortified, so Hassan stayed behind in the trench, and a Jew came and stuck to the sand to listen. A little bit, so I carried it to him and hit him with the pole, killing him

يا زبير المرأة

O Zubair the woman

ع T أسماء بنت أبي بكر رضي الله عنها

Asma bint Abi Bakr, may Allah be pleased with her

وأخرج ابن سعد بسند صحيح عن أسماء قالت: صنعت للنبي ﷺ في بيت أبي بكر حين أراد أن يهاجر إلى المدينة، فلم نجد لسفرته ولا سقائه ما نربطهما به، فقلت لأبي بكر: ما أجد إلا نطاقي قال: شقيه باثنين، فأربطي بواحد منهما السقاء، وبالآخر السفرة

And Ibn Saad came out with an authentic chain of narrators on the authority of Asmaa, who said: It was made for the Prophet, may Allah's prayers and peace be upon him, in the house of Abu Bakr when he wanted to migrate to Medina, and we did not find anything to tie him to for his trip or watering, so I said to Abu Bakr: I only find my belt. Of them waterskin, and the other trip

- إن رسول الله ﷺ حدثنا أن في ثقيف كذابًا ومبيرًا، فأما الكذاب فرأيناه، وأما المبير فلا أخالك إلا إياه قالت: فقام عنها ولم يراجعها

The Messenger of Allah, may Allah's prayers and peace be upon him, told us that in Thaqif there is a liar and an interpreter. As for the liar, we have seen him.

ع T مناقب أشماء بنت عميس رضي الله تعالى عنها

Manaqib Ashma bint Amis, may Allah Almighty be pleased with her

ليس بأحق بي منكم، وله لأصحابه هجرة واحدة، ولكم أنتم أهل السفينة هجرتان

He has no right to me from you, and he has one migration for his companions, and you, the people of the ship, have two migrations

ع T مناقب أم عطية الانصارية رضي الله تعالى عنها

Manaqib Umm Attia Al-Ansariyyah, may Allah Almighty be pleased with her

قالت: غزوت مع رسول الله ﷺ سبع غزوات كنت أخلفهم في رحالهم فأصنع لهم الطعام، وأداوي الجرحى وأقوم على المرضى

She said: I went on seven campaigns with the Messenger of Allah, may Allah bless him and grant him peace.

ع T مناقب أم سليم الانصارية رضي الله تعالى عنها

Manaqib Umm Salim Al-Ansariyyah, may Allah Almighty be pleased with her

فعن أنس رضي الله تعالى أن أبا طلحة خطب أم سليم قبل أن يسلم فقالت: يا أبا طلحة، ألست تعلم أن إلهك الذي تعبد نبت من الأرض؟ قال: بلى قالت: أفلا تستحي تعبد شجرة، إن أسلمت فإني لا أريد منك صداقًا غيره قال: أنظر في أمري فذهب ثم جاء فقال: أشهد أن لا إله إلا الله وأن محمدًا رسول الله فقالت: يا أنس، زوج أبا طلحة فزوجها

On the authority of Anas, may Allah Almighty be pleased with him, that Abu Talha proposed to Umm Sulaym before he embraced Islam, and she said: O Abu Talha, don't you know that your Allah whom you worship sprang from the earth? He said: Yes, she said: Are you not ashamed to worship a tree, if you become Muslim, because I do not want another dowry from you?

- يا أم سليم، ما هذا؟ قالت: عرقك، أوف به طيبي

Umm Salim, what is this? She said: Your sweat, fill it with my perfume

إني أرحمها قتل أخوها معي

I have mercy on her, her brother was killed with me

اللهم أكثر ماله وولده

Oh Allah, increase his wealth and his children

- بارك الله لكما في غابر ليلتكما،

May Allah bless you both in your late night.

يغزو بأم سليم ونسوة من الأنصار معه إذا غزا فيسقين الماء ويداوين الجرحي
He will attack Bam Salim and some of the women of the Ansar with him
- دخلت الجنة فسمعت خشفة، فقلت: من هذا؟ قالوا: هذه الغميصاء بنت ملحان أم أنس بن مالك
I entered Paradise, and I heard a shudder, so I said: Who is this? They said: This is Al-Ghamisa, the daughter of Milhan, the mother of Anas bin Malik
ع T مناقب أم حرام الانصارية رضي الله تعالي عنها
The virtues of Umm Haram al-Ansariyyah, may Allah Almighty be pleased with her
كان إذا ذهب إلى قباء دخل على أم حرام بنت ملحان فتطعمه، فدخل عليها فأطعمته وجلست تفلي رأسه فنام، ثم استيقظ وهو يضحك الحديث في غزاة البحر وقولها: ادع الله أن يجعلني منهم فقال:إنك منهمفتزوجها عبادة بن الصامت فغزا في البحر مع معاوية أيام عثمان فحملها معه، فلما أن جاءت قربت لها بلغة فركبتها فصرعتها فاندقت عنقها فماتت
When he went to Quba, he entered upon Umm Haram bint Milhan, and she fed him, so he entered upon her, so she fed him and sat down to let his head fall asleep, then he woke up laughing the hadith about the sea raiders and her saying: Pray to Allah to make me one of them, so he said: You are one of them. So he carried her with him, and when she came, she was approached with a tongue, and I rode her, threw her down, and snapped her neck, and she died.
ع T مناقب أسماء بنت يزيد
T Manaqib Asma bint Yazid
قالت أمرأة من النسوة: ما هذا المعروف الذي لا ينبغي لنا أن نعصيك فيه؟ قال: لا تنحن قلت: يا رسول الله، إن بني فلان أسعدوني على عمي ولا بد لي من قضائهم فإني على فعاتبته مراراً، فأذن لي في قضائهم، فلم أنح بعد قضائس ولا على غيره حتى الساعة ولم يبق من النسوة امرأة إلا وقد ناحت غيري
One of the women said: What is this favor in which we should not disobey you? He said: Do not bow down. I said: O Messenger of Allah, the sons of so-and-so have made me happy over my uncle, and I have to judge them, for I am responsible for them.
لا تقتلن أولادكن سراًالغيل يدرك الفارس فيدعثره عن فرسه
Do not kill your children secretly
ع T مناقب الربيع بنت النضر الانصارية رضي الله تعالي عنها
Manaqib al-Rabi` bint al-Nadr al-Ansariyyah, may Allah be pleased with her
يا أم حارثة، إنها جنان في الجنة، وإن ابنك أصاب الفردوس الأعلى، والفردوس ربوة الجنة وأوسطها وأفضلها
O Umm Haritha, it is two heavens in Paradise, and your son has attained the highest Paradise, and Paradise is the highest, middle and best of Paradise.
- يا أنس، كتاب الله القصاصإن من عباد الله من لو أقسم على الله لأبره
- O Anas, the book of Allah is the two of Allah's worshippers who, if they swear by Allah, would have done it
ع T مناقب الربيع بنت معوذ رضي الله تعالي عنها
Manaqib al-Rabi`, daughter of Mu`adh, may Allah be pleased with her
كنا نغزو مع رسول الله ﷺ فنقي القوم ونخدمهم ونرد القتلى والجرحي إلى المدينة
We used to raid with the Messenger of Allah, may Allah bless him and grant him peace, purify the people, serve them, and return the dead and wounded to Medina
- أتانا رسول الله ﷺ فوضعنا له الميضأة، فتوضأ ثلاثاً، ومسح برأسه مرتين، بدأ بمؤخره وأخل إصبعيه في أذنيه ومسح صدغيه وأذنيه ظاهرهما وباطنهما
The Messenger of Allah, may Allah's prayers and peace be upon him, came to us and we put the water for him, so he performed ablution three times, and wiped his head twice, beginning with his nostrils and slipping his two fingers into his ears and wiping his temples and ears, the outside and the inside.
دعي هذه وقولى بالذي كنت تقولين
Leave this and say what you were saying
- جاء النبي ﷺ فدخل علي غداة بني بي، فجلس على فراشس كمجلسك مني فجعلت جويريات لنا يضربن بالدف ويندبن من قتل من آبائي يوم بدر، إذ قالت إحداهن: وفينا نبي يعلم ما في غد فقال لها دعي هذه وقولى بالذي كنت تقولين
The Prophet, may Allah's prayers and peace be upon him, came and entered Ali on the morrow of Bani Bay, so he sat on a bed as you sit with me, so I made our women girls beat the tambourine and lament the one who killed those of my fathers on the day of Badr. you say
ع T مناقب الأنصار رضي الله تعالي عنهم
The virtues of the Ansar, may Allah Almighty be pleased with them
الأنصار لا يحبوهم إلا مؤمن، ولا يبغضهم إلا منافق فمن أحبهم أحبه الله، ومن أبغضهم أبغضه الله
Only a believer loves them, and only a hypocrite hates them. So whoever loves them, Allah loves him, and whoever hates them, Allah hates him.
- آية الإيمان حب الأنصار، وآية النفاق بغض الأنصار

A sign of faith is love of the supporters, and a sign of hypocrisy is hatred of the supporters

لا يبغض الأنصار رجل يؤمن بالله واليوم الآخر

The Ansar does not hate a man who believes in Allah and the Last Day

- حزنت على من أصيب بالحرة، فكتب إلى زيد بن أرقم وشدة حزني يذكر أنه سمع رسول الله صلى الله عليه وسلماللهم اغفر لأنصار، ولأبناء الأنصار، ولأبناء أبناء الأنصار

- I was saddened by the one who was injured in Al-Hurra, so he wrote to Zaid bin Arqam, and the intensity of my sadness mentioned that he heard the Messenger of Allah, may Allah's prayers and peace be upon him, O Allah, forgive the Ansar, and the sons of the Ansar, and the sons of the Ansar's sons

- لولا الهجرة لكنت امرأً من الأنصار، ولو سلك الناس وادياً وسلكت الأنصار وادياً لسلكت وادي الأنصار

Were it not for the emigration, I would have been one of the Ansar, and if the people followed a discipline and the Ansar took a valley, I would have followed the Ansar valley.

- أوصيكم بالأنصار فإنهم كرشي وعيبتي، وقد قضوا الذي عليهم وبقي الذي لهم فاقبلوا من محسنهم وتجاوزوا عن مسيئهم

I recommend to you the supporters, for they are my fault and my defect, and they have fulfilled what is upon them, and what remains is theirs, so accept those who do good to them and overlook their abusers.

- ستلقون بعدي أثرة، فاثبروا حتى تلقون علي الحوض

You will meet my trace after me, so persevere until you meet me at the Cistern

- إن خير دور الأنصار دار بني النجار، ثم بني عبد اشهل، ثم دار بني الحارث، ثم بني ساعدة، وفي كل دور الأنصار خيرأو ليس بحسبكم أن تووا من الخيار

The best of the homes of the Ansar is the house of Banu al-Najjar, then Banu Abd al-Ashhal, then the house of Banu al-Harith, then Banu Sa`idah, and in all the houses of the Ansar there is good.

- ما نعلم حياً من أحياء العرب أكثر شهيداً أغر يوم القيامة الأنصار قال: وحدثنا أنس بن مالك رضي الله تعالي عنه أنه قتل منهم يوم أحد سبعون، ويم بئر معونة سبعون، ويوم اليمامة سبعون قال: وكان بئر معونة علي عهد رسول الله ﷺ ويوم اليمامة علي عهد

- We do not know of any living Arabs who were more martyred on the Day of Resurrection than the Ansar. He said: Anas bin Malik, may Allah be pleased with him, told us that seventy of them were killed on Sunday, seventy at Bir Ma'una, and seventy on the Day of Yamama. He said: Bir Ma'una was during the time of the Messenger of Allah, may Allah bless him and grant him peace. Peace and the day of the dove on the covenant

ع T مناقب قريش والأنصار وغفار وأسلم وجهينة

The virtues of Quraysh, the Ansar, Ghfar, Aslam and Juhaina

قريش، والأنصار، وجهينة، ومزينة، وأسلم ، وأشجع ، وغفار موالي ليس لهم مولي دون الله ورسوله

Quraish, Ansar, Juhaina, Muzaina, Aslam, Ashja', and Ghaffar are my masters. They have no master besides Allah and His Messenger.

- أئت قومك فقل لهم: إن رسول الله ﷺ قال: أسلم سالماً الله، وغفار الله لها

Go to your people and say to them: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "I embrace Islam in Allah's peace, and may Allah forgive her."

ع T مناقب الشام واليمن

The virtues of the Levant and Yemen

اللهم بارك لنا في شامنا، والهم بارك لنا في يمنناللهم بارك لنا في شامنا، والهم بارك لنا في يمنناهناك الزلازل والفتن وبها يخرج قرن الشيطان

Allah bless our Levant for us, and Allah bless our Yemen, Allah bless our Levant, and Allah bless our Yemen

طوبي للشاملأن ملائكة الرحمن باسطة أجنحتها عليه

Blessed are the angels of the Compassionate, spreading their wings over him

- يا رسول الله، أين تأمرني؟ هنا ونحا بيده نحو الشام

- O Messenger of Allah, where do you command me? Here he bowed his hand towards the Levant

إذا فسد الشام فلا خير فيكم

If the Levant is corrupted, there is no good in you

- أتاكم أهل اليمن أضعف قلوباً وأرق أفئدة، الإيمان يمان، والحكمة يمانية

The people of Yemen have come to you with the weakest hearts and the softest hearts. Faith is Yemeni, and wisdom is Yemeni.

ع T من فضائل الأشعريين اليمنيين

T of the virtues of the Yemeni Ash'aris

إن الأشعريين إذا أرملوا في الغزو أو قل طعام عيالهم بالمدينة جمعوا ما كان عندهم في ثوب واحد ثم اقتسموه بينهم في إناء واحد بالسوية، فهم مني، وأنا منهم

If the Ash'aris became widowed during the campaign, or if their children's food became scarce in Medina, they would gather what they had in one cloth and then divide it among them in one container equally. They are from me, and I am from them.

- إني لأعرف أصوات رفقة الأشعريين بالقرآن حين يدخلون بالليل، وأعرف منازلهم من أصواتهم بالقرآن بالليل، وإن كنت لم ار منازلهم حين ن بالنهار

I do not know the voices of the company of the Ash'aris reciting the Qur'an when they enter at night, and I know their homes from their voices reciting the Qur'an at night, although I did not see their houses when they entered during the day.

ع T من مناقب اهل عمان

T is one of the virtues of the people of Oman

لو أن أهل عمان أتيت ما سبوك ولا ضربوك

If the people of Oman had come to you, they would not have cursed you or beat you

ع T من مناقب اهل مصر

T is one of the virtues of the people of Egypt

إنكم ستفتحون أرضاً يذكر فيها القيراط، فاستوصوا بأهلها خيراً، فإن لهم ذمة ورحماًإنكم ستفتحون مصر، وهي أرض يسمي فيها القيراط، فإن فتحتموها فأحسنوا إلى أهلها، فإن لهم ذمة ورحماً

You will conquer a land in which the qirat is mentioned, so be kind to its people, for they have a covenant and mercy

لو كان الإيمان عند الثريا لناله رجال من هؤلاءلو كان الدين عند الثريا لذهب به رجل من فارس حتى يتناوله

If faith was at the Pleiades, men of these would have attained it

ع T من مناقب بني تميم

T from the virtues of Bani Tamim

هم أشد أمتي على الدجالهذه صدقات قومناأعتقيها فإنها من ولد إسماعيل

They are the most severe of my nation against the antichrist. These are the alms of our people. Free them, for they are from the children of Ismail

ع T من فضائل أويس القرني رضي الله تعالي عنه

T from the virtues of Owais Al-Qarni, may Allah Almighty be pleased with him

يأتي عليكم أويس بن عامر مع أمداد أهل اليمن من مراد ثم من قرن، كان به برص فبرأ منه إلا موضع درهم، له والدة هو بها بر، لو أقسم على الله لأبره، فإن استطعت أن يستغفر لك فافعليأتي عليكم أويس بن عامر مع أمداد أهل اليمن من مراد ثم من قرن، كان به برص فبرأ منه ألا موضع درهم منه، له والدة هو بها بر، لو أقسم علي الله لأبرة، فإن استطعت أن يستغفر لك فافعلإن خير التابعين رجل يقال له: أويس

Owais bin Amer comes to you with the supplies of the people of Yemen from Murad and then from Qarn. From Murad, then from Qarn, there was leprosy in him, so he is cured except for a place of a dirham from him. He has a mother with whom he is righteous. If he swore by Allah, he would be a needle. If you are able to ask forgiveness for you, then do two.

ع T المجلد الحادي عشر

T vol. Eleven

ع T كتاب الأدب والأخلاق

T book of literature and morals

ع T ما معني الأدب

What is the meaning of literature

ع T البر والصلة من فضل البرور بالوالدين

Righteousness and connection are among the virtues of honoring one's parents

سألت النبي ﷺ أي العمل أحب إلى الله ﷻ؟ الصلاة على وقتها ثم أي ثم بر الوالدين ثم أي ثم الجهاد في سبيل الله حدثني بهن، ولو استزدته لزادني

I asked the Prophet, may Allah’s prayers and peace be upon him, which work is most beloved to Allah, may He be glorified and exalted? Praying on time, then any, then honoring one's parents, then any, then jihad in the way of Allah told me about them, and if I had increased it, it would have increased me

- رضا الله في رضا الوالدين، وسخط الله في سخط الوالدين

- Allah's satisfaction is in the parents' satisfaction, and Allah's wrath is in the parents' anger

- إن رجلاً أتاه فقال: إن لي امرأة وإن أمي تأمرني بطلاقها سمعت رسول الله ﷺ الوالد أوسط أبواب الجنة، فإن شئت فأضع ذلك الباب، أو احفظه إن أمي، وربما قال: أبي

man came to him and said: I have a wife and my mother is telling me to divorce her. I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, the father is in the middle of the gates of Paradise.

ع T الوالدان أحق الناس بحسن الصحبة وإن الأم مقدمة على الوالد

The parents are the most deserving of good company, and the mother takes precedence over the father
يا رسول الله من أحق الناس بحسن صحابتي؟أمك ثم من؟ ثم أمك ثم من ثم أمك ثم من؟ ثم أبوكثم أدناك، أدناك
Messenger of Allah, who is most deserving of my good companionship? Your mother, then who? Then your mother, then your mother, then who? Then your father, then your father, your father
جاء رجل إلى النبي ﷺ فاستأذنه في الجهاد أحيٌّ والداك نعم ففيهما فجاهد
A man came to the Prophet, may Allah bless him and grant him peace, and asked him for permission to do jihad
- رغم أنفه، ثم رغم أنفه، ثم رغم أنفه قيل: من يا رسول الله؟ من أدرك والديه عند الكبر، أحدهما أو كليهما، ثم لم يدخل الجنة
- In spite of his nose, then in spite of his nose, then in spite of his nose, it was said: Who, O Messenger of Allah? Whoever catches up with his parents when they are old, one or both of them, then he does not enter Paradise

ع T اكرام صديق الوالد

T honor the father's friend

إن أبر البر، أن يصل الرجل ود أبيه

The needles of righteousness, that a man reaches his father's love

ع T فضل بر الخالة

T preferred honoring the aunt
أن رجلا أتى النبي ﷺ فقال: يا رسول الله إني أصبت ذنبا عظيما فهل لي من توبة هل لك من أم؟ لا هل لك من خالة؟ نعم فبرها
A man came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, I committed a grave sin, so do I have any repentance? Do you have a mother? No Do you have an aunt? Yes fabricate it

ع T هل يجزي ولد والديه

T Is it sufficient for the son of his parents?

لا يجزي ولد والدا إلا أن يجده مملوكا فيشتريه فيعتقه

A child is not sufficient for a father unless he finds him a slave, then he buys him and sets him free
شهد ابن عمر ورجل يماني يطوف بالبيت حمل أمه وراء ظهره يقول: إني لها بعيرها المذلل إن أذعرت ركابها لم أذعر
Ibn Omar and a Yemeni man witnessed circumambulating the house carrying his mother behind his back saying: I have her humiliated camel, if its riders panic I did not panic
- يا ابن عمر أتراني جزيتها؟ قال: لا، ولا بزفرة واحدة ثم طاف ابن عمر فأتى للمقام فصلى ركعتين ثما قال: يا ابن أبي موسى إن كل ركعتين تكفران ما أمامهما

- O Ibn Umar, do you think I paid her back? He said: No, not with a single sigh. Then Ibn Umar circumambulated and came to the Maqam and prayed two rak'ahs, then said: O son of Abi Musa, every two rak'ahs expiates what came before them.
ع T البرور بالوالدين ولو كانا مشركين غير أنهما لا يطاعان في معصية الله
Honoring parents even if they are polytheists, but they are not obeyed in disobedience to Allah
أنزلت في أربع، فذكر قصة، ووقالت أم سعد: أليس قد أمر الله بالبر، الله لا أطعم طعاما، لا أشرب شرابا حتى أموت أو تكفر، قال: فكانوا إذا أرادوا أن يطعموها شجروا فاها، فنزلت |وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَا|
It was revealed in four, and he mentioned a story, and Umm Saad said: Didn't Allah command righteousness? Allah does not eat food, I do not drink a drink until I die or atone, he said: So if they wanted to feed her, they cut her mouth. What you have no knowledge of, do not obey them
- قدمت على أمي وهي مشركة في عهد رسول الله ﷺ فاستفتيت رسول الله ﷺ، قلت: إن أمي قدمت وهي راغبة أفأصل أمي؟ نعم، صلي أمك فأنزل الله ﷻ فيها لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
I came to my mother, who was an idolater during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, so I asked the Messenger of Allah, may Allah's prayers and peace be upon him. Yes, pray for your mother, and Allah sent down His majesty about her. Allah does not forbid you from those who did not fight you because of religion.
ع T تحريم عقوق الوالدين وعظم ذلك وأنه من أكبر كبائر الذنوب
The prohibition of disobedience to one's parents and the greatness of that, and that it is one of the greatest sins
ألا أنبئكم بأكبر الكبائر ثلاثا، قالوا: بلى يا رسول الله الإشراك بالله، وعقوق الوالدين وجلس وكان متكئا: ألا وقول الزور ما زال يكررها حتى قلنا: ليته سكت

I will not tell you the greatest of all sins, three times. They said: Yes, O Messenger of Allah, associating partners with Allah and disobeying one's parents.

وقتل النفس

and killing oneself

- إن من أكبر الكبائر أن يلعن الرجل والديه قيل: يا رسول الله وكيف يلعن الرجل والديه؟ يسب الرجل أبا الرجل فيسب أباه، ويسب أمه، فيسب أمه

One of the greatest sins is for a man to curse his parents. It was said: O Messenger of Allah, how can a man curse his parents? A man insults a man's father, so he curses his father, and he curses his mother, so he curses his mother

ع T استجابة دعاء البار بوالديه

The response to the prayer of the righteous for his parents

بينما ثلاثة نفر يتماشون أخذهم المطر، فمالوا إلى غار في الجبل فانحطت على فم غارهم صخرة من الجبل فأطبقت عليهم، فقال بعضهم لبعض: انظروا أعمالا عملتموها لله صالحة فادعوا الله بها لعله يفرجها فقال أحدهم: اللهم إنه كان لي والدان شيخان كبيران، ولي صبية صغار، كنت أرعى عليهم، فإذا رحت عليهم فحلبت بدأت بوالدي أسقيهما قبل ولدي، وإنه نأى به الشجر، فما أتيت حتى أمسيت فوجدتهما قد ناما أوقظهما من نمهما، أكره أن أبدأ بالصبية قبلهما، والصبية يتضاغون عند قدمي، فلم يزل ذلك دأبي ودأبهم حتى طلع الفجر، فإن كنت تعلم أني فعلت ذلك ابتغاء وجهك فافرج لنا فرجة نرى منها السماء، ففرج الله لهم فرجة حتى يرون منها السماء وقال الثاني: اللهم إنه كانت لي ابنة عم أحبها كأشد ما يحب الرجال النساء، فطلبت إليها نفسها فأبت حتى آتيها بمائة دينار، فسعيت حتى جمعت مائة دينار فلقيتها بها، فلما قعدت بين رجليها قالت: يا عبد الله اتق الله ولا تفتح الخاتم إلا بحقه فقمت عنها، اللهم فإن كنت تعلم أني قد فعلت ذلك ابتغاء وجهك فافرج لنا منها، ففرج لهم فرجة وقال الآخر: اللهم إني كنت استأجرت أجيرا بفرق أرز، فلما قضى عمله قال: أعطني حقي، فعرضت عليه حقه فتركه ورغب عنه، فلم أزل أزرعه حتى جمعت منه بقرا وراعيها فجاءني فقال: اتق الله ولا تظلمني واعطني حقي، فقلت: اذهب إلى تلك البقر وراعيها، فقال: اتق الله ولا تهزأ بي، فقلت: إني لا أهزأ بك فخذ تلك البقر وراعيها، فأخذه فانطلق، فإن كنت تعلم أني فعلت ذلك ابتغاء وجهك فافرج ما بقي، ففرج الله عنهم

While three people were walking, they were taken by the rain, so they inclined to a cave in the mountain, and a rock fell from the mountain on the mouth of their cave, and it covered them, and they said to each other: Look at the good deeds that you did for Allah, so pray to Allah for them, so that He may relieve them. I used to take care of them, so if I went to them and I milked, I started with my parents watering them before my son, and he was overgrown with trees, so I did not come until evening and found them asleep, I woke them up from their sleep, I hate to start with the boys before them, and the boys are fighting at my feet, so this did not stop until dawn broke If you know that I did this to seek your face, then open a window for us from which we can see the sky, so Allah opened a window for them so that they can see the sky from it. Until I collected a hundred dinars, and I met her with it, and when she sat between her legs, she said: O worshipper of Allah, fear Allah, and do not open the ring except for his right, so I stood up for her, O Allah, if you know that I have done this to seek your face, then give us some of it, so he opened an opening for them, and the other said: Oh Allah, I was hired hired by teams of rice, and when he finished his work, he said: Give me my right, so I offered He had his right, so he left him and turned away from him, so I did not stop cultivating him until I collected cows from him and herded them, and he came to me and said: Fear Allah and do not oppress me and give me my right. So take it and go, and if you know that I did that to seek your face, release what remains, so Allah released them.

ع T استجابة دعوة الوالدين

T response to parental call

ثلاث دعوات مستجابات لا شك فيهن: دعوة المظلوم، ودعوة المسافر، ودعوة الوالدين على ولدهما

Three supplications are undoubtedly answered: the supplication of the oppressed, the supplication of the traveler, and the supplication of the parents for their child

ع T رحمة الأولاد والإحسان إلى البنات

T mercy to boys and benevolence to daughters

قبّل رسول الله ﷺ الحسن بن علي عليهما السلام وعنده الأقرع بن حابس التميمي جالسا، فقال الأقرع: إن لي عشرة من الولد ما قبلت منهم أحدا، فنظر إليه رسول الله ﷺ ثم قال من لا يَرحم لا يُرحم

The Messenger of Allah, may Allah's prayers and peace be upon him, kissed al-Hassan ibn Ali, peace be upon them both, and with him was al-Aqra' ibn Habis al-Tamimi sitting. Al-Aqra' said: I have ten children, and I have not accepted any of them.

- قدم ناس من الأعراب على رسول الله ﷺ فقالوا: أتقبلون صبيانكم؟ فقالوا: نعم، فقالوا: لكنا والله ما نقبل، وأملك إن كان الله نزع منكم الرحمة

Some Bedouins came to the Messenger of Allah, may Allah bless him and grant him peace, and said: Do you accept your children? They said: Yes, and they said: By Allah, we will not accept it, and I hope that Allah will remove mercy from you

- جاءتني مسكينة تحمل ابنتين لهما فأطعمتها ثلاث تمرات، فأعطت كل واحدة منهما تمرة، ورفعت إلى فيها تمرة لتأكلها فاستطعمتها ابنتاها، فشقت التمرة التي كانت تريد أن تأكلها بينهما، فأعجبني شأنها، فذكرت الذي صنعت لرسول الله ﷺ إن الله قد أوجب لها

A poor woman came to me carrying two daughters of theirs, so I fed her three dates, so she gave each one a date, and she took a date in it to eat it, so her two daughters fed it, so she split the date that she

wanted to eat between them, and I liked it, so she mentioned what she made for the Messenger of Allah, may Allah's prayers and peace be upon him, that Allah had made it obligatory for her
- من عال جاريتين حتى تبلغا، جاء يوم القيامة أنا وهو وضم أصابعه
- Whoever raises two girls until they reach puberty, he and I will come on the Day of Resurrection, and he will join his fingers
ع T صلة الرحم فضل ذلك
T nexus so preferred
من سرهمن أحب أن يبست له في رزقه أو ينسأ له في أجله فليصل رحمه
Whoever is pleased with someone who would like his sustenance to diminish for him, or for him to be forgotten in his time, let him uphold his ties of kinship
ع T وجوب صلة الرحم وتحريم قطعها
The necessity of kinship ties and the prohibition of severing them
- إن الله خلق الخلق حتى إذا فرغ منهم قامت الرحم فقالت: هذا مقام العائذ من القطيعة، قال: نعم أما ترضين أن أصل من وصلك وأقطع من قطعك؟ قالت: بلى، قال: فذاك لك ثم قال رسول الله ﷺ: اقرؤوا إن شئتم: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْ
- Allah created the creatures so that when he finished with them, the womb rose up and said: This is the place of protection from estrangement. She said: Yes, he said: So that is for you.
- الرحم معلقة بالعرش تقول: من وصلني وصله الله، ومن قطعني قطعه الله
The womb is attached to the Throne, saying: Whoever joins me, Allah will connect him, and whoever cuts me, Allah will cut him off
لا يدخل الجنة قاطع رحم
He who breaks the ties of kinship does not enter Paradise
- إن الرحم شجنة من الرحمن، فقال الله: من وصلك وصلته، ومن قطعك قطعته
- That the womb is a prison from the Most Merciful, so Allah said: Whoever joins you, you will join him, and whoever cuts you, you will cut him off
- سمعت رسول الله ﷺ يقول قال الله ﷻ: أنا الله وأنا الرحمن، خلقت الرحم وشققت لها من اسمي، فمن وصلها وصلته ومن قطعها قطعته
- I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: Allah Almighty said: I am Allah and I am the Merciful.
ع T الواصل الحقيقي هو الذي يصل من آذاه او قطعه
T The true linker is the one who connects the one who harmed him or cut him off
يا رسول الله إن لي قرابة أصلهم يقطعونني، وأحسن إليهم ويسيئون إليّ، وأحلم عنهم ويجهلن عليّ، لئن كنت كما قلت فكأنما تسفهم الملّ، ولا يزال معك من الله ظهير عليهم، ما دمت على ذلك
O Messenger of Allah, I have relatives of their origin who cut me off, be kind to them and mistreat me, dream about them and ignore me, if I were as you said, it was as if you were tired of boredom, and you still have a backer from Allah over them, as long as you are on that
- ليس الواصل بالمكافئ، ولكن الواصل الذي إذا قطعت رحمه وصلها
- The linker is not equivalent, but the linker who, if his ties of kinship is cut off, connects it
ما من ذنب أجدر أن يعجل الله لصاحبه العقوبة في الدنيا مع ما يدخر له في الآخرة من قطيعة الرحم والبغي
There is no sin more deserving of Allah hastening punishment for its perpetrator in this world along with what He stores up for him in the Hereafter than severing ties of kinship and oppression.
ع T صلة ذي الرحم المشرك
T connection with the idolatrous womb
رأى عمر حلة سيراء فقال: يا رسول الله ل اشتريت هذه فلبستها يم الجمعة وللوفود إذا أتوك يا عمر إنما يلبس هذه من لا خلاق له ثم أهديت للنبي ﷺ حلل فأهدى إلى عمر منها حلة، فجاء عمر إلى رسول الله ﷺ فقال: يا رسول الله بعثت إليّ هذه وقد سمعتك قلت فيها ما قلت إني لم أهدها لك لتلبسها، إنما أهديتها إليك لتبيعها أو لتكسوها فأهداها عمر لأخ له من أمه مشرك
Umar saw Sira'a's suit and said: O Messenger of Allah, I did not buy this, so I wore it on Friday and for delegations if they come to you, O Umar. This is worn by someone who has no morals. He said: O Messenger of Allah, you sent this to me, and I heard you say about it what you said: I did not give it to you to wear it, but I gave it to you to sell it or to clothe it, so Umar gave it to his mother's brother, a polytheist
ع T الوصية بالجار والإحسان إليه
T The commandment of the neighbor and benevolence to him
ما زال جبريل عليه السلام يوصيني بالجار حتى ظننت أنه سيورثه
Jibril, peace be upon him, still recommended me to the neighbor until I thought he would inherit it
- إن خليلي ﷺ أوصاني إذا طبخت مرقا فأكثر ماءه، ثم انظر أهل بيت من جيرانك فأصبهم منها بمعروف
- My friend, may Allah's prayers and peace be upon him, advised me that if you cook broth, add more water to it, then see the household of your neighbors, and pour it on them kindly.

- خير الأصحاب عند الله ﷻ خيرهم لصاحبه، وخير الجيران عند الله ﷻ خيرهم لجاره
The best companions in the sight of Allah, may His Majesty be glorified, are those who are good to their companion, and the best of neighbors in the sight of Allah, may His Majesty be glorified, are those who are best to their neighbour.

يا رسول الله إن لي جارين فإلى أيهما أهدي؟ إلى أقربهما منك بابا
O Messenger of Allah, I have two neighbors, which one should I give? To the one closest to you, Papa
- والله لا يؤمن، والله لا يؤمن، والله لا يؤمن من يا رسول الله؟ الذي لا يأمن جاره بوائقه
Allah does not believe, and Allah does not believe, and Allah does not believe, O Messenger of Allah? Who does not secure his neighbor with his mouth

ع T الإحسان إلى اليتامى والأرملة والمسكين

T Charity to the orphans, the widow and the poor

أنا وكافل اليتيم في الجنة هكذا وقال بأصبعيه السبابة والوسطى
I and the one who sponsors an orphan will be in Paradise like this, and he said with his index and middle fingers

- الساعي على الأرملة والمسكين كالمجاهد في سبيل الله، أو القائم الليل الصائم النهاركالقائم لا يفتر، كالصائم لا يفطر
- The one who strives for the widow and the needy is like the one who strives in the cause of Allah, or the one who stays up at night and fasts during the day is like the one who stays up and does not slacken, like the one who fasts does not break his fast

ع T الأخلاق والآداب العامة حقوق المسلم على أخيه وما جاء في ذلك
Morals and general morals, the rights of a Muslim over his brother, and what is stated in that
حق المسلم على المسلم ست ما هي يا رسول الله؟ إذا لقيته فسلم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصح له، وإذا عطس فحمد الله فشمته، وإذا مرض فعده، وإذا مات فاتبعه
What is the right of a Muslim over a Muslim, O Messenger of Allah? If you meet him, greet him, if he calls you, answer him, if he asks you for advice, give him advice, if he sneezes and praises Allah, praise Him, if he is sick, count him, and if he dies, follow him.

ع T التعاون الاجتماعي بين المسلمين

T Social cooperation among Muslims
مثل المؤمنين في تراحمهم وتوادهم وتعاطفهم، كمثل الجسد إذا اشتكى عضو منه تداعى له سائر الجسد بالحمى والسهر
The example of the believers in their compassion, love, and sympathy is like the example of the body.
المؤمن للمؤمن كالبنيان يشد بعضه بعضا
A believer for a believer is like a building, one part of it supporting the other

ع T رحمه الناس والبهائم

T mercy people and beasts

الراحمون يرحمهم الرحمن، ارحموا من في الأرض يرحمكم من في السماء
Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and those in heaven will have mercy on you
- بينما رجل يمشي بطريق اشتد عليه العطش، فوجد بئرا فنزل فيها فشرب، ثم خرج فإذا كلب يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان بلغ بي، فنزل إليه فملأ خفه ثم أمسكه بفيه فسقى الكلب فشكر الله له فغفر له يا رسل الله وإن لنا في
- While a man was walking on a road that was severely thirsty, and he found a well, so he went down into it and drank, then he went out and saw a panting dog eating soil out of thirst, so the man said: This dog has reached thirst like the one that reached me, so he went down to him, so he filled his fear and then caught him in his mouth, so he gave the dog drink and thanked him Allah has forgiven him, O Messengers of Allah, and we are in

ع T ذم المنزوع منهم الرحمة

The slander of those deprived of mercy

لا تنزع الرحمة إلا من شقي

Mercy is not removed except from the wretched

ع T التنفيس على المسلمين وستر عوراتهم ومساعدتهم وقضاء حوائجهم
To give relief to Muslims, cover their faults, help them, and fulfill their needs
من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة، ومن يسر على معسر في الدنيا يسر الله عليه في الدنيا والآخرة، من ستر على مسلم في الدنيا ستر الله عليه في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه
Whoever relieves a Muslim of one of the distresses of this world, Allah will relieve him of one of the distresses of the Day of Resurrection, and whoever eases a hardship in this world, Allah will make it easy for him in this world and the Hereafter. in the help of his brother

- المسلم أخو المسلم لا يظلمه، ولا يشتمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه كربة من كرب يوم القيامة، ومن ستر مسلما ستره الله يوم القيامة

A Muslim is the brother of a Muslim, he does not oppress him, nor does he abuse him. Whoever fulfills his brother's need, Allah will fulfill his need, and whoever relieves a Muslim of distress, Allah will relieve him of one of the distresses of the Day of Resurrection, and whoever covers a Muslim, Allah will cover him on the Day of Resurrection.

ع T احترام الكبير وتوقيره ورحمة الصغير

T Respect and reverence for the elder, and mercy for the younger

ليس منا من لم يرحم صغيرنا، ولم يعرف شرف كبيرنا

He is not one of us who did not have mercy on our young, and did not know the honor of our elders

ع T أحاديث جامعة للخير والمعروف

T University conversations for good and favor

إن الله ﷻ يقول يوم القيامة: يا ابن آدم مرضت فلم تعدني، قال: يا رب كيف أعودك وأنت رب العالمين؟ قال: أما علمت أن عبدي فلانا مرض فلم تعده؟ أما علمت أنك لو عدته لوجدتني عنده؟ يا ابن آدم استطعمتك فلم تطعمني، فقال: يارب وكيف أطعمك وأنت رب العالمين؟ قال: أما علمت أنه استطعمك عبدي فلان فلم تطعمه؟ أما علمت أنك لو أطعمته لوجدت ذلك عندي؟ يا ابن آدم استسقيتك فلم تسقني، قال: يارب كيف أسقيك وأنت رب العالمين؟ قال: استسقاك عبدي فلان فلم تسقه أما إنك لو سقيته وجدت ذلك عندي

Allah Almighty will say on the Day of Resurrection: O son of Adam, I fell ill and you did not visit Me. He will say: O Lord, how can I visit You when You are the Lord of the worlds? He will say: Did you not know that such-and-such worshipper of Mine was sick and you did not visit him? Did not you know that, if you visited him, you well find me there? O son of Adam, I asked you for food but you did not feed me. He said: O Lord, how can I feed you when you are the Lord of the worlds? He will say: Did you not know that such-and-such worshipper of Mine asked you for food, but you did not feed him? Do you not know that if you Otamth have found that I have? O son of Adam, I asked you for drink but you did not provide for Me. He will say: O Lord, how can I give you drink when You are the Lord of the worlds? He will say: Such-and-such worshipper of Mine asked you for a drink but you did not provide for him, and had you fed him you would have found him with Me

- سألت النبي ﷺ أي العمل أفضل؟ إيمان بالله، وجهاد في سبيله قلت: فأي الرقاب أفضل؟ أغلاها ثمنا، وأنفسها عند أهلها قلت: فإن لم أفعل تعين صانعا أو تصنع لأخرق فإن لم أفعل تدع الناس من الشر، فإنها صدقة تصدق بها على نفسك

- I asked the Prophet, may Allah's prayers and peace be upon him, which work is better? Faith in Allah and jihad in His cause I said: Which necks are better? They are the most expensive, and their souls are with their families. I said: If I do not do that, you will appoint a craftsman, or you will make a piece of cloth.

على كل مسلم صدقة فإن لم يجد فليعمل بيديه فينفع نفسه ويتصدق فإن لم يستطع أو لم يفعل فيعين ذا الحاجة الملهوف فإن لم يفعل فيأمر بالخير أو يأمر بالمعروف فإن لم يفعل فليمسك عن الشر فإنه له صدقة

Every Muslim must give charity, and if he cannot find it, then let him work with his hands and benefit himself, and give charity.

- تبسمك في وجه أجيك لك صدقة، وأمرك بالمعروف ونهيك عن المنكر صدقة، وإرشادك الرجل في أرض الهلاك صدقة، وبصرك للرجل الرديء البصر صدقة، وإماطتك الحجر والشوك والعظم عن الطريق لك صدقة، وإفراغك من دلوك في دلو أخيك صدقة

Your smile in the face of someone who comes to you is charity, your enjoining what is right and forbidding what is wrong is charity, your guiding a man in the land of perdition is charity, your sight at a man with poor eyesight is charity, your removal of stones, thorns and bones from the road is charity for you, and your emptying of your bucket into your brother's bucket is charity

- أمرنا رسول الله ﷺ بسبع: بعيادة المريض، واتباع الجنائز، وتشميت العاطس، ونصر الضعيف، وعون المظلوم، وإفشاء السلام، وإبرار المقسم ونهى عن الشرب في الفضة، ونهى عن تختم الذهب، وعن ركوب المياثير، وعن لبس الحرير والديباج، والقسي والإستبرق

The Messenger of Allah, may Allah's prayers and peace be upon him, commanded us to do seven things: visiting the sick, attending funerals, comforting the sneeze, aiding the weak, helping the oppressed, spreading peace, and righteousness of the divided. And the cruelty and the righteousness

- سبعة يظلهم الله ﷻ في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله ﷻ ، ورجل قلبه معلق في المساجد وفي رواية: - إذا خرج منه حتى يعود إليه - ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال فقال: إني أخا

There are seven whom Allah, may His Majesty be glorified and exalted, shade in His shade on the Day when there is no shade except His: a just imam, a young man who grew up in the worship of Allah, may He be glorified and exalted, and a man whose heart is attached to the mosques and in a narration: - when he leaves it until he returns to him - and two men who love each other for the sake of Allah, converging on it and parting on it. And a man called by a woman of position and beauty, and he said: I am a brother

ـ الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملآن ـ أو تملأ ـ ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك ـ أو عليك، ، كل الناس يغدو فبائع نفسه فمعتقها أو موبقها

Purification is half of faith, praise be to Allah fills the scale, glory be to Allah and praise be to Allah fill - or fill - what is between the heavens and the earth, prayer is light, charity is evidence, patience is illumination, and the Qur’an is a proof for you - or against you.

ع T التحابب في الله وما يتبع ذلك

T love in Allah and what follows

إن الله ﷻ يقول يوم القيامة: أين المتحابون بجلالي، اليوم أظلهم في ظلي يوم لا ظل إلا ظلي

Allah Almighty will say on the Day of Resurrection: Where are those who love each other by My Majesty? Today I will shade them in My shade, on a day when there will be no shade but My shade.

قال الله ﷻ: المتحابون في جلالي لهم منابر من نور يغبطهم النبيون والشهداء

Allah, may He be glorified and exalted, said: Those who love each other for the sake of my majesty have pulpits of light, and the prophets and martyrs envy them

ـ دخلت دمشق فإذا فتى شاب، براق الثنايا، وإذا الناس معه إذا اختلفوا في شيء أسندوه إليه وصدروا عن قوله، فسألت عنه فقيل: هذا معاذ بن جبل، فلما كان الغد هجرت فوجدته قد سبقني بالتهجير ووجدته يصلي، قال: فانتظرته حتى قضى صلاته، ثم جئته من قبل وجهه فسلمت عليه ثم

I entered Damascus, and behold, a young man, bright of the folds, and behold, people with him, if they disagreed about something, they ascribed him to him and issued what he said, so I asked him about him, and it was said: This is Moaz bin Jabal. Then I came to him before his face, and then I greeted him

ـ أن رجلا زار أخا له في قرية أخرى فأرصد الله له على مدرجته ملكا، فلما أتى عليه قال: أين تريد؟ قال: أريد أخا لي في هذه القرية، قال: هل لك عليه من نعمة تربها؟ قال: لا غير أني أحبه في الله ﷻ، قال: فإني رسول الله إليك بأن الله قد أحبك كما أحببته فيه

That a man visited a brother of his in another village, and Allah set up a king for him on his stairs, and when he came to him, he said: Where do you want? He said: I want a brother for me in this village. He said: Do you have a blessing upon him that you raise? He said: No other than that I love him for the sake of Allah, may His Majesty be exalted. He said: I am Allah’s messenger to you that Allah loved you as you loved him

ع T إذا أحب الله عبدا حببه إلى الناس

T If Allah loves a worshipper, he loves him to people

إن الله إذا أحب عبدا دعا جبريل عليه السلام فقال: إني أحب فلانا فأحبه، قال: فيحبه جبريل، ثم ينادي في السماء فيقول: إن الله يحب فلانا فأحبوه فيحبه أهل السماء، قال: ثم يوضع له القبول في الأرض، وإذا أبغض عبدا دعا جبريل عليه السلام فيقول: إني أبغض فلانا فأبغضه، قال: فيبغضه جبريل، ثم ينادي في أهل السماء: إن الله يبغض فلانا فأبغضوه، قال فيبغضونه، ثم توضع له البغضاء في الأرض

If Allah loves a worshipper, he calls Gabriel, peace be upon him, and says: I love so-and-so, so I love him. Peace be upon him, and he says: I hate so-and-so, so hate him. He said: Then Gabriel hates him. Then he calls out to the people of heaven: Allah hates so-and-so, so hate him.

ع T المرء مع من أحب

T one with whom I love

جاء رجل إلى النبي ﷺ فقال: يا رسول الله متى قيام الساعة؟ فقام النبي ﷺ إلى الصلاة فلما قضى الصلاة قال: أين السائل عن قيام الساعة؟ أنا ذا يا رسول الله ما أعددت لها؟ يا رسول الله والله ما أعددت لها كثير صلاة ولا صوم، ولكن أحب الله ورسوله المرء مع من أحب، وأنت مع من أحببت فما رأيت المسلمين فرحوا بشيء بعد الإسلام فرحهم بها فأنا أحب النبي ﷺ وأبا بكر وعمر وأرجو أن أكن معهم بحبي إياهم وإن أعمل بمثل أعمالهم

man came to the Prophet, may Allah’s prayers and peace be upon him, and said: O Messenger of Allah, when will the Hour begin? So the Prophet, may Allah’s prayers and peace be upon him, stood up to pray, and when he finished the prayer, he said: Where is the questioner about the Hour? I am, O Messenger of Allah, what have you prepared for it? O Messenger of Allah, by Allah, I have not prepared much prayer or fasting for it, but Allah and His Messenger love man with whom he loves, and you are with whom you love. And to do the same as they do

جاء رجل إلى رسول الله ﷺ فقال: يا رسول الله كيف ترى في رجل أحب قوما ولما يلحق بهم؟ المرء مع من أحب

A man came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and said: O Messenger of Allah, how do you see a man who loves a people and why does he join them? the man with whome who loves

ع T من أحب شخصا في الله فليعلمه

T Whoever loves a person for the sake of Allah, let him teach him

إذا أحب أحدكم أخاه فليعلمه إياه

If one of you loves his brother, let him know it

إني لأحب هذا لله أعلمته؟ لا قم إليه فأعلمه فقام إليه فأعلمه فقال: أحبك الذي أحببتني له
do not like this for Allah, did you know it? Do not stand up to him, inform him, so he stood up to him, inform him, and he said: I love you for whom you loved me

ع T الجليس الصالح والأمر بصحبة الصالحين
T the righteous companion and command the company of the righteous

إنما مثل الجليس الصالح وجليس السوء كحامل المسك، ونافخ الكير، فحامل المسك إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحا طيبة، ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد منه ريحا منتنة
The likeness of a good companion and a bad companion is like that of the bearer of musk and the bellows of the blacksmith's bellows. The bearer of musk will either give you some, or you will buy from it, or you will find a good smell from it, and the bellows will either burn your clothes, or you will find a bad smell from it.

- لا تصاحب إلا مؤمنا، ول يأكل طعامك إلا تقي
Do not accompany anyone but a believer, and do not eat your food except a godly person

- المرء على دين خليله، فلينظر أحدكم من يخالل
A person follows the religion of his friend, so let one of you see who he is friends with

ع T البر وحسن الخلق
T righteousness and good character

سألت رسول الله ﷺ عن البر والإثم البر حسن الخلق، والإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس
I asked the Messenger of Allah, may Allah's prayers and peace be upon him, about righteousness and wrongdoing. Righteousness is good manners, and wrongdoing is what wavers in your heart and you hate that people find out about it.

- إن أكمل المؤمنين إيمانا أحسنهم خلقا، خياركم خياركم لنسائكم
The most complete of the believers in faith is the one with the best character. The best of you are the best of your women

- إن من أحبكم إليّ وأقربكم مني مجلسا يوم القيامة أحاسنكم أخلاقا، وإن من أبغضكم إليّ وأبعدكم مني يوم القيامة الثرثارين والمتشدقين المتفيهقين يا رسول الله قد علمنا الثرثارين والمتشدقين فما المتفيهقون المتكبرون
The most beloved of you to me and the closest of you to me on the Day of Resurrection will be the best of you in morals, and the one who will be the most hated of you to me and the furthest from me on the Day of Resurrection will be the talkative and the fanciful.

إن المؤمن ليدرك بحسن خلقه درجة القائم الصائم
Indeed, the believer realizes by his good character the degree of the one who fasts

ما شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن
Nothing will be heavier on the scale of a believer on the Day of Resurrection than good manners

سئل رسول الله ﷺ عن أكثر ما يدخل الناس الجنة تقوى الله وحسن الخلق وسئل عن أكثر ما يدخل الناس النار الفم والفرج
The Messenger of Allah, may Allah's prayers and peace be upon him, asked about what most people enter into Paradise: fear of Allah and good manners. He asked about what most people enter Hellfire: mouth and joy.

- اتق الله حيثما كنت، واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن
- Fear Allah wherever you are, and follow up a good deed that will erase it, and treat people with good manners

ع T مشروعية معاملة الناس بالرفق واللين وطلاقة الوجه
T The legitimacy of treating people with kindness, softness and fluency in the face

يا عائشة إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف، وما لا يعطي على ما سواه
Oh Aisha, Allah is kind and loves gentleness, and He bestows for gentleness what He does not give for harshness, and He does not give for anything else.

- إن الرفق لا يكن في شيء إلا زانه، ولا ينزع من شيء إلا شانه
Kindness is not found in anything except that it beautifies it, and it is not removed from anything except that it disgraces it

ركبت عائشة بعيرا فكانت فيه صعوبة فجعلت تردده فقال لها رسول الله ﷺ عليك بالرفق
Aisha rode a camel, and it was difficult for her, so she began to wear it, and the Messenger of Allah, may Allah bless him and grant him peace, told her to be gentle

من يحرم الرفق يحرم الخير
He who is deprived of kindness is deprived of goodness

- من أعطى حظه من الرفق فقد أعطى حظه من الخير، ومن حرم حظه من الرفق فقد حرم حظه من الخير
He who is given his share of kindness has been given his share of goodness, and whoever is denied his share of kindness has been deprived of his share of goodness.

- ألا أخبركم بمن يحرم على النار، ومن تحرم عليه النار؟ على كل قريب هين سهل
Shall I not tell you who is forbidden to fire, and who is forbidden to fire? For every relative, it's easy
وعظنا رسول الله ﷺ موعظة ذرفت منها العيون فذكر الحديث المتقدم في الاعتصام وفيه فإنما المؤمن كالجمل الأنف حيثما القيد انقاد
The Messenger of Allah, may Allah’s prayers and peace be upon him, preached to us a sermon from which eyes shed tears, so he mentioned the previous hadith about the sit-in, and in it, for the believer is like a camel’s nose, where the chains are submissive

- المؤمن غِرّ كريم، والفاجر خَبّ لئيم

- The believer is not generous, and the immoral is wicked

- لا تحقرن من المعروف شيئا، ولو أن تلقى أخاك بوجه طلق

Do not despise any good thing, even if you meet your brother with a divorced face

- كل معرف صدقة، وإن من المعروف أن تلقى أخاك بوجه طلق، وأن تفرغ من دلوك في إناء أخيك

- Every acquaintance is charitable, and it is well known to meet your brother with a cheerful face, and to empty your bucket into your brother's vessel

- لا تحقرن من المعروف شيئا، ول أن تفرغ من دلوك في إناء المستقي، وأن تكلم أخاك ووجهك إليه منبسط

Do not despise anything of kindness, nor to empty your bucket into the bowl of the one who is drawn, and to speak to your brother while your face is flattened towards him.

ع T مداراة من يتقى فحشه وجواز اغتيابه

The courtesy of one who avoids obscenity and the permissibility of backbiting him

استأذن على النبي ﷺ رجل ائذنوا له فبئس ابن العشيرة، أو:بئس أخو العشرة فلما دخل ألان له الكلام فقلت له: يا رسول الله قلت ما قلت ثم ألنت له في القول؟ أي عائشة إن شر الناس منزلة عند الله من تركه أو: ودعه الناس اتقاء فحشهيا عائشة متى عهدتني فاحشا، إن شر الناس عند الله منزلة يوم القيامة من تركه الناس اتقاء شره

man asked permission for the Prophet, may Allah’s prayers and peace be upon him, to give him permission, so he was the son of the clan, or: the brother of the clan, so when he entered now for him to speak, I said to him: O Messenger of Allah, I said what you said, and then you told him what to say? That is, living that the worst of people is a status with Allah who left him or: people left him out of fear of obscenity.

- قسم رسول الله ﷺ أقبية، ولم يعط مخرمة منها شيئا، فقال مخرمة: يا بني انطلق بنا إلى رسول الله ﷺ، فانطلقت معه فقال: ادخل فادعه لي، قال فدعته له فخرج إليه وعليه قباء منها فقال: خبأنا هذا لك، قال: فنظر إليه فقال: رضي مخرمة قا

The Messenger of Allah, may Allah’s prayers and peace be upon him, divided cellars, and Makhramah did not give any of them. Makhramah said: O son, take us to the Messenger of Allah, may Allah’s prayers and peace be upon him, so I went with him, and he said: Enter and invite him to me. This is for you, he said: So he looked at him and said: May Makhramah Qa be pleased

ع T الحذر من الناس وقلة الصديق الخالص

T wary of people and lack of sincere friend

لا يُلدّغ المؤمن من جحر واحد مرتين

A believer is not stung twice from the same hole

- إنما الناس كالإبل المائة، لا تكاد تجد فيها راحلة

People are like watery camels, you can hardly find a mount on them

ع T إنزال الناس منازلهم

T drop people off their homes

إن من إجلال الله ﷻ إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه، وإكرام ذي السلطان المقسط
It is for the sake of Allah, may His Majesty be glorified, to honor the gray-haired Muslim, the bearer of the Qur’an who is not exaggerated in it and who turns away from it, and honoring the just ruler.
- أراني في المنام أتسوّك بسواك فجذبني رجلان، أحدهما أكبر من الآخر، فناولت السواك الأصغر منهما فقيل لي: كبّر، فدفعته إلى الأكبر

He saw me in a dream wearing a toothpick, so two men pulled me in, one of them bigger than the other.

ع T التيسير على الناس

T facilitating people

يسرا ولا تعسرا تطاوعا

Easy and not hard voluntarily

- يسروا ولا تعسروا، وبشروا ولا تنفروا، وتطاوعا ولا تختلفا

Make it easy and not make it hard, give good tidings and do not be alienated, and be sympathetic and do not disagree

- كنا على شاطئ نهر بالأهواز قد نضب عنه الماء فجاء أبو برزة الأسلمي على فرس فصلى وخلى فرسه فانطلقت الفرس فترك صلاته وتبعها حتى أدركها فأخذها ثم جاء فقضى صلاته، وفينا رجل له رأي فأقبل يقول: انظروا إلى هذا الشيخ ترك صلاته من أجل فرس، فأقبل فقال: ما عنفني أحد

We were on the banks of a river in Ahwaz, and the water had dried up from it, so Abu Barzah Al-Aslami came on a horse and prayed and left his horse, so the horse started, so he left his prayer and followed it until he caught up with it, then he came and ended his prayer. He said: No one beat me

ع T الانبساط إلى الناس

extroversion to people

كنت ألعب بالبنات عند النبي ﷺ، وكان لي صواحب يلعبن معي فكان رسول الله ﷺ إذا دخل يتقمعن منه فيسربهن إلي يلعبن معي

used to play with girls with the Prophet, may Allah's prayers and peace be upon him, and I had companions who played with me, and when the Messenger of Allah, may Allah's prayers and peace be upon him, entered, they would suppress him and let them go to play with me.

ع T التأني والعجلة

The second T and the wheel

إن فيك خصلتين يحبهما الله: الحلم الأناة

There are two qualities in you that Allah loves: forbearance and patience

- التأني من الله والعجلة من الشيطان، وما من أحد أكثر معاذير من الله ﷻ ، وما من شيء أحب إلى الله من الحمد

The second is from Allah and haste is from Satan, and there is no one who excuses more than Allah, may He be glorified and exalted, and there is nothing more beloved to Allah than praise.

التؤدة في كل شيء إلا في عمل الآخرة

Kindness in everything except in the work of the hereafter

ع T الاقتصاد في الحب والبغض

T economy in love and hate

أحبب حبيبك هونا ما، عسى أن يكون بغيضك يوما ما، وأبغض بغيضك هونا ما، عسى أن يكون حبيبك يوما ما

Love your lover moderately, perhaps one day he will be your hater, and hate your hatred moderately, perhaps someday he will be your lover

ع T إماطة الأذى عن الطريق

Don't get hurt from the road

بينما رجل يمشي في الطريق إذ وجد غصن شوك فأخره فشكر الله له فغفر له

While a man was walking on the road, he found a splendid branch of thorns, so he thanked Allah for him, so he forgave him

ع T فضل المنيحة

T Fadl Al-Maniha

من منح منيحة لبن، أو ورق، أو هدى زقاقا، كان له مثل رقبة

Whoever bestows a gift of milk, or paper, or the guidance of an alley, has the same as a neck

ع T الإحسان إلى الخادم

T favor to the server

إخوانكم خولكم، جعلهم الله فتية تحت أيديكم، فمن كان أخوه تحت يده فليطعمه من طعامه، وليلبسه من لباسه، ولا يكلفه ما يغلبه، فإن كلفه ما يغلبه فليعنه

Your brothers are your right, may Allah make them young men under your hand, so whoever has his brother under his hand, let him feed him from his food, and let him clothe him from his clothes, and not burden him with what overpowers him.

ع T شكر النعمة والمكافاة على الخير

T thanksgiving for grace and reward for good

لا يشكر الله من لا يشكر الناسمن لم يشكر الناس لم يشكر الله

He who does not thank people does not thank Allah. He who does not thank people does not thank Allah

يا رسول الله ذهبت الأنصار بالأجر كله لا ما دعوتم الله لهم وأثنيتم عليهم

O Messenger of Allah, the Ansar went away with all the reward, not as long as you prayed to Allah for them and praised them

- من أعطى عطاء فوجد فليجز به، فإن لم يجد فليثن به، فمن أثنى به فقد شكره، ومن كتمه فقد كفره

He who is given a gift and finds it acceptable, let him accept it, and if he does not find it, let him be satisfied with it, for whoever praises him has thanked him, and whoever conceals it has disbelieved him.

- من صنع إليه معروف فقال لفاعله: جزاك الله خيرا، فقد أبلغ في الثناء

- He who does a favor to him and says to the doer: May Allah reward you with good, he has been eloquent in praise

- من أتى إليكم معروفا فكافئوه، فإن لم تجدوا فادعوا له حتى تعلموا أن قد كافأتموه

- Whoever does you a favor, reward him, and if you do not find, then pray for him until you know that you have rewarded him.

ع T النصيحة

T advice

بايعت رسول الله ﷺ على النصح لكل مسلم بايعت رسول الله ﷺ على إقام الصلاة وإيتاء الزكاة والنصح لكل مسلم

I pledged allegiance to the Messenger of Allah, may Allah's prayers and peace be upon him, to advise every Muslim

- إن الدين النصيحة، إن الدين النصيحة، إن الدين النصيحة لمن يا رسول الله؟ لله، ولكتابه، ورسوله، وأئمة المسلمين، وعامتهم

- Religion is advice, religion is advice, religion is advice, to whom, O Messenger of Allah? To Allah, His Book, His Messenger, the imam of the Muslims, and their common people

- المؤمن مرآة المؤمن، والمؤمن أخو المؤمن، يكف عليه ضيعته، ويحوطه من ورائه

- The believer is the wife of the believer, and the believer is the brother of the believer.

ع T وجوب تناصر المسلمين فيما بينهم

The necessity of supporting Muslims among themselves

انصر أخاك ظالما أو مظلما يا رسول الله نصرته مظلوما فكيف أنصره ظالما؟ تمنعه من الظلم فذلك نصرك إياه

Support your brother, whether he is an oppressor or an oppressor, O Messenger of Allah, you helped him when he was oppressed, so how can I support him when he is an oppressor? You prevent him from injustice, so that is your victory for him

- اقتتل غلامان غلام من المهاجرين وغلام من الأنصار، فنادى المهاجري: يا للمهاجرين، ونادى الأنصاري: يا للأنصار، فخرج رسول الله ﷺ فقال ما هذا؟ أدعوى الجاهلية؟ لا يا رسول الله إلا أن غلامين اقتتلا فكسع أحدهما الآخر لا بأس فلينصر الرجل أخاه ظال

Two boys, a boy from the Muhajireen and a boy from the Ansar, fought, so the Muhajiri called out: O Muhajireen, and the Ansari called out: O Ansar, so the Messenger of Allah, may Allah bless him and grant him peace, came out and said, What is this? Pretending to be ignorant? No, O Messenger of Allah, except that two boys fought, and one of them beat the other.

ع T الذب عن المسلم والدفاع عنه

T Defending and defending a Muslim

من رد عن عرض أخيه رد الله عن وجهه النار يوم القيامة

Whoever turns away from his brother's offer, Allah will turn away from his face the Fire on the Day of Resurrection

- من حمى مؤمنا من منافقبعث الله ملكا يحمي لحمه يوم القيامة من نار جهنم، ومن رمى مسلما بشيء يريد شينه به حبسه الله على جسر جهنم حتى يخرج مما قال

Whoever protects a believer from a hypocrite, Allah will send an angel to protect his flesh on the Day of Resurrection from the fire of Hell, and whoever accuses a Muslim of something intending to dishonor him, Allah will imprison him on the bridge of Hell until he comes out of what he said.

ع T الإصلاح بين الناس

T reform among the people

ألا أخبركم بأفضل من درجة الصيام والصلاة والصدقة؟ بلى إصلاح ذات البين، وفساد ذات البين الحالقة

Shall I not tell you something better than fasting, prayer and charity? Yes, the reconciliation of the same evidence, and the corruption of the same clear evidence

ع T فضل كظم الغيظ والعفو عن الناس

The virtue of repressing anger and pardoning people

من كظم غيظا وهو يقدر على أن ينفذه، دعاه الله على رؤوس الخلائق حتى يخيره في أي الحور شاء

Whoever suppresses his anger while he is able to vent it, Allah will call him upon the heads of the creatures so that he may give him the choice of which hour he wishes.

- ما نقصت صدقة من مال، وما زاد الله رجلا يعفو إلا عزا، وما تواضع أحد لله إلا رفعه الله

Charity does not decrease money, and Allah does not increase a man who forgives except for honor, and no one humbles himself to Allah but that Allah raises him up.

جاء رجل إلى النبي ﷺ فقال: يا رسول الله كم أعف عن الخادم؟ فصمت عنه النبي ﷺ ثم قال: يا رسول الله كم أعفو عن الخادم؟ كل يوم سبعين مرة

man came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, how much should I forgive the worshipper? So the Prophet, may Allah's prayers and peace be upon him, was silent about him, then he said: O Messenger of Allah, how much should I forgive the worshipper? every day seventy times

ع T الصبر على أذى الناس والإغضاء عن إساءتهم
T Patience to harm people and turn a blind eye to their abuse
المسلم الذي يخالط الناس ويصبر على أذاهم أفضل من الذي لا يخالطهم ولا يصبر على أذاهمالمؤمن
The Muslim who mixes with people and is patient with their annoyance is better than the one who does not mix with them and does not tolerate their annoyance with the believer
- أن رجلا سب أبا بكر عند النبي ﷺ النبي ﷺ جالس لا يقول شيئا، فلما سكت ذهب أبو بكر يتكلم فقام رسول الله ﷺ اتبعه أبو بكر فقال: يا رسول الله كان يسبني وانت جالس فلما ذهبت أتكلم قمت؟ إن الملك كان يرد عنك، فلما
That a man insulted Abu Bakr in the presence of the Prophet, may Allah's prayers and peace be upon him, the Prophet, may Allah's prayers and peace be upon him, was sitting and not saying anything, so when he was silent, Abu Bakr went to speak, so the Messenger of Allah, may Allah's prayers and peace be upon him, Abu Bakr followed him and said: O Messenger of Allah, he was cursing me while you were sitting, so when I went to speak did you? The king was responding to you, so why
ع T حق على الله أن لا يرفع شيئا إلا ضعه
It is the right of Allah that He does not raise anything except that He puts it down
كانت العضباء لا تسبق، فجاء أعرابي على قعود له فسابقها فسبقها الأعرابي فكأن ذلك شق على أصحاب رسول الله ﷺ إن حقا على الله ﷻ أن لا يرفع شيئا من الدنيا إلا وضعه فشق ذلك على المسلمين فقالوا: سبقت العضباء
The adaba were not preceded, so a bedouin came on his seat and raced her, and the bedouin preceded her, and that was a hardship for the companions of the Messenger of Allah, may Allah's prayers and peace be upon him.
ع T من فضل البلايا والمصائب
T of the bounty of afflictions and misfortunes
ما يصيب المؤمن من وصب ولا نصب، ولا سقم، ولا حزن، حتى الهم يهمه إلا كفر به من سيئاتهولا أذى غم حتى الشوكة يشاكها إلا كفر الله بها من خطاياه
Whatever afflicts a believer in terms of affliction, exhaustion, sickness, or grief, not even anxiety afflicts him, but that he expiates some of his misfortunes, and no harm caused by grief, even a thorn pricks him, but that Allah expiates some of his sins for it.
- يؤتى بأشد الناس كان بلاء في الدنيا من أهل الجنة، فيقول: اصبغوه صبغة في الجنة، فيصبغونه فيها صبغة، فيقول الله ﷻ: يا ابن آدم هل رأيت بؤسا قط أو شيئا تكرهه؟ فيقول: لا وعزتك ما رأيت شيئا أكرهه قط، ثم يؤتى بأنعم الناس كان في ا لدنيا من أهل النار، فيقو
- The most severe of people who were a trial in this world from among the people of Paradise will come, and he will say: Dye him a dye in Paradise, and they will dye him in it, then Allah Almighty will say: O son of Adam, have you ever seen kissing or something that you hate? And he says: No, by Your Honor, I have never seen anything I hate.
ع T الشفاعة بين الناس
T intercession between people
اشفعوا فلتؤجروا وليقض الله على لسان رسوله ما شاء
Intercede, so let Allah judge the tongue of His Messenger as He wills
ع T ستر الله على عبده
T Allah's cover for his worshipper
لا يستر الله على عبد في الدنيا إلا ستره الله يم القيامة
Allah does not cover a worshipper in this world but Allah will cover him on the Day of Resurrection
ع T ستر المؤمن على نفسه
The believer conceals himself
كل أمتي معافاة إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملا ثم يصبح وقد ستره الله فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه
All of my ummah are healthy except for those who speak out openly, and it is part of the openness that a man does a deed at night, then in the morning Allah has covered him, and he says: Oh so-and-so, I did such-and-such yesterday, and his Lord has covered him, and in the morning Allah has covered him up.
- إن الله لا ينظر إلى صوركم ولا أموالكم، ولكن ينظر إلى قلوبكم وأعمالكم
Allah does not look at your looks or your money, but He looks at your hearts and your deeds
ع T أمانة الحديث
T honesty talk
إذا حدث الرجل بالحديث ثم التفت فهي أمانة
If a man speaks the hadith and then turns away, it is a trust
ع T حفظ اللسان وذم كثرة الكلام وخطره على الإنسان
T Preserving the tongue and condemning excessive talk and its danger to man

إن العبد ليتكلم بالكلمة ما يتبين ما فيها يهوي بها في النار أبعد ما بين المشرق والمغرب

A worshipper speaks a word that does not make clear what is in it, and with it he plunges into Hellfire, the furthest distance between the East and the West

- إن العبد ليتكلم بالكلمة من رضوان الله لا يلقي لها بالا، يرفع الله له بها درجات، وإن العبد ليتكلم بالكلمة من سخط الله لا يلقي لها بالا، يهوي بها في جهنميهوي بها في النار سبعين خريفا

- That a worshipper speaks a word of Allah's pleasure without paying any attention to it, Allah raises his degrees for it, and that a worshipper speaks a word of Allah's wrath without paying attention to it, he plunges into hell and plunges into hell for seventy autumns

- إن أحدكم ليتكلم بالكلمة من رضوان الله ما يظن أن تبلغ ما بلغت، فيكتب الله له بها رضوانه إلى يوم القيامة، وإن أحدكم ليتكلم بالكلمة من سخط الله ما يظن أن تبلغ ما بلغت فيكتب الله بها سخطه إلى يوم القيامة

- That one of you utters a word of Allah's pleasure, not thinking that it will reach what it has reached, so Allah writes for him His pleasure until the Day of Resurrection, and that one of you speaks a word of Allah's wrath, not thinking that it will reach what it has reached, and Allah writes His wrath for it until the Day of Resurrection

- ويل للذي يحدث بالحديث ليضحك القوم فيكذب، ويل له، ويل له

Woe to the one who talks about the hadith to make people laugh and then lie, woe to him, woe to him

ع T من لم يواجه الناس بما يكرهون

T who did not confront people with what they hate

صنع النبي ﷺ شيئا فرخص فيه، فتنزه عنه قوم فبلغ ذلك النبي ﷺ فخط فحمد الله ثم قال ما بال أقوام يتنزهون عن الشيء أصنعه، فوالله إني لأعلمهم بالله وأشدهم له خشية

The Prophet, may Allah’s prayers and peace be upon him, made something and he granted a concession to it, so some people abstained from it, and that reached the Prophet, may Allah’s prayers and peace be upon him, so he wrote and thanked Allah, then said, “Why do people abstain from something that I do?

ع T المستشار مؤتمن

T Counselor Motman

المستشار مؤتمن

Chancellor Motman

ع T المتشبع بما لم يعط

T that is saturated with what was not given

يا رسول الله إن لي جارة ـ تعني ضرة ـ هل عليّ جناح إن تشبعت لها بما لم يعط زوجي؟ المتشبع بما لم يعط كلابس ثوبي زور إن زوجي أعطاني ما لم يعطني، فقال

O Messenger of Allah, I have a female neighbor - meaning a co-wife - is it my fault if I satisfy her with what my husband did not give me? The one who is saturated with what he did not give to my clothes is false that my husband gave me what he did not give me, so he said

ع T الضيافة حق الضيف

T hospitality right guest

من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليسكتفليصمت

Whoever believes in Allah and the Last Day, let him do good to his neighbour, and whoever believes in Allah and the Last Day, let him honor his guest, and whoever believes in Allah and the Last Day, let him speak good or keep silent and keep silent.

- من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفهجائزته يوم وليلة، والضيافة ثلاثة أيام، فما بعد ذلك فهو صدقة، ولا يحل له أن يثوي عنده حتى يخرجه

Whoever believes in Allah and the Last Day, let him do good to his neighbour, and whoever believes in Allah and the Last Day, let him honor his guest. His reward is for a day and a night, and hospitality for three days, and after that it is charity, and it is not permissible for him to stay with him until he takes him out.

- ليلة الضيف حق على كل مسلم، فمن أصبح بفنائه فهو عليه دين، إن شاء اقتضى وإن شاء ترك

- The night of the guest is a right for every Muslim, so whoever spends the night with his yard is in debt, if he wants to spend it and if he wants to leave it

- يا رسول الله إنك تبعثنا فننزل بقوم فما يقروننا فما ترى؟ إن نزلتم بقوم فأمروا لكم بما ينبغي للضيف فاقبلوا، فإن لم يفعلوا فخذوا منهم حق الضيف الذي ينبغي لهم

- O Messenger of Allah, you send us, so we will come down with a people, but they do not accept us, so what do you see? If you stay with a people, then order for you what is appropriate for the guest, then accept, and if they do not do so, then take from them the right of the guest that they should.

ع T تأخر المضيف عن ضيفه

The host is late for his guest

جاء أبو بكر بضيف له ـ أو بأضياف له، فأمسى عند النبي ﷺ فلما جاء قالت أمي: احتبست عن ضيفك ـ أو أضيافك، الليلة؟ قال: وما عشيتهم؟ فقالت: عرضنا عليه ـ أو عليهم، فأبوا، أو فأبى، ، فغضب أبو بكر فسب وجدع وحلف لا يطعمه، فاختبأت أنا، فقال: يا عنتر، فحلفت المرأة لا تطعمه حتى يطعمه، فحلف الضيف ـ أو الأضياف، أن لا يطعمه أو ـ لا يطعموه، حتى يطعمه، فقال أبو بكر: كأن هذه من الشيطان، فدعا بالطعام فأكل وأكلوا، فجعلوا لا يرفعون لقمة إلا ربا من أسفلها أكثر منها فقال: يا أخت بني فراس ما هذا؟ فقالت: وقرة عيني إنها الآن لأكثر قبل أن نأكل فأكلوا، وبعث بها إلى النبي ﷺ فذكر أنه أكل منها

Abu Bakr brought a guest of his, or guests of his, and he spent the night with the Prophet, may Allah bless him and grant him peace. When he came, my mother said: Have you withheld your guest or guests tonight? He said: And what was their eve? She said: We offered it to him - or to them, but they refused, or he refused, so Abu Bakr got angry, so he cursed and cursed and swore not to feed him, so I hid, and he said: O Antar, so the woman swore not to feed him until he fed him, so the guest - or the guests - swore not to feed him or not They feed him until he feeds him, so Abu Bakr said: This was from the devil, so he called for food, so he ate and they ate, so they made not raise a morsel except for usury from the bottom of it more than it, so he said: O sister of Banu Firas, what is this? She said: And the comfort of my eye is that it is now for more before we eat, so they ate, and he sent it to the Prophet, may Allah’s prayers and peace be upon him, and he mentioned that he ate from it

ـ يا رسول الله الرجل أمر به فلا يقريني، ولا يضيفني، فيمر بي أفأجزيه؟ لا، أقره ورآني رث الثياب هل لك من مال من كل المال قد أعطاني الله من الإبل والغنم فليُر عليك

O Messenger of Allah, the man I pass by, but he does not meet me, nor does he add me, so he passes by me, and I reward him? No, accept it and see me in shabby clothes. Do you have any money from all the money Allah has given me from camels and sheep?

ع T المواساة بفضول الأموال

T consolation with a curiosity of money

بينما نحن في سفر مع النبي ﷺ إذ جاء رجل على راحلة له قال: فجعل يصرف بصره يمينا وشمالا من كان معه فضل ظهر فليعد به على من لا ظهر له، ومن كان له فضل من زاد فليعد به على من لا زاد له فذكر من أصناف المال ما ذكر حتى رأينا أنه لا حق لأحد منا في فضل

While we were on a journey with the Prophet, may Allah’s prayers and peace be upon him, when a man came riding his camel, he said: So he turned his gaze to the right and the left. Of the types of money was not mentioned until we saw that none of us has the right to credit

ـ كنت في مجلس من مجالس الأنصار إذ جاء أبو موسى كأنه مذعور فقال: استأذنت على عمر ثلاثا فلم يؤذن لي، فرجعت، قال: ما منعك؟ قلت: استأذنت ثلاثا فلم يؤذن لي فرجعت إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع والله لتقيمن عليه بينة، أمنكم أحد سمعه من النبي صلى الله

- I was in a council of the Ansar when Abu Musa came as if he was frightened and said: I asked permission for Omar three times, but he did not give me permission, so I returned, he said: What prevented you? I said: I asked permission three times, and no permission was given to me, so I returned. If one of you asked permission three times, and he was not given permission, then let him return.

ـ السلام عليكم أأدخل؟ فقال عمر: واحدة، ثم سكت ساعة ثم قال: السلام عليكم أأدخل؟ فقال عمر: ثنتان، ثم سكت ساعة فقال: السلام عليكم أأدخل؟ فقال عمر: ثلاث، ثم رجع فقال عمر للبواب: ما صنع؟ قال: رجع، قال: علي به، فلما جاءه قال: ما هذا الذي صنعت؟ قال: السنة، قال:

Hello, may I come in? Omar said: One, then he was silent for an hour, then he said: Peace be upon you, may I come in? Omar said: Two seconds, then he was silent for an hour and said: Peace be upon you, may I come in? Omar said: Three, then he came back and Omar said to the doorman: What did he do? He said: He came back, and he said: Ali, and when he came to him, he said: What is this that you have done? He said: Sunnah. He said:

ع T ومن آداب الاستئذان

T It is etiquette to ask permission

جاء رجل فوقف على باب النبي ﷺ يستأذن فقام على الباب مستقبل الباب هكذا عنك، فإنما الاستئذان من النظر

man came and stood at the door of the Prophet, may Allah’s prayers and peace be upon him, asking for permission, so he stood at the door facing the door like this on your behalf.

ـ كان رسول الله ﷺ إذا أتى باب قوم لم يستقبل الباب من تلقاء وجهه، ولكن من ركنه الأيمن أو الأيسر السلام عليكم وذلك أن الدور لم يكن عليها يومئذ ستور

The Messenger of Allah, may Allah’s prayers and peace be upon him, when he came to the door of a people, he did not face the door from his own face, but from his right or left corner, peace be upon you, and that was the turn that was not on it on that day.

- أن رجلا اطلع من بعض حجر النبي ﷺ فقام إليه بمشقص - أو مشاقص، فكأني أنظر إلى رسول الله ﷺ يختله ليطعنه
- That a man looked out from part of the stone of the Prophet, may Allah's prayers and peace be upon him, and he stood up to him with a knife - or scissors, and I was looking at the Messenger of Allah, may Allah's prayers and peace be upon him, picking him up to stab him.
- أن رجلا اطلع من حجر في باب رسول الله ﷺ ومع رسول الله ﷺ مدري يرجل بها رأسه لو أعلم أنك تنظر طعنت به في عينك، إنما جعل الله الإذن من أجل البصر
- That a man looked out of a stone at the door of the Messenger of Allah, may Allah's prayers and peace be upon him, and with the Messenger of Allah, may Allah's prayers and peace be upon him, was not able to put his head down with it. If he knew that you were looking, I would have stabbed him in your eye.
من اطلع في دار قوم بغير إذنهم ففقأوا عينه فقد هدرت عينهلو أن رجلا اطلع عليك بغير إذن فخذفته بحصاة ففقأت عينه ما كان عليك من جناح
Whoever looks into a people's house without their permission, and they gouge out his eye, then his eye is wasted. If a man looked at you without permission, and you took him with a pebble, and his eye went out, there was no sin upon you.
ع T كيف الاستئذان
T How permission
حدثنا رجل من بني عامر أنه استأذن على النبي ﷺ وهو في بيت فقال: أألِجُ؟ أخرج إلى هذا فعلمه الاستئذان فقل له: قل: السلام عليكم أأدخل؟ فسمعه الرجل فقال: السلام عليكم أأدخل؟ فأذن له النبي ﷺ، فدخل
A man from Bani Amir told us that he asked permission for the Prophet, may Allah's prayers and peace be upon him, while he was in a house. Go out to this person and teach him to ask permission, so tell him: Say: Peace be upon you, shall I come in? So the man heard him and said: Peace be upon you, may I come in? So the Prophet, may Allah bless him and grant him peace, gave him permission, and he entered
- فدخلت عليه ولم أستأذن ولم أسلم، إرجع فقل السلام عليكم أأدخل
- So I entered him and did not ask permission and did not say hello, go back and say peace be upon you shall I enter
- استأذنت على النبي ﷺ في دين كان على أبي من هذا أنا، فقال: أنا، أنا كأنه كره ذلك
I asked permission from the Prophet, may Allah's prayers and peace be upon him, about a debt owed by my father. Who is this me? He said: I am, as if he hated that.
ع T الاستئذان في العورات الثلاث
T Permission in the three private parts
يا ابن عباس كيف ترى في هذه الآية التي أمرنا فيها بما أمرنا ولا يعمل بها أحد يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
Ibn Abbas, how do you see in this verse in which we are commanded to do what we have been commanded and no one does it O you who have believed Let those of you who are possessed by your faith and those of you who have not reached puberty seek permission three times before the Fajr prayer and when you put off your clothes at noon and after the Isha prayer three private parts for you, you do not have to There is no blame on them after them going around you, some of you against others. Thus does Allah make clear to you the signs, and Allah is All-Knowing, All-Wise
- إن الله حليم رحيم بالمؤمنين يحب الستر، وكان الناس ليس لبيوتهم ستور ولا حجال، فربما دخل الخادم، أو الولد، أو يتيمة الرجل، والرجل على أهله، فأمرهم الله بالاستئذان في تلك العورات، فجاءهم الله ﷻ بالستور والخير، فلم أر أحدا يعمل بذلك بعد
- Allah is Gentle and Merciful to the believers and loves concealment, and people do not have their homes with a curtain or a veil, so perhaps a worshipper, or a child, or an orphan of a man, or a man entered his family, so Allah commanded them to seek permission in those private areas, so Allah Almighty came to them with concealment and goodness, so I did not see anyone doing so after
- لم يؤمر بها أكثر الناس آية الإذن، وإني لآمر جاريتي هذه تستأذن عليّ
- Most of the people are not commanded by the verse of permission, and I order this girl of mine to ask permission for me
ع T أبواب السلام بدايته
T Gates of peace beginning
خلق الله آدم على صورته، طوله ستون ذراعا، فلما خلقه قال: اذهب فسلم على أولئك النفر من الملائكة جلوس، فاستمع ما يحيونك فإنها تحيتك وتحية ذريتك، فقال: السلام عليكم، فقالوا: السلام عليك ورحمة الله، فزادوه: ورحمة الله، فكل من يدخل الجنة على صورة آدم، فلم يزل الخلق ينقص بعد حتى الآن

Allah created Adam in His image, his height was sixty cubits, and when He created him, he said: Go and greet your first group of angels sitting, and listen to what they greet you, for it is your greeting and the greeting of your offspring. He enters Paradise in the image of Adam, and creation has not continued to decrease until now

ع T إفشاء السلام

T divulge peace

والذي نفسي بيده لا تدخلون الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، أفلا أدلكم على أمر إذا فعلتموه تحاببتم، أفشوا السلام بينكم

By the One in Whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something that if you do it, you will love each other? Spread peace among you.

- رجلا سأل النبي ﷺ أي الإسلام خير؟ تطعم الطعام، وتقرأ السلام على من عرفت وعلى من لم تعرف

- A man asked the Prophet, may Allah’s prayers and peace be upon him, which Islam is better? You feed the food, and you read peace to those you know and to those you do not know

ع T فضل الزيادة في ألفاظ التحية وكلماتها

T preferred the increase in the words of greeting and its words

رجلا جاء النبي ﷺ فقال: السلام عليكم، فقال النبي ﷺ عَشر وجاء آخر فقال: السلام عليكم ورحمة الله، فقال النبي ﷺ عشرون ثم جاء آخر فقال: السلام عليكم ورحمة الله وبركاته، فقال النبي ﷺ ثلاثون

man came to the Prophet, may Allah’s prayers and peace be upon him, and said: Peace be upon you, and the Prophet, may Allah’s prayers and peace be upon him, said ten Peace be upon him thirty

- كنا إذا سلم النبي ﷺ علينا، قلنا: وعليك السلام ورحمة الله وبركاته ومغفرته

When the Prophet, may Allah’s prayers and peace be upon him, greeted us, we would say: And upon you be the peace, mercy, blessings and forgiveness of Allah

ع T فضل البادئ بالسلام

T Fadl Al-Badi peace be upon him

إن أولى الناس بالله من بدأهم بالسلام

The first people in Allah are the ones who initiated them with peace

ع T السلام قبل الكلام

T Peace before speaking

من بدأ بالكلام قبل السلام فلا تجيبوه

If someone starts talking before the salutation, do not answer him

ع T من حق الجلوس في الطريق رد السلام

of the right to sit in the way return peace

إياكم والجلوس بالطرقات يا رسول الله، ما لنا من مجالسنا بد نتحدث فيها فإذا أبيتم إلا المجلس فأعطوا الطريق حقه وما حق الطريق يا رسول الله؟ غض البصر، وكف الأذى، ورد السلام، والأمر بالمعروف، والنهي عن المنكر

Beware of sitting in the streets, O Messenger of Allah, we do not have any councils that we need to talk about. Lowering the gaze, refraining from harm, returning greetings, enjoining good and forbidding evil

- كنا قعودا بالأفنية نتحدث، فجاء رسول الله ﷺ فقام علينا فقال إنما قعدنا لغير ما بأس، قعدنا نتذاكر ونتحدث إما لا، فأدوا حقها غض البصر، ورد السلام، وحسن الكلام

- We were sitting in the courtyards talking, then the Messenger of Allah, may Allah’s prayers and peace be upon him, came and stood over us and said, “We sat for nothing wrong.

ع T من أولى بالبداءة بالسلام

T from the first to start with peace

يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير

The passenger salutes the pedestrian, the pedestrian greets the sitting person, and the few greet the many

ع T مشروعية السلام لمن قام من المجلس

The legitimacy of peace for those who rise from the council

إذا أتى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم، فليست الأولى بأحق من الآخرةفإن بدا له أن يجلس فليجلس، ثم إذا قام فليسلم

If one of you comes to the gathering, let him say the salutations, and if he wants to get up, let him say the salutations, for the former is not more deserving than the latter.

ع T مشروعية السلام عند افتراق الرجلين

The legitimacy of peace when the two men separate

إذا لقي أحدكم أخاه فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه فليسلم عليه

If one of you meets his brother, let him greet him, and if a tree, wall, or stone comes between them, then he meets him, let him greet him.

- إن أصحاب النبي ﷺ كانوا يكونون فتستقبلهم الشجرة، فتنطلق طائفة منهم عن يمينها وطائفة عن شمالها فإذا التقوا سلم بعضهم على بعض كنا إذا كنا مع رسول الله ﷺ فتفرق بيننا شجرة فإذا التقينا يسلم بعضنا على بعض

The companions of the Prophet, may Allah's prayers and peace be upon him, used to be, and a tree would meet them, and a group of them would set out on its right and a group on its left, and when they met, they would greet one another.

ع T السلام على اهل حلقة الذكر والعلم

T Peace be upon the people of the circle of remembrance and knowledge

رسول الله ﷺ بينما هو جالس في المسجد والناس معه، إذ أقبل ثلاثة نفر فأقبل اثنان إلى رسول الله ﷺ وذهب واحد، فلما وقفا على رسول الله ﷺ سلما، فأما أحدهما: فرأى فرجة في الحلقة فجلس فيها، وأما الآخر: فجلس خلفهم، وأما الآخر: فأدبر ذاهبا، فلما فرغ رسول الله ﷺ قال ألا أخبركم عن النفر الثلاثة؟ أما أحدهم فأوى إلى الله فآواه الله إليه، وأما الآخر فاستحيى فاستحيى الله منه، وأما الآخر فأعرض فأعرض الله عنه

The Messenger of Allah, may Allah's prayers and peace be upon him, while he was sitting in the mosque and the people with him, when three people approached, then two came to the Messenger of Allah, may Allah's prayers and peace be upon him, and one went. And as for the other one: he sat behind them, and as for the other one: he turned away, going. When the Messenger of Allah, may Allah's prayers and peace be upon him, finished, he said, "Shall I not tell you about the three men?" As for one of them, he sought refuge in Allah, and Allah sheltered him in him. As for the other, he was ashamed, so Allah was ashamed of him.

ع T رد الواحد عن الجماعة

T One response to the group

يجزئ عن الجماعة إذا مروا أن يسلم أحدهم، ويجزئ عن الجلوس أن يرد أحدهم

It suffices for the congregation if they pass by for one of them to greet, and it suffices for sitting if one of them turns back

ع T لا يقال في التحية بداية: عليك السلام

T It is not said in the salutation at the beginning: Peace be upon you

طلب النبي ﷺ فلم أقدر عليه، فجلست فإذا نفر هو فيهم ولا أعرفه وهو يصلح بينهم، فلما فرغ قام معه بعضهم فقالوا: يا رسول الله، فلما رأيت ذلك قلت: عليك السلام يا رسول الله، عليك السلام يا رسول الله، عليك السلام يا رسول الله إن عليك السلام تحية الميت ثم أقبل عليّ فقال إذا لقي الرجل أخاه المسلم فليقل: السلام عليكم ورحمة الله وبركاته ثم رد علي النبي ﷺ وقال وعليك ورحمة الله، وعليك ورحمة الله، وعليك ورحمة الله

The Prophet, may Allah's prayers and peace be upon him, asked for it, but I could not do it, so I sat down, and if he ran among them, and I did not know him, and he was reconciling among them, and when he finished, some of them rose with him and said: O Messenger of Allah, and when I saw that, I said: Peace be upon you, O Messenger of Allah. Peace, O Messenger of Allah, upon you be peace, the greeting of the dead. Then he turned to me and said, If a man meets his Muslim brother, let him say: Peace be upon you, and Allah's mercy and blessings.

- أتيت النبي ﷺ فقلت: عليك السلام لا تقل عليك السلام، ولكن قل السلام عليكم

I came to the Prophet, may Allah's prayers and peace be upon him, and said: Peace be upon you. Do not say peace be upon you, but say peace be upon you

ع T السلام على من في المنزل من نائم ويقظان

T Peace be upon those in the house who are sleeping or awake

أقبلت أنا وصاحبان لي قد ذهبت أسماعنا وأبصارنا من الجهد فجعلنا تعرض أنفسنا على أصحاب النبي ﷺ فليس أحد يقبلنا، فأتينا النبي ﷺ فأتى بنا أهله فإذا ثلاثة أعنز فقال النبي ﷺ احتلبوا هذا اللبن وكنا نحتلبه فيشرب كل إنسان نصيبه ونرفع لرسول الله ﷺ نصيبه فيجئ رسول الله ﷺ من الليل فيسلم تسليما لا يوقظ النائم، ويسمع اليقظان، ثم يأتي المسجد فيصلي ثم يأتي شرابه فيشربه

and two companions of mine came, our hearing and sight had gone from the effort, so we made ourselves present ourselves to the companions of the Prophet, may Allah's prayers and peace be upon him, so no one would accept us, so we came to the Prophet, may Allah's prayers and peace be upon him, and his family brought us, and behold, three goats. His share, and we raise for the Messenger of Allah, may Allah's prayers and peace be upon him, his portion, so the Messenger of Allah, may Allah's prayers and peace be upon him, comes in the night and gives a salutation that does not wake the sleeper, but hears the awake, then he comes to the mosque and prays, then he brings his drink and he drinks it

ع T السلام على المصلي وكيف يرد

T Peace be upon the worshiper and how he responds

مررت برسول الله ﷺ وهو يصلي فسلمت، فرد إلي إشارة بأصبعه

I passed by the Messenger of Allah, may Allah's prayers and peace be upon him, while he was praying, so I greeted him, and he pointed at me with his finger

كيف كان النبي ﷺ يرد عليهم حين كانوا يسلمون عليه وهو في الصلاة؟ قال: كان يشير بيده

How was the Prophet, may Allah's prayers and peace be upon him, respond to them when they greeted him while he was praying? He said: He was pointing with his hand

ع T السلام على النساء والأطفال

T peace be upon women and children

مر علينا النبي ﷺ في نسوة فسلم علينا مر في المسجد يوما وعصبة من النساء قعود فألوى بيده بالتسليم، وأشار عبد الحميد بيده

The Prophet, may Allah's prayers and peace be upon him, passed by among the women and greeted us.

- كنا نفرح يوم الجمعة، كانت لنا عجوز ترسل إلى بضاعة فتأخذ من أصول السلق فتطرحه في قدر وتكركر حبات من شعير، فإذا صلينا الجمعة انصرفنا ونسلم عليها فتقدمه إلينا فنفرح من أجله، وما كنا نقيل ولا نتغدى إلا بعد الجمعة

- We used to rejoice on Friday. We used to have an old woman who would send her goods, and she would take some of the roots of the chard and put it in a pot, and repeat grains of barley, so if we prayed Friday, we would leave and greet her, and she would bring it to us, so we would rejoice because of it.

مر على صبيان فسلم عليهم وقال: كان النبي ﷺ يفعله

He passed by two boys and greeted them and said: The Prophet, may Allah's prayers and peace be upon him, used to do that

أتى رسول الله ﷺ على غلمان يلعبون فسلم عليهم

The Messenger of Allah, may Allah's prayers and peace be upon him, came to two boys who were playing, so he greeted them

انتهى إلينا رسول الله ﷺ وأنا غلام في الغلمان فسلم علينا ثم أخذ بيدي فأرسلني برسالة

The Messenger of Allah, may Allah's prayers and peace be upon him, came to us, and I was a boy among the boys. He greeted us, then took my hand and sent me a message.

ع T السلام على مجلس يضم المسلمين وغيرهم

T Peace be upon a council that includes Muslims and others

أن النبي ﷺ مر بمجلس فيه أخلاط من المسلمين واليهود فسلم عليهم

The Prophet, may Allah's prayers and peace be upon him, passed by a meeting in which there was a mixture of Muslims and Jews, and he greeted them

ع T أشخاص لا يسلم عليهم لا يسلم على قاضي الحاجة

People who are not greeted are not greeted by a judge of need

رجلا سلم على النبي ﷺ وهو يبول، فلم يرد عليه النبي ﷺ السلام

man greeted the Prophet, may Allah's prayers and peace be upon him, while he was urinating, but the Prophet, may Allah's prayers and peace be upon him, did not respond to him

ع T عدم مشروعيته على الكفار

T illegality on the infidels

خرجت مع أبي إلى الشام، فجعلوا يمرون بصوامع فيها نصارى، فيسلمون عليهم، فقال أبي: لا تبدأوهم بالسلام فإن أبا هريرة رضي الله عنه حدثنا عن رسول الله ﷺ قال لا تبدأوهم بالسلام، وإذا لقيتموهم في الطريق فاضطروهم إلى أضيق الطريق

I went out with my father to the Levant, and they passed granaries in which there were Christians, so they greeted them, so my father said: Do not greet them first, for Abu Hurairah, may Allah be pleased with him, told us on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, he said: Do not initiate peace with them, and if you meet them on the way, force them to the narrowest path

- إن اليهود إذا سلم عليكم أحدهم فإنما يقول: السام عليكم، فقولوا: وعليكم

- The Jews, if someone greets you, he only says: Peace be upon you, so say: And upon you

إن أهل الكتاب يسلمون علينا فكيف نرد عليهم؟ قولوا: وعليكم

The People of the Book greet us, so how do we respond to them? Say: And upon you

- استأذن رهط من اليهود على رسول الله ﷺ فقالوا: السام عليكم، فقالت عائشة: بل عليكم السام واللعنة يا عائشة إن الله يحب الرفق في الأمر كله ألم تسمع ما قالوا؟ قد قلت: وعليكم

- A group of Jews sought permission from the Messenger of Allah, may Allah's prayers and peace be upon him, and they said: Peace be upon you. Aisha said: Rather, peace be upon you, and the curse is upon you, O Aisha. Allah loves kindness in all matters. Didn't you hear what they said? I said: And upon you

- ففطنت بهم عائشة فسبتهم مَهْ يا عائشة، فإن الله لا يحب الفحش والتفحشوَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ الآية

So Aisha was aware of them, so I insulted them, O Aisha, for Allah does not like obscenity and obscenity, and when they come to you, they greet you with what the verse did not greet you with.

- السام عليكم يا أبا القاسم، فقال: وعليكم فقالت عائشة وغضبت: ألم تسمع ما قالوا؟ بلى سمعت فرددت عليهم، وإنا نجاب عليهم، ولا يجابون علينايستجاب لي فيهم، ولا يستجاب لهم في
- Peace be upon you, O Aba Al-Qasim, and he said: And upon you, and Aisha said and got angry: Didn't you hear what they said? Yes, I heard, so I answered them, and I answer them, and they do not respond to us.

ع T ترك السلام على الفاسق والعاصي

Do not leave peace upon the sinner and disobedient

سمعت كعب بن مالك يحدث حين تخلف عن تبوك ونهى رسول الله ﷺ عن كلامنا وآتى رسول الله ﷺ فأسلم عليه فأقول في نفسي: هل حرك شفتيه برد السلام أم لا، حتى كملت خمسون ليلة وآذان النبي ﷺ بتوبة الله علينا حين صلى الفجر
heard Ka'b bin Malik speaking when he stayed away from Tabuk and the Messenger of Allah, may Allah's prayers and peace be upon him, forbade our speech, and he came to the Messenger of Allah, may Allah's prayers and peace be upon him, and greeted him, so I say to myself: Did he move his lips in response to the greeting of peace or not, until fifty nights were completed and the Prophet, may Allah's prayers and peace be upon him, called for repentance Allah bless us when the dawn prayer

ع T السلام في الكتابة إلى اهل الكتاب

T Peace in writing to the People of the Book

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، من محمد بن عبد الله ورسوله إلى هرقل عظيم الروم، السلام على من اتبع الهدى
In the name of Allah, the Compassionate, the Compassionate, from Muhammad bin Abdullah and his messenger to Heraclius, the great of the Romans. Peace be upon those who follow the guidance.

ع T آداب التثاؤب

T etiquette of yawning

إن الله يحب العطاس ويكره التثاؤب، فإذا تثاءب أحدكم فليرده ما استطاع، ولا يقل هاه، هاه، فإنما ذلكم من الشيطان يضحك منه التثاؤب من الشيطان فإذا تثاءب أحدكم فليكظم ما استطاع
Allah loves sneezing and hates yawning, so if one of you yawns, let him return it as much as he can, and not say huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh, huh.

- إذا تثاءب أحدكم في الصلاة فليكظم ما استطاع، فإن الشيطان يدخل فليمسك بيده
If one of you yawns during prayer, let him suppress it as much as he can, for Satan enters, so let him hold his hand

ع T العطاس وآدابه

T sneezing etiquette

كان رسول الله ﷺ إذا عطس وضع يده أو ثوبه على فيه، وخفض أو غض بها صوته
Whenever the Messenger of Allah, may Allah's prayers and peace be upon him, sneezed, he would place his hand or cloth over his mouth, and lower or lower his voice with it

- رجلين عطسا عند النبي ﷺ فشمت أحدهما ولم يشمت الآخر، فقال الذي لم يشمته: يا رسول الله شمت هذا ولم تشمتني؟ إنه حمد الله، وإنك لم تحمده
Two men sneezed in the presence of the Prophet, may Allah's prayers and peace be upon him, and one of them sniffed and the other did not, so the one who did not sniff it said: O Messenger of Allah, did you smell this and why did you smell me? He thanked Allah, and you did not praise Him

- إذا عطس أحدكم فحمد الله فشمتوه، فإن لم يحمد الله فلا تشمتوه
- If one of you sneezes and praises Allah, then you smell him, and if he does not praise Allah, do not praise him

سمع النبي ﷺ وقد عطس رجل عنده فقال له يرحمك الله ثم عطس آخر فقال له رسول الله ﷺ الرجل مزكوم
He heard the Prophet, may Allah's prayers and peace be upon him, and a man sneezed in his presence, and he said to him, "May Allah have mercy on you." Then another sneezed, and the Messenger of Allah, may Allah's prayers and peace be upon him, said to him:

قال في الثالثة وأنت مزكوم

He said in the third and you Mzkoum

- إذا عطس أحدكم فليقل: الحمد لله على كل حال، وليقل أخوه أو صاحبه: يرحمك الله، ويقول هو: يهديكم الله ويصلح بالكم
If one of you sneezes, let him say: Praise be to Allah in every situation, and let his brother or friend say: May Allah have mercy on you, and say: May Allah guide you and set your mind straight.

- إذا عطس الرجل فليقل: الحمد لله رب العالمين، وليقل من يرد عليه: يرحمك الله، وليقل هو: يغفر الله لي ولكم
- If a man sneezes, he should say: Praise be to Allah, Lord of the Worlds, and whoever responds to him should say: May Allah have mercy on you, and he should say: May Allah forgive me and you.

- إذا عطس فقيل له: يرحمك الله، يقول: يرحمنا الله وإياكم، ويغفر لنا ولكم

- If he sneezes and it is said to him: May Allah have mercy on you, he says: May Allah have mercy on us and you, and forgive us and you.

ع T ما يقال في تشميت اهل الكتاب

T What is said about the gloating of the People of the Book

كانت اليهود تعاطس عند النبي ﷺ رجاء أن يقول لها: يرحمكم الله، فكان يقول يهديكم الله ويصلح بالكم

The Jews used to sneeze at the Prophet, may Allah's prayers and peace be upon him, hoping that he would say to them: May Allah have mercy on you.

ع T القيام للرجل الصالح إجلالا له

T do for the righteous man out of respect for him

أن أهل قريظة نزلوا على حكم سعد فأرسل النبي ﷺ إليه فجاء فقال قوموا إلى سيدكمخيركم

The people of Qurayzah came to the rule of Saad, so the Prophet, may Allah's prayers and peace be upon him, sent for him, and he came and said, "Arise to your master, the best among you."

ع T القيام المنهي عنه

T do the forbidden

خرج معاوية على ابن الزبير، وابن عامر، فقام ابن عامر وجلس ابن الزبير، فقال معاوية لابن عامر: إجلس فإني سمعت رسول الله ﷺ يقول من أحب أن يتمثل له الرجال قياما، فلتبوأ مقعده من النارمن سره

Muawiyah went out to Ibn Al-Zubayr and Ibn Aamer, so Ibn Aamer got up and Ibn Al-Zubayr sat down, and Muawiyah said to Ibn Amer: Sit down, for I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: Whoever likes to have men stand up for him, let him take his seat in the Fire from his secret.

- لم يكن شخص أحب إليهم من رسول الله ﷺ، وكانوا إذا رأوه لم يقوموا لما يعلمون من كراهيته لذلك

- There was no person dearer to them than the Messenger of Allah, may Allah's prayers and peace be upon him, and if they saw him, they would not stand up for what they knew of his hatred for that.

ع T المصافحة والمعانقة والقبلة

T shaking hands, hugging and kissing

ما من مسلمين يلتقيان فيتصافحان، إلا غفر لهما قبل أن يتفرقا

No two Muslims meet and shake hands, but they are forgiven before they separate

قلت لأنس: هل كانت المصافحة في أصحاب رسول الله ﷺ؟ قال: نعم

I said to Lance: Was shaking hands among the companions of the Messenger of Allah, may Allah bless him and grant him peace? He said: Yes

- وجّه رسول الله ﷺ جعفر بن أبي طالب إلى بلاد الحبشة، فلما قدم منها اعتنقه النبي ﷺ وقبل بين عينيه

- The Messenger of Allah, may Allah's prayers and peace be upon him, directed Jaafar bin Abi Talib to the country of Abyssinia, and when he came from it, the Prophet, may Allah's prayers and peace be upon him, embraced him and kissed him between his eyes.

وعن الشعبي أن النبي ﷺ تلقى جعفر بن أبي طالب فالتزمه وقبل ما بين عينيه

And on the authority of Al-Sha'bi that the Prophet, may Allah's prayers and peace be upon him, met Ja'far bin Abi Talib, so he adhered to him and kissed him between his eyes

كانوا إذا تلاقوا تصافحوا وإذا قدموا من سفر تعانقوا

When they met, they shook hands, and when they came back from travel, they embraced

- بلغني حديث عن رجل سمعه من رسول الله ﷺ فاشتريت بعيرا ثم شددت عليه رحلي فسرت إليه شهرا حتى قدمت عليه الشام، فإذا عبد الله بن أنيس، فقلت للبواب: قل له: جابر على الباب، فقال: ابن عبد الله؟ قلت: نعم، فخرج يطأ ثوبه فاعتنقني واعتنقته

heard a hadeeth about a man who heard it from the Messenger of Allah, may Allah's prayers and peace be upon him. I said: Yes, so Yatta took out his dress and embraced me, and I embraced him

- قدم زيد بن حارثة رضي الله ﷺ عنهما المدينة ورسول الله ﷺ في بيتي، فأتاه فقرع الباب فقام إليه رسول الله ﷺ عريانا يجر ثوبه، والله ما رأيته عريانا قبله ولا بعده، فاعتنقه وقبله

- Zaid bin Haritha, may Allah be pleased with him, came to Medina and the Messenger of Allah, may Allah's prayers and peace be upon him, in my house. He came to him and knocked on the door. The Messenger of Allah, may Allah's prayers and peace be upon him, stood up to him naked, dragging his clothes. By Allah, I did not see him naked before or after him, so he embraced him and kissed him.

- لما قدمنا المدينة فجعلنا نتبادر من رواحلنا فنقبل يد النبي ﷺ ورجله، وتقدم في الوفود من السيرة

When we came to Madinah, we started hastening from our mounts, kissing the hands and feet of the Prophet, may Allah's prayers and peace be upon him, and advancing among the delegations from the biography.

- قال يهودي لصاحبه: اذهب بنا إلى هذا النبي، فقال صاحبه: لا تقل نبي، إنه لو سمعك كان له أربعة أعين، فأتيا رسول الله ﷺ فسألاه عن تسع آيات بينات، فقال لهم لا تشركوا بالله شيئا، ولا تسرقوا، ولا تزنوا، ولا تقتلوا النفس التي حرم الله إلا بالحق،

A Jew said to his friend: Take us to this prophet, so his friend said: Do not say a prophet, because if he heard you he would have four eyes. commit fornication, and do not kill the soul that Allah has forbidden, except with justice.

- ما رأيت أحدا كان أشبه كلاما وحديثا من فاطمة عليها السلام برسول الله ﷺ، وكان إذا دخلت عليه رحب بها وقام إليها فأخذ بيدها وقبلها وأجلسها في مجلسه، وكانت هي إذا دخل عليها قامت إليه مستقبلة وقبلت يده

- I have not seen anyone who was more similar in words and hadith than Fatima, peace be upon her, to the Messenger of Allah, may Allah's prayers and peace be upon him, and if she entered upon him, he welcomed her and stood up to her, then he took her hand and kissed her and seated her in his seat, and when he entered upon her, she stood facing him and kissed his hand

- بينما هو يحدث القوم وكان فيه مزاح بينا يضحكهم فطعنه النبي ﷺ في خاصرته بعود فقال: أضبرني، فقال اضطبرقال: إن عليك قميصا وليس عليّ قميص، فرفع النبي ﷺ عن قميصه فاحتضنه وجعل يقبل كشحه، قال إنما أردت هذا يا رسول الله

While he was speaking to the people, and he was joking openly, making them laugh, so the Prophet, may Allah's prayers and peace be upon him, stabbed him in the waist with a stick and said: "Hold me." O Messenger of Allah

رأيت عليا يقبل يد العباس ورجليه رضي الله عنهما

I saw Ali kissing the hand and feet of Abbas, may Allah be pleased with them both

- رأيت رسول الله ﷺ قبل بطنك فاكشف الموضع الذي قبله حتى أقبله، فكشف له الحسن فقبله

- You saw the Messenger of Allah, may Allah's prayers and peace be upon him, kissed your belly, so reveal the place that kissed it until I kissed it.

- أن زيد بن ثابت قربت له دابة ليركبها فأخذ ابن عباس بركابه فقال زيد: تنح يا ابن عم رسول الله ﷺ، فقال: هكذا أمرنا أن نفعل بكبرائنا وعلمائنا، فقال زيد: أرني يدك، فأخرج يده فقبلها فقال: هكذا أمرنا أن نفعل بأهل بيت نبينا

That Zaid bin Thabit brought him an animal to ride, so Ibn Abbas took his rider, and Zaid said: Step down, O cousin of the Messenger of Allah, may Allah bless him and grant him peace, and he said: This is how we were commanded to do with our elders and scholars. We do with the people of our Prophet's house

- كنت إذا أتيت أنسا يخبر بمكاني فأدخل عليه فآخذ بيديه فأقبلهما فأقول: بأبي هاتين اليدين مستا رسول الله ﷺ، وأقبل عينيه وأقول: بأبي هاتين العينين اللتين رأتا رسول الله ﷺ

Whenever I came to a person who would tell me where I was, then I would enter him and take his hands and kiss them and say: These two hands touched the Messenger of Allah, may Allah's prayers and peace be upon him, my door, and kiss his eyes and say: These two eyes that saw the Messenger of Allah, may Allah bless him and grant him peace, may my door

- مررنا بالربذة فقيل لنا: ههنا سلمة بن الأكوع، فأتيناه فسلمنا عليه، فأخرج يديه فقال: بايعت بهاتين نبي الله ﷺ، فأخرج كفا له ضخمة كأنها كف بعير، فقمنا إليها فقبلناها

We passed through Al-Rabadha, and we were told: Here is Salama bin Al-Akwa', so we came to him and greeted him, so he brought out his hands and said: I have pledged allegiance to the Prophet of Allah, may Allah's prayers and peace be upon him.

أنه قبل خد الحسن بن علي عليهما السلام

He kissed the cheek of Hassan bin Ali, peace be upon them both

ع T من آداب المجالس

T of council etiquette

ع T التفسح في المجالس

T clearing in the boards

لا يقيمن أحدكم الرجل من مجلسه، ثم يخلفه فيه ولكن تفسحوا وتوسعوا

None of you should make a man sit in his seat, then replace him in it, but make room and expand

ع T الرجل أحق بمجلسه إذا قام ورجع إليه

A man has more right to his seat if he gets up and returns to it

إذا قام أحدكممن قام من مجلسه ثم رجع إليه فهو أحق به

If one of you gets up from his seat and then returns to it, he has more right to it

الرجل أحق بمجلسه وإن خرج لحاجة ثم عاد فهو أحق بمجلسه

A man has more right to his seat, and if he goes out for a need and then returns, he is more entitled to his seat

ع T لا يحل للرجل أن يجلس بين اثنين إلا بإذنهما

It is not permissible for a man to sit between two people without their permission

لا يحل للرجل أن يفرق بين اثنين إلا بإذنهما

It is not permissible for a man to separate two people except with their permission

ع T ملعون من جلس وسط الحلقة

T be damned who sat in the middle of the circle
ملعون على لسان محمد ﷺ ، أو: لعن الله على لسان محمد من قعد وسط الحلقة
Cursed is the tongue of Muhammad, may Allah bless him and grant him peace, or: May Allah curse the tongue of Muhammad who sits in the middle of the circle
ع T الجلوس بين الظل والشمس
T sit between the shade and the sun
إذا كان أحدكم في الشمس فقلص عنه الظل وصار بعضه في الشمس وبعضه في الظل فليقم
If one of you is in the sun and the shadow is reduced from him and part of him is in the sun and part of it is in the shade, then he should get up
ع T الجلسة المكروهة
The hated session
مرّ بي رسول الله ﷺ وأنا جالس هكذا وقد وضعت يدي اليسرى خلف ظهري واتكأت على إلية يدي أتقعد قعدة المغضوب عليهم؟
The Messenger of Allah, may Allah's prayers and peace be upon him, passed by me while I was sitting like this, and I put my left hand behind my back and leaned on the handle of my hand.
رأى رسول الله ﷺ رجلا مضطجعا على بطنه فقال إن هذه ضجعة لا يحبها الله
The Messenger of Allah, may Allah's prayers and peace be upon him, saw a man lying on his stomach and said, "This is lying that Allah does not like."
ع T الاستلقاء على القفا في المسجد
T lying on the back of the head in the mosque
رأى رسول الله ﷺ مستلقيا في المسجد واضعا إحدى رجليه على الأخرى
He saw the Messenger of Allah, may Allah bless him and grant him peace, lying in the mosque with one leg crossed over the other
أن رسول الله ﷺ نهى أن يرفع الرجل إحدى رجليه على الأخرى وهو مستلق على ظهره
The Messenger of Allah, may Allah's prayers and peace be upon him, forbade a man to raise one leg over the other while lying on his back
ع T ذم المجالس الخالية من ذكر الله تعالى
T vilification of councils devoid of the remembrance of Allah Almighty
ما من قوم يقومون من مجلس لا يذكرون الله فيه، إلا قاموا على مثل جيفة حمار وكان لهم حسرة
There is no people who stand up from a gathering in which they do not mention Allah, but they stand on something like the carcass of a donkey and it is for them anguish
ع T أبواب الأسماء والكنى وما يتبع ذلك تحسين الاسم
Chapters on names and surnames and what follows is the improvement of the name
إذا أبردتم إليّ بريدا فابعثوه حسن الوجه حسن الاسم
If you send me a mail, send it with a good face and a good name
ع T التسمي بأسماء الأنبياء
T Naming the names of the prophets
لما قدمت نجران سألوني فقالوا: إنكم تقرأون:يَا أُخْتَ هَارُونَوموسى قبل عيسى بكذا وكذا، فلما قدمت على رسول الله ﷺ سألته عن ذلك إنهم كان يسمون بأنبيائهم والصالحين قبلهم
When I came to Najran, they asked me, and they said: You read: Sister Harun, Moses accepted Jesus with such-and-such. When I came to the Messenger of Allah, may Allah's prayers and peace be upon him, I asked him about that.
ع T التسمي باسم النبي ﷺ وعدم التكني بكنيته
T Using the name of the Prophet, may Allah bless him and grant him peace, and not using his nickname
تسموا باسمي ولا تكتنوا بكنيتي
Call me by my name, and do not bear my nickname
- أن رجلا من الأنصار ولد له غلام فأراد أن يسميه محمداً فأتى النبي ﷺ فسأله أحسنت الأنصار، سموا باسمي ولا تكتنوا بكنيتي وفي رواية: فسماه محمدا
A man from the Ansar had a son, and he wanted to name him Muhammad, so he came to the Prophet, may Allah's prayers and peace be upon him, and asked him: Well done to the Ansar, name me by my name, and do not use my nickname, and in a narration: So he named him Muhammad.
نادى رجل بالبقيع يا أبا القاسم فالتفت إليه رسول الله ﷺ فقال: يا رسول الله لم أعنك إنما عنيت فلانا سموا باسمي ولا تكتنوا بكنيتي
A man called out to Al-Baqi', O Abu Al-Qasim, and the Messenger of Allah, may Allah's prayers and peace be upon him, turned to him and said: "O Messenger of Allah, I did not mean you.
ع T الرخصة في ذلك بعده ﷺ
T license in that after him peace be upon him

يا رسول الله أرأيت إن ولد لي بعدك ولد أسميه محمدا وأكنيه بكنيتك؟ قال:نعمقال: فكانت رخصة لي
O Messenger of Allah, do you think that a son is born to me after you, and I call him Muhammad and give him your nickname? He said: Yes, he said: It was a concession for me
ع T جواز التكني لمن لا ولد له
The permissibility of giving the title to one who has no child
يا رسول الله كل صواحبي لهن كُنّى، قال فاكتني بابنك عبد الله يعني ابن أختها عبد الله بن الزبير، فكانت تكنى بأم عبد الله وفي رواية: كل نسائك لها كنية غيري، فقال
Messenger of Allah, all my companions have a nickname. He said: So give me your son Abdullah, meaning her nephew, Abdullah bin Al-Zubayr.
ع T أحب الأسماء إلى الله
T I love names to Allah
إن أحب أسمائكم إلى الله ﷻ عبد الله وعبد الرحمن
The most beloved of your names to Allah, His Majesty, is Abd Allah and Abd al-Rahman
ع T أسماء يُكره التسمي بها
T names that he hates being called
لا تسم غلامك رباحا، ولا يسارا، ولا أفلح، ولا نافعا
Do not call your boy profitable, nor left, nor successful, nor useful
- ولا تسمين غلامك يسارا، ولا رباحا، ولا نجيحا، ولا أفلح، فإنك تقول: أثم هو فلا يكون، فيقول: لا، إنما هن أربع فلا تزيدن عليّ
And do not call your boy Yasra, nor profit, nor success, nor successful, for you say: He is sinning, so he is not, and he says: No, but there are four, so do not add to me.
- إن عشت إن شاء الله أنهي أمتي أن يسموا نافعا، وأفلح، وبركة قال: فإن الرجل يقل: إذا جاء أثم بركة؟ فيقولون: لا
- If I live, Allah willing, I will end my nation to be called useful, successful, and a blessing. He said: For a man says: If a sin comes a blessing? They say: No
ع T مشروعية تغيير الأسماء تغيير حزن إلى سهل
The legality of changing names, changing sad to easy
أنه أتى النبي صلىالله عليه وسلم فقال:ما أسمك؟قال: حزن، قال:أنت سهلقال: لا أغير اسما سمانيه أبي، قال ابن المسيب: فما زالت الحزونة فينا بعد قال: لا السهل يوطأ ويمتهن قال سعيد: فظننت أنه سيصيبنا بعده حزونة
He came to the Prophet, may Allah's prayers and peace be upon him, and said: "What is your name?" He said: Sadness.
ع T تغيير عاصية إلى جميلة
change disobedient to beautiful
أن ابنة لعمر كانت يقال لها: عاصية، فسماها رسول الله ﷺ جميلة وفي رواية: غير اسم عاصية وقال:أنت جميلة
daughter of Umar was called Asiyah, so the Messenger of Allah, may Allah bless him and grant him peace, named her Jamila, and in a narration: He changed the name Asiyah and said: You are beautiful.
ع T تغيير برة إلى جويرية
T Change Barra to Juwayriyah
كانت جُويرية اسمها بَرَّة فحول رسول الله ﷺ اسمها جويرية، وكان يكره أن يقال: خرج من عند برة
Juwayriyya was called Barah, so the Messenger of Allah, may Allah bless him and grant him peace, turned her name to Juwayriyyah, and he hated to be said: He came out from Burah.
ع T تحويل برة إلى زينب
T Turning Libra into Zainab
أن زينب رضي الله ﷻ عنها كان اسمها برة فقيل: تزكي نفسها، فسماها رسول الله ﷺ زينب كان اسمي برة فسماني رسول الله ﷺ زينت، قالت: ودخلت عليه زينب بنت جحش واسمها برة فسماها زينب
Zainab, may Allah be pleased with him, was called Barah, and it was said: She purifies herself, so the Messenger of Allah, may Allah's prayers and peace be upon him, named her Zainab.
ع T تحويل أصرم إلى زرعة
T convert sram to implant
أن رجلا يقال له: أصرم، كان في النفر الذين أتوا رسول الله ﷺ فقال رسول الله ﷺ:ما أسمك؟قال: أنا أصرم، قال:بل أنت زرعة
A man called Asram was among the group who came to the Messenger of Allah, may Allah's prayers and peace be upon him. The Messenger of Allah, may Allah's prayers and peace be upon him, said: What is your name? He said: I am Asram. He said: You are a seed.
ع T تبديل أبي الحكم بأبي شريح
T Tbadal Abi al-Hakam Babi Shureh
عن هانئ أنه لما وفد إلى رسول الله ﷺ مع قومه سمعهم يكنونه بأبي الحكم، فدعاه رسول الله ﷺ فقال إن الله هو الحكم، وإليه الحكم، فلم تكنى أبا الحكم؟ فقال: إن قومي إذا اختلفوا في شيء أتوني فحكمت بينهم فرضي كلا الفريقين ما أحسن هذا، فما لك من الولد؟ قال: لي: شريح، ومسلم، وعبد الله، قال:فمن أكبر؟قلت: شريح، قال فأنت أبو شريح

On the authority of Hani, that when he came to the Messenger of Allah, may Allah's prayers and peace be upon him, with his people, he heard them call him Babi al-Hakam, so the Messenger of Allah, may Allah's prayers and peace be upon him, called him and said that Allah is the judge, and to Him is the judgment, so why were you called the father of judgment? He said: If my people disagree about something, they come to me, and I pass judgment among them, and both sides accept. How good is this? So what do you have from children? He said: To me: Shuraih, Muslim and Abdullah. He said: Who is the greatest? I said: Shuraih. He said: You are Abu Shuraih.

ع T إبدال شهاب بهشام

T Ibdal Shehab Bahsham

ذُكر عند رسول الله ﷺ رجل يقال له: شهاب، فقال رسول الله ﷺ بل أنت هشام

man was mentioned in the presence of the Messenger of Allah, may Allah bless him and grant him peace, who was called Shihab, so the Messenger of Allah, may Allah bless him and grant him peace, said, You are Hisham.

ع T تحويل عزيز إلى عبد الرحمن

T Transfer Aziz to Abdul Rahman

أتيت النبي ﷺ مع أبي وأنا غلام فقال له النبي ﷺ:ما اسم ابنك هذا؟قال: اسمه عزيز لا تسمه عزيزا ولكن سمه عبد الرحمن، فإن أحب الأسماء إلى الله عبد الله وعبد الرحمن

came to the Prophet, may Allah's prayers and peace be upon him, with my father, when I was a boy. The Prophet, may Allah's prayers and peace be upon him, said to him: "What is the name of this son of yours?" He said: His name is Aziz, do not call him Aziz, but call him Abdul-Rahman.

ع T إبدال شيطان بعبد الله

T Exchanging a devil with a worshipper of Allah

جاء إلى النبي ﷺ فقال له:ما اسمك؟قال: شيطان بن قرط أنت عبد الله بن قرط

He came to the Prophet, may Allah's prayers and peace be upon him, and said to him: What is your name? He said: Shaitan bin Qirt, you are Abdullah bin Qirt

ع T تحويل اسم حرام إلى حلال

T Converting the name forbidden to halal

سمعه النبي ﷺ وهو يقول: يا حرام، فقال: يا حلال

The Prophet, may Allah's prayers and peace be upon him, heard him say: Oh forbidden, so he said: Oh lawful

ع T إبدال جثامة بحسانة

T exchange a dead body with a good deed

جاءت عجوز إلى النبي ﷺ وهو عندي من أنت قالت: أنا جثامة المزينة بل أنت حسانة المزنية، كيف أنتم؟ كيف حالكم؟ كيف كنتم بعدنا؟ بخير بأبي أنت وأمي يا رسول الله، فلما خرجت قلت: يا رسول الله تقبل على هذه العجوز هذا الإقبال؟ إنها كانت تأتينا زمن خديجة، وإن حسن العهد من الإيمان

An old woman came to the Prophet, may Allah's prayers and peace be upon him, and he is with me, who are you? She said: I am Jathama Al-Muzina, but you are Hasana Al-Mazniyah, how are you? How are you all? How were you after us? May my father and mother be well, O Messenger of Allah. When I left, I said: O Messenger of Allah, do you accept this kind of old man? She used to come to us at the time of Khadija, and the good covenant is part of the faith

ع T أبغض الأسماء إلى الله تعالى

T most hated names to Allah Almighty

أخنع الأسماء عند الله رجل تسمى بملك الأملاكأخنى الأسماءأغيظ رجل على الله يوم القيامة وأخبثه وأغيظه عليه، رجل كان يسمى ملك الأملاك لا ملك إلا الله ﷻ

The most deceitful of names in the sight of Allah is a man who is called the king of possessions.

ع T ما يباح ويُكره من الألفاظ والكلمات ما جاء في يا بني

What is permitted and disliked of expressions and words is what came in my son

قال لي رسول الله صلى الله عليه وسلميا بني

The Messenger of Allah, may Allah's prayers and peace be upon him, said to me, "My son

ما سأل رسول الله ﷺ أحد الدجال أكثر مما سألته عنه فقال لي أي بني وما ينصبك منه؟ إنه لن يضرك

The Messenger of Allah, may Allah's prayers and peace be upon him, never asked one of the Antichrist more than I asked him about him. He will not harm you

ع T قول الرجل مرحبا

T guy saying hello

لما قدم وفد عبد القيس على النبي ﷺ قال مرحبا بالوفد الذين جاؤوا غير خزايا ولا ندامى

When the delegation of Abd al-Qais came to the Prophet, may Allah bless him and grant him peace, he said, “Welcome to the delegation who came without disgrace or regret.”

قال النبي ﷺ لبنته فاطمة عليها السلام مرحبا يا بنيتي

The Prophet, may Allah bless him and grant him peace, said to his daughter Fatima, peace be upon her, Hello, my daughter

جئت النبي ﷺ فقال مرحبا بأم هانئ

I came to the Prophet, may Allah’s prayers and peace be upon him, and he said, “Welcome to Umm Hani.”

ع T قولهم فداك أبي وأمي

T say them, my father and my mother

ما سمعت النبي ﷺ جمع أبويه لأحد غير سعد بن أبي وقاص ما جمع رسول الله ﷺ أباه وأمه لأحد إلا سعد بن أبي وقاص، قال له يوم أحد ارم فداك أبي وأميارم أيها الغلام الحزور

did not hear the Prophet, may Allah’s prayers and peace be upon him, combine his parents for anyone other than Saad bin Abi Waqqas.

ع T قول الرجل لآخر ويلك او ويحك

T Saying a man to another, woe to you or woe to you

أن رسول الله ﷺ رأى رجلا يسوق بدنة اركبها يا رسول الله إنها بدنة اركبها ويلك في الثانية أو في الثالثة

The Messenger of Allah, may Allah’s prayers and peace be upon him, saw a man driving a camel, I ride it, O Messenger of Allah, it is a camel I ride.

كان رسول الله ﷺ في سفر وكان معه غلام له أسود يقال له: أنجشة يحدو ويحك يا أنجشة رويدك بالقوارير

The Messenger of Allah, may Allah’s prayers and peace be upon him, was on a journey, and he had with him a black boy who was called: Angshah, yell and itch, O Anjshah, slow down with bottles.

ع T سب الدهر

T for eternity

قال الله ﷻ: يسب ابن آدم الدهر أنا الدهر بيدي الليل والنهاريؤذيني ابن آدم يقول: يا خيبة الدهر، فلا يقولن أحدكم يا خيبة الدهر، فإني أنا الدهر أقلب ليله ونهاره فإذا شئت قبضتهمالا تسبوا الدهر فإن الله ﷻ قال: أنا الدهر الأيام والليالي لي، أجددها وأبليها وآتي بملوك بعد ملوك

Allah Almighty said: The son of Adam reviles the time, I am the time in my hands, the night and the day. Mine, renew it, wear it out, and bring kings after kings

ع T ما قيل في تسمية العنب كرما

What has been said about naming grapes as vineyard

لا تسموا العنب الكرم، فإن الكرم الرجل المسلمفإن الكرم قلب المؤمنولكن قولوا: العنب والحبلة

Do not call grapes generosity, for the generosity of a Muslim man, generosity is the heart of the believer, but say: grapes and grapes

ع T ما جاء في العبد والأمة والمولى والسيد وإطلاقها على الموالي

What came in the slave, the slave, the master and the master, and its release to the master

لا يقولن أحدكم عبدي وأمتي، كلكم عبيد الله، وكل نسائكم إماء الله، ولكن ليقل: غلامي وجاريتي، وفتاي وفتاتيفإن مولاكم الله جل جلالهلا يقل أحدكم: إسق ربك، أطعم ربك، وضيء ربك، ولا يقل أحدكم: ربي وليقل: سيدي، مولاي، ولا يقل أحدكم: عبدي، أمتي، وليقل: فتاي فتاتي، غلاميلا يقولن أحدكم: عبدي أو أمتي، ولا يقولن: المملوك ربي وربتي، وليقل: المالك فتاي وفتاتي، وليقل المملوك: سيدي وسيدتي، فإنكم المملوكون، والرب الله ﷻ

Let none of you say: My slave and my nation, all of you are worshippers of Allah, and all of your women are worshippers of Allah, but let him say: My worshipper and my maidworshipper, and my two boys and two girls are your masters, may Allah be glorified and exalted. And let none of you say: My worshipper, my maidworshipper, and let him say: My worshipper, my maidworshipper, my worshipper, and let none of you say: My worshipper or my maidworshipper, and let him not say: The owned is my Lord and my master, and let him say: The owner is my worshipper and my worshipper, and let the owned say: My master and my lady, for you are the slaves, and the Lord is Allah, the Exalted.

ع T كراهة قول الإنسان: تعس الشيطان

It is disliked for a person to say: Shaitan is miserable

كنت رديف النبي ﷺ فعثرت دابته فقلت تعس الشيطان لا تقل تعس الشيطان فإنك إذا قلت ذلك تعاظم حتى يكون مثل البيت، ويقول: بقوتي صرعته، ولكن قل: بسم الله، فإنك إذا قلت ذلك تصاغر حتى يكون مثل الذباب

was riding behind the Prophet, may Allah bless him and grant him peace, and his mount stumbled, so I said: Poor Satan, do not say: Poor Satan, because if you say that, he grows so large that he is like a house, and he says: With my strength, I knocked him down, but say: In the name of Allah, because if you say that, he shrinks until he becomes like flies

ع T كراهة قول الإنسان خبثت نفسي

T hate to say human malice myself

لا يقولن أحدكم: خبثت نفسي، ولكن ليقل: لقست نفسي

Let none of you say: My soul has become ill, but let him say: My soul has become ill

ع T كراهة الجمع بين اسم الله وغيره بلا فصل

The dislike of combining the name of Allah with others without separation

خطب رجل عند النبي ﷺ فقال: من يطع الله ورسوله فقد رشد، ومن يعصهما فقد غوى أسكت فبئس الخطيب أنت من يطع الله ورسوله فقد رشد، ومن يعص الله ورسوله فقد غوى، ولا تقل: من يعصهما

A man addressed the Prophet, may Allah's prayers and peace be upon him, and he said: He who obeys Allah and His Messenger has guided, and he who disobeyed them has deceived.

ع T كراهة قولهم: ما شاء الله وشئت

The dislike of their saying: Masha Allah and Shit

لا تقولوا ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله ثم شاء فلان

Do not say what Allah wills and so-and-so wills, but say: what Allah wills, then so-and-so wills

- أتى رجل النبي ﷺ فقال: إني رأيت في المنام أني لقيت بعض أهل الكتاب، فقال: نعم القوم أنتم لولا أنكم تقولون ما شاء الله وشاء محمد قد كنت أكرهها منكم فقولوا: ما شاء الله ثم شاء محمد

man came to the Prophet, may Allah's prayers and peace be upon him, and said: I saw in a dream that I met some of the People of the Book, and he said: Yes, you are a people, were it not that you say what Allah wills and Muhammad wills, I would hate it from you, so say: Allah wills, then Muhammad wills

ع T قولهم: زعموا

T their saying: they claimed

بئس مطية الرجل زعموا

Bess a ride man they claimed

ع T لا يقال للمنافق: سيد

It is not said to the hypocrite: Master

لا تقولوا للمنافق سيد، فإنه إن يك سيدا فقد أسخطتم ربكم عز وجل

Do not say to the hypocrite a master, for if he becomes a master, you have angered your Lord, the Mighty and Sublime

ع T كراهة قول الإنسان: هلك الناس

It is disliked for a person to say: people have perished

إذا قال الرجل: هلك الناس، فهو أهلكهم

If a man says: People have perished, then he has destroyed them

ع T ما جاء في الشعر

T is what came in poetry

ع T ما يجوز منه

T is permissible

إن أصدق كلمة قالها الشاعر كلمة لبيد: ألا كل شيء ما خلا الله باطل وكاد أمية بن أبي الصلت أن يسلم

The most truthful word uttered by the poet is the word of Labeed: Except everything except Allah is vanity, and Umayyah ibn Abi al-Salt almost accepted Islam.

- ردفت رسول الله ﷺ يوما فقال:هل معك من شعر أمية بن أبي الصلت شيء؟قلت: نعم، قال:هيه، فأنشدته بيتا فقال:هيه، ثم أنشدته بيتا فقال:هيه، حتى أنشدته مائة بيت فلقد كاد يسلم في شعره

- I went to the Messenger of Allah, may Allah's prayers and peace be upon him, one day, and he said: Do you have anything from the poetry of Umayya bin Abi Al-Salt? hair

- كان رسول الله ﷺ يتمثل شيئا من الشعر؟ قالت: كان يتمثل من شعر عبد الله بن رواحة، قالت: وربما قال ويأتيك بالأخبار من لم تزود

Was the Messenger of Allah, may Allah's prayers and peace be upon him, embody some form of poetry? She said: It was composed of the poetry of Abdullah bin Rawaha. She said: Perhaps he said, and he will bring you the news from whom you did not provide

- جالست النبي ﷺ أكثر من مائة مرة فكان أصحابه يتناشدون الشعر ويتذاكرون أشياء من أمر الجاهلية وهو ساكت، فربما يتبسم معهم

I sat with the Prophet, may Allah's prayers and peace be upon him, more than a hundred times, and his companions were reciting poetry and discussing things from the pre-Islamic era, and he was silent, so he would smile with them

إن من الشعر حكمة

Poetry is wisdom

إن من الشعر حكما

Poetry is a rule

- الشعر منه حسن، ومنه قبيح، خذ الحسن ودع القبيح، ولقد رويت من شعر كعب بن مالك أشعارا منها القصيدة فيها أربعون بيتا

Some of the poetry is good, and some of it is bad. Take the good and leave the bad. I have narrated from the poetry of Ka'b bin Malik some poems, including a poem containing forty verses.

ع T الشعر المذموم

T reprehensible hair

لأن يمتلئ جوف أحدكم قيحا حتى يريه، خير له من أن يمتلئ شعرا

For one of you to be filled with pus until he shows it is better for him than to be filled with poetry

ونحوه عن سعد بن أبي وقاص

And towards him on the authority of Saad bin Abi Waqqas

وعن ابن عمر مثله أيضا

On the authority of Ibn Omar, too

ع T الحداء والغناء

T bells and sings

كان للنبي ﷺ حاد يقال له: أنجشة، وكان حسن الصوت رويدك يا أنجشة لا تكسر القوارير يعني ضعفة النساء

The Prophet, may Allah's prayers and peace be upon him, had a sharpener called: Anjesha, and his voice was good

- خرجنا مع رسول الله ﷺ إلى خيبر فسرنا ليلا فقال رجل من القوم لعامر بن الأكوع ألا تسمعنا من هنيهاتك؟ قال: وكان عامر رجلا شاعرا فنزل يحدو بالقوم يقول: اللهم لولا أنت ما اهتدينا، ولا تصدقنا ولا صلينا، فاغفر فداء لك ما اقتفينا، وثبت الأقدام إ

We went out with the Messenger of Allah, may Allah's prayers and peace be upon him, to Khaybar, and we interpreted at night. A man from the people said to Amer bin Al-Akwa': Can't you hear us from your hums? He said: Aamer was a poet, so he went down to the people saying: O Allah, had it not been for you, we would not have been guided, and do not believe us, nor did we pray, so forgive us, so we sacrifice what we followed, and the feet were firm.

- من هذا السائق قالوا: عامر بن الأكوع، رحمه الله فقال رجل من القوم: وجبت يا نبي الله لولا أمتنعنا به، ثم ذكر محاصرتهم لخيبر واستشهاد عامر هذا

Who is this driver? They said: Aamer bin Al-Akwa', may Allah have mercy on him. A man from the people said: It is obligatory, O Prophet of Allah, if we had not refrained from it. Then he mentioned their besieging to an expert and the martyrdom of this Amer.

ع T بسط القول في الغناء وإحقاق الحق فيه

T Expanding the saying in singing and realizing the truth in it

ع T ذكر الأحاديث الدالة على إباحة الغناء

T Mentioned the hadiths indicating the permissibility of singing

دخل أبو بكر وعندي جاريتان من جواري الأنصار تغنيان مما تقاولت به الأنصار يوم بعاث قالت: وليستا بمغنيتين، فقال أبو بكر: أبمزامير الشيطان في بيت رسول الله ﷺ وذلك في يوم عيد، إن لكل قوم عيدا وهذا عيدنا

Abu Bakr entered, and I had two girls from among the Ansar's maidworshippers, who were singing from what the Ansar had said on the day of their resurrection.

- دخل عليّ رسول الله ﷺ وعندي جاريتان تغنيان بغناء بُعاث فاضطجع على الفراش وحول وجهه، وجاء أبو بكر فانتهرني وقال: مزمارة الشيطان عند النبي ﷺ، فأقبل عليه رسول الله ﷺ دعهما لما غفل غمزتهما فخرجتا

- The Messenger of Allah, may Allah's prayers and peace be upon him, entered upon me, and I had two girls singing with the singing of Baath, so he lay on the bed and turned his face, and Abu Bakr came and rebuked me and said: Satan's flute is with the Prophet, may Allah's prayers and peace be upon him, so the Messenger of Allah, may Allah's prayers and peace be upon him, approached him.

- إن أبا بكر دخل عليها وعندها جاريتان في أيام مني تدففان وتضربان والنبي ﷺ متغش بثوبه، فانتهرهما أبو بكر فكشف النبي ﷺ عن وجهه دعهما يا أبا بكر فإنها أيام عيد وتلك الأيام أيام منى

That Abu Bakr entered upon her, and there were two girls with her during the days of Mina, they were warmed and beaten, and the Prophet, may Allah's prayers and peace be upon him, was covered with his clothes, so Abu Bakr rebuked them, so the Prophet, may Allah's prayers and peace be upon him, revealed his face.

وعندها جاريتان في أيام منى تغنيان وتضربان بالدف

And she has two girls in Mina who sing and beat the tambourine

وفيه جاريتان تلعبان بدف

And there are two girls playing with a tambourine

- جاء رسول الله ﷺ فدخل على صبيحة عرسي فجلس على فراشي كمجلسك مني، فجعلت جويريات يضربن بدف لهن ويندبن من قتل من آبائي يوم بدر، إلى أن قالت إحداهن: وفينا نبي يعلم ما في غد دعي هذا، وقولي ما كنت تقولين

The Messenger of Allah, may Allah's prayers and peace be upon him, came and entered on the morning of my wedding, so he sat on my bed as you sit with me, so I made the girls beat a tambourine for them and lament those of my fathers who were killed on the day of Badr, until one of them said:

And we have a prophet who knows what will happen tomorrow. Call this, and say what you used to say

فضل ما بين الحلال والحرام الدف والصوت

Preferred between the halal and the forbidden tambourine and voice

- أنها زفت امرأة إلى رجل من الأنصار فقال رسول الله ﷺ يا عائشة ما كان معكم لهو، فإن الأنصار يعجبهم اللهو

- It was a woman married to a man from the Ansar, so the Messenger of Allah, may Allah's prayers and peace be upon him, said, "O Aisha, what was with you was a joke, for the Ansar liked fun."

- أنكحت عائشة رضي الله ﷺ عنها ذات قرابة لها من الأنصار، فجاء رسول الله ﷺ فقال أهديتم الفتاة؟ قالوا: نعم، أرسلتم معها من يغني لا إن الأنصار قوم فيهم غزل فلو بعثتم معها من يقول: أتيناكم أتيناكم فحيانا وحياكم

Aisha, may Allah be pleased with him, married a relative of hers from the Ansar, so the Messenger of Allah, may Allah's prayers and peace be upon him, came and said, "Have you given the girl?" They said: Yes, you sent with her someone who sings, no, the Ansar is a people in whom flirtation, so if you sent someone with her who says: We came to you, we came to you, so he greeted you and greeted you.

- أن النبي ﷺ سمع ناسا يغنون في عرس وهو يقولون: وأهدى لها أكبش يبخبخن في المربد، وحبك في النادي، ويعلم ما في غد، قالت: فقال رسول الله ﷺ لا يعلم ما في غد إلا الله سبحانه

- The Prophet, may Allah's prayers and peace be upon him, heard people singing at a wedding, and he was saying: "Give her a ram, which will fizz in the yard, and your love is in the club, and he knows what's in tomorrow."

- دخلت على قرظة بن كعب وأبي مسعود الأنصاري رضي الله ﷺ عنهما في عرس وإذا جوار يغنين فقلت: أنتما صاحبا رسول الله ﷺ ومن أهل بدر يفعل هذا عندكم؟ فقال: اجلس إن شئت فاسمع معنا، وإن شئت اذهب، قد رخص لنا في اللهو عن العرس

I entered Qurta bin Kaab and Abi Masoud Al-Ansari, may Allah be pleased with him, at a wedding, and if they were girls singing, I said: You are the companions of the Messenger of Allah, may Allah's prayers and peace be upon him, and who among the people of Badr does this to you? He said: Sit down, if you wish, then listen with us, and if you wish, go, we have been permitted to have fun about the wedding

أن النبي ﷺ مر ببعض المدينة فإذا هو بجوار يضربن بدفهن ويتغنين ويقلن: نحن جوار من بني النجار يا حبذا محمد من جار فقال النبي ﷺ الله يعلم أني لأحبكن

The Prophet, may Allah's prayers and peace be upon him, passed by some city, and behold, he was next to them, beating their tambourine and singing and saying: We are neighbors from Banu al-Najjar, O beloved Muhammad, who is a neighbor? The Prophet, peace and blessings of Allah be upon him, said: Allah knows that I love you

- خرج رسول الله ﷺ في بعض مغازيه، فلما انصرف جاءت جارية سوداء فقالت: يا رسول الله إني كنت نذرت إن ردك الله سالما أن أضرب بين يديك بالدف وأغني، فقال لها رسول الله ﷺ إن كنت نذرت فاضربي، وإلا فلا فجعلت تضرب، فدخل أبو بكر وهي

The Messenger of Allah, may Allah's prayers and peace be upon him, went out on one of his campaigns, and when he finished, a black maid came and said: O Messenger of Allah, I vowed that if Allah returned you safely, I would beat the tambourine in front of you and sing. So she started hitting, so Abu Bakr entered while she was

ع T الأحاديث الدالة على الغناء المحرم

T Hadiths indicating forbidden singing

ليكونن من أمتي أقوام يستحلون الحر والحرير والخمر والمعازف، ولينزلن أقوام إلى جنب علم يروح عليهم بسارحة لهم يأتيهم لحاجة فيقولون: ارجع إلينا غدا فيبيتهم الله ويضع العلم ويمسخ آخرين قردة وخنازير إلى يوم القيامة

There will be people among my nation who permit freedom, silk, wine, and musical instruments, and people will descend beside a flag that will travel to them on a sleigh for them, coming to them for a need, and they will say: Come back to us tomorrow, so Allah will house them and abolish knowledge and transform others into monkeys and pigs until the Day of Resurrection.

- صوتان ملعونان في الدنيا والآخرة: مزمار عند نعمة، ورنة عند مصيبة

Two cursed sounds in this world and in the Hereafter: flute when blessing, and resonance when misfortune

- إني لم أنه عن البكاء، ولكني نهيت عن صوتين أحمقين فاجرين: صوت عند نعمة لهو ولعب ومزامير الشيطان، وصوت عند مصيبة، ولطم وجوه وشق جيوب، ورنة شيطان

I did not forbid crying, but I forbade two foolish and immoral voices: a voice at a blessing for fun, playing and Satan's psalms, and a voice at a calamity, slapping faces and ripping pockets, and a devil's clang

- يكون في أمتي قذف ومسخ وخسف يا رسول الله ومتى ذاك؟ إذا ظهرت المعازف، وكثرت القيان، وشربت الخمور

- There will be slander, deformation and eclipses in my nation, O Messenger of Allah, and when will that be? If the musicians appeared, and the leaders abounded, and drank alcohol

إن الله حرم علي ـ أو حرم عليهم ـ الخمر والميسر والكوبة وكل مسكر حرام
Allah has forbidden me - or forbidden them - wine, gambling, cuppa, and every intoxicant is forbidden
ـ أن ابن عمر رضي الله عنهما سمع صوت زمارة راع، فوضع أصبعيه في أذنيه وعدل راحلته عن الطريق وهو يقول: يا نافع أتسمع؟ فأقول: نعم، فيمضي، حتى قلت: لا، فوضع يديه وأعاد راحلته إلى الطريق، وقال: رأيت رسول الله ﷺ وسمع زمارة راع فصنع مثل هذا
- Ibn Omar, may Allah be pleased with them both, heard the sound of a shepherd's beep, so he put his fingers in his ears and straightened his camel from the road while saying: O Nafi', do you hear? So I say: Yes, and he goes on, until I said: No, so he put his hands down and put his camel back on the road, and said: I saw the Messenger of Allah, may Allah’s prayers and peace be upon him, and he heard a shepherd’s beep, so he did something like this.

ع T السماع والغناء الصوفي

T hearing and Sufi singing

ع T مساوئ الأخلاق

T is equal to morals

ع T تكفير المسلم بلا تأويل

T atonement of a Muslim without interpretation

أيما رجل قال لأخيه يا كافر فقد باء بها أحدهماإذا كفر الرجل أخاه فقد باء بها أحدهما
Any man who says to his brother, “O disbeliever,” then one of them has committed it.
وعن أبي هريرة نحوها
On the authority of Abu Hurairah towards it
ـ لا يرمي رجل رجلا بالفسوق، ولا يرميه بالكفر، إلا ارتدت عليه، إن لم يكن صاحبه كذلكومن دعا رجلا بالكفر ـ أو قال: عدوا لله ـ وليس كذلك إلا حار عليه
man does not accuse a man of immorality, nor does he accuse him of disbelief, but it returns to him, if his companion is not like that.

ع T لعن المسلم او دابة او غيرها

T Cursing a Muslim or an animal or something else

لا تلاعنوا بلعنة الله، ولا بغضب الله، ولا بالنار
Do not curse with Allah's curse, nor with Allah's wrath, nor with fire
ـ ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذيء
- The believer is not slandering, cursing, obscene, or obscene
لا يكون اللعانون شفعاء ولا شهداء
Those who curse are neither intercessors nor witnesses
لا ينبغي لصديق أن يكون لعانا
A friend should not be cursed
ـ من حلف على ملة غير الإسلام كاذبا فهو كما قال، وليس على ابن آدم نذر فيما لا يملكه، ومن قتل نفسه بشيء في الدنيا عذب به يوم القيامة، ومن لعن مؤمنا فهو كقتله، ومن قذف مؤمنا بكفره فهو كقتله
Whoever swore to a religion other than Islam is a liar, he is as he said, and the son of Adam does not have to vow something that he does not possess.
بينما رسول الله ﷺ في بعض أسفاره وامرأة من الأنصار على ناقة فضجرت فلعنتها فسمع ذلك رسول الله ﷺ فقال خذوا ما عليها ودعها فإنها ملعونة فكأني أراها الآن تمشي في الناس ما يعرض لها أحد
While the Messenger of Allah, may Allah’s prayers and peace be upon him, was on some of his travels, and a woman from the Ansar was riding a she-camel, and she got angry and cursed her. When the Messenger of Allah, may Allah’s prayers and peace be upon him, heard that, he said, “Take what is upon her and leave her, for she is cursed.” So I can see her now walking among the people, and no one dares her.
ـ أن رجلا لعن الريح عند النبي ﷺ فقال: لا تلعن الريح فإنها مأمورة، وإنه من لعن شيئا ليس له بأهل رجعت اللعنة عليه
- That a man cursed the wind in the presence of the Prophet, may Allah’s prayers and peace be upon him, and he said: Do not curse the wind, for it is commanded, and that whoever curses something that does not belong to him, the curse returns to him
ـ إن العبد إذا لعن شيئا صعدت اللعنة إلى السماء، فتغلق أبواب السماء دونها، ثم تهبط إلى الأرض فتغلق أبوابها دونها، ثم تأخذ يمينا وشمالا، فإذا لم تجد مساغا رجعت إلى الذي لعن، فإن كان لذلك أهلا، وإلا رجعت إلى قائلها
If a worshipper curses something, the curse ascends to the sky, so the gates of heaven close without it, then it descends to the earth and its doors close without it, then it takes left and right.

ع T تحريم السباب والشتائم بغير حق

The prohibition of insults and insults unjustly

سباب المسلم فسوق، وقتاله كفر

Insulting a Muslim is debauchery, and fighting him is blasphemy
- أتى النبي ﷺ برجل قد شرب الخمر قال:اضربوه قال أبو هريرة: فمنا الضارب بيده، والضارب بنعله، والضارب بثوبه، فلما انصرف قال بعض القوم: أخزاك الله لا تقولوا هكذا، لا تعينوا عليه الشيطانلا تكونوا عون الشيطان على أخيكم ولكن قولوا: اللهم اغفر له
- A man came to the Prophet, may Allah’s prayers and peace be upon him, who had drunk alcohol, and he said: “Beat him.” Say: Oh Allah, forgive him
المُستبَّان ما قالا: فعلى البادي منهما حتى يعتدي المظلوم
It is clear what they said: It is for the one who initiates them until the oppressed transgresses
سأل النبي ﷺ فقال: يا رسول الله أرأيت الرجل يشتمني وهو أنقص مني نسبا؟ المستبان شيطانان يتهاتران ويتكاذبان
The Prophet, may Allah’s prayers and peace be upon him, asked, and he said: O Messenger of Allah, do you see a man insulting me when he is of lesser lineage than me? The respondents are two demons who are lying and lying

ع T الغيبة وخطرها

Backbiting and its danger
أتدرون ما الغيبة؟ الله ورسوله أعلم ذكرك أخاك بما يكره أفرأيت إن كان في أخي ما أقول؟ إن كان فيه ما تقول: فقد اغتبته، وإن لم يكن فيه فقد بهته
Do you know what backbiting is? Allah and His Messenger know best about your brother mentioning what he dislikes. Have you seen what I say about my brother? If there is what you say about him, then you have backbitten him, and if he is not there, then you have slandered him
- يا معشر من آمن بلسانه ولم يدخل الإيمان قلبه، لا تغتابوا المسلمين ولا تتبعوا عوراتهم، فإنه من اتبع عوراتهم يتبع الله عورته، ومن يتبع الله عورته يفضحه في بيته
people who believed with their tongue but faith did not enter their heart, do not backbite Muslims and do not pursue their faults, for whoever follows their faults, Allah will follow his faults, and whoever follows Allah will expose him in his house.
لما عرج بي مررت بقوم لهم أظفار من نحاس يخمشون وجوههم وصدورهم فقلت: من هؤلاء يا جبريل؟ قال: هؤلاء الذين يأكلون لحوم الناس ويقعون في أعراضهم
When he ascended by me, I passed them with copper nails scraping their faces and chests, so I said: Who are these, Gabriel? He said: These are the ones who eat people's flesh and fall into their honor
إن من أربى الربا الاستطالة في عرض المسلم بغير حق
The one who raises usury is unjustly extending the honor of a Muslim
قلت للنبي ﷺ: حسبك من صفية كذا وكذا تعني قصيرة لقد قلت كلمة لو مزجت بماء البحر لمزجته
I said to the Prophet, may Allah’s prayers and peace be upon him: “Sufficient from Safiya is such and such.” It means short. You said a word that if it were mixed with sea water, I would have mixed it.
وحكيت له إنسانا ما أحب أني حكيت إنسانا وأن لي كذا وكذا
And I told him a person, I did not like that I told a person, and I have such-and-such

ع T الغيبة قد تباح لأسباب

T backbiting may be permitted for reasons

ع T تحريم النميمة وأنها من الكبائر

The prohibition of gossip and it is a major sin
خرج النبي ﷺ من بعض حيطان المدينة فسمع صوت إنسانين يعذبان في قبورهما يعذبان وما يعذبان في كبير وإنه لكبير، كان أحدهما لا يستتر من البول، وكان الآخر يمشي بالنميمة ثم دعا بجريدة فكسرها بكسرتين أو ثنتين فجعل كسرة في قبر هذا وكسرة في قبر هذا لعله يخفف عنهما ما لم ييبسا
The Prophet, may Allah’s prayers and peace be upon him, came out from some of the walls of Medina, and he heard the voice of two people being tortured in their graves. This may relieve them unless they are dry
- مر رجل على حذيفة بن اليمان رضي الله ﷺ عنه فقيل له: هذا يبلغ الأمراء الحديث عن الناس، فقال حذيفة: سمعت رسول الله ﷺ يقول لا يدخل الجنة قتات قال سفيان: والقتات النمام
A man passed by Hudhayfah ibn al-Yaman, may Allah be pleased with him, and it was said to him: This one informs the princes of hadiths from the people. Hudhayfah said: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say that no dead animals will enter Paradise.
- ألا أنبئكم ما العضه، هي النميمة القالة بين الناس نقل الحديث من بعض الناس إلى بعض ليفسدوا بينهم
- Except I will tell you what the bite is, it is the gossip that is said between people, transferring the hadeeth from some people to others so that they may cause corruption between them
ع T شر الناس ذو الوجهين

The evil of two-faced people

من شر الناس ذو الوجهين الذي يأتي هؤلاء بوجه، وهؤلاء بوجه
From the evil of two-faced people who come to these with a face, and these with a face

من كان له وجهان في الدنيا كان له يوم القيامة لسانان من نار
He who has two faces in this world will have two tongues of fire on the Day of Resurrection
ع T التشديد في الكذب
T stress in lying
إياكم والكذب، فإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب ويتحرى الكذب حتى يكتب عند الله كذابا، وعليكم بالصدق فإن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق ويتحرى الصدق حتى يكتب عند الله صديقا
Beware of lying, for lying leads to wickedness, and wickedness leads to Hellfire, and that a man lies and tries to lie until he is recorded with Allah as a liar, and you have to be truthful, because the truth leads to righteousness, and that righteousness leads to Paradise, and that a man is truthful and strives to tell the truth until he is recorded with Allah as truthful
- ويل للذي يحدث فيكذب ليضحك به القوم، ويل له، ويل له
Woe to him who tells lies so that people laugh at him, woe to him, woe to him
- دعتني أمي يوما ورسول الله ﷺ قاعد في بيتنا فقالت: ها تعال أعطيك، وما أردت أن تعطيه؟ أعطيه تمرا أما إنك لو لم تعطه شيئا كتب عليك كذبة
My mother called me one day while the Messenger of Allah, may Allah’s prayers and peace be upon him, was sitting in our house, and she said: Come, I will give it to you, and what do you want to give him? Give him dates, but if you do not give him anything, he will write a lie against you
ع T جواز الكذب لأجل المصلحة
The permissibility of lying for the sake of interest
ليس الكذاب الذي يصلح بين الناس فينمي خيرا أو يقول خيرا
He is not a liar who reconciles between people and develops good or says good
- لا يحل الكذب إلا في ثلاث: يحدث الرجل امرأته ليرضيها، والكذب في الحرب، والكذب ليصلح بين الناس
Lying is not permitted except in three cases: a man talks to his wife to please her, lying in war, and lying to reconcile people.
ع T تحريم قول الزور وعظمه
The prohibition of false speech and its greatness
من لم يدع قول الزور والعمل به والجهل فليس لله حاجة أن يدع طعامه وشرابه
Whoever does not give up false speech, acting upon it, and ignorance, Allah has no need for him to give up his food and drink
- ألا أنبئكم الكبائر ثلاثا: الإشراك بالله، وعقوق الوالدين، وشهادة الزور، أو قول الزور وكان رسول الله ﷺ متكئا، فما زال يكررها حتى قلنا: ليته سكت
Except that I have told you three great prophets: associating partners with Allah, disobeying one's parents, and bearing false witness, or speaking falsely.
ع T إذاية المسلم ومضاررته
T Harming a Muslim and harming him
لا تسبوا الأموات فتؤذوا الأحياء
Do not insult the dead, so harm the living
لا تؤذوا مسلما بشتم كافر
Do not harm a Muslim by insulting an infidel
- من أحب أن يزحزح عن النار ويدخل الجنة فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذي يحب أن يؤتى إليه
- Whoever loves to budge from the Fire and enter Paradise, let him meet his desire while he believes in Allah and the Last Day.
- من ضار أضر الله به، ومن شاق شاق الله عليه
He who is harmful, Allah will harm him, and he who is hard, Allah will be hard on him
ع T تحريم الظن الكاذب والتباغض والتجسس والتحاسد والتدابر والتقاطع
The prohibition of false suspicion, hatred, espionage, envy, conspiracies, and intersection
إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا، ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخوانا كما أمركم، المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا يحقره، التقوى ههنا، التقوى ههنا - ويشير إلى صدره، بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام، دمه، وعرضه، وماله، إن الله لا ينظر إلى أجسادكم ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم
Beware of suspicion, for suspicion is the most deceitful hadith, do not feel sensitivities, do not spy, do not compete, do not envy, do not hate each other, do not turn away from each other, and be worshippers of Allah brothers as He commanded you. Here - and pointing to his chest, according to my command, it is evil to despise his Muslim brother, every Muslim is forbidden to a Muslim, his blood, his honor, and his money, that Allah does not look at your bodies or your looks, but looks at your hearts and your deeds

ولا يحل لمسلم أن يهجر أخاه فوق ثلاثة أيام

It is not permissible for a Muslim to abandon his brother for more than three days

ع T تحريم التحاسد

The prohibition of envy

لا حسد إلا في اثنتين: رجل آتاه الله مالا فهو ينفق منه آناء الليل وآناء النهار، ورجل آتاه الله القرآن فهو يقوم به آناء الليل وآناء النهار

There is no envy except in two cases: a man to whom Allah has given wealth and he spends from it during the night and during the day, and a man to whom Allah has given the Qur'an and spends with it during the night and during the day.

ع T حالقة الدين

T shave debt

دب إليكم داء الأمم قبلكم الحسد والبغضاء، هي الحالقة لا أقول تحلق الشعر، ولكن تحلق الدين، والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، أفلا أنبئكم بما يثبت ذلك لكم؟ أفشوا السلام بينكم

The disease of the nations before you came upon you, envy and hatred. It is the shaver. I do not say it shaves the hair, but it shaves off the religion. Spread peace among you

ع T تحريم ظلم المسلم

The prohibition of oppressing a Muslim

اتقوا الظلم فإن الظلم ظلمات يوم القيامة واتقوا الشح فإن الشح أهلك من كان قبلكم حملهم على أن سفكوا دماءهم واستحلوا محارمهم

Beware of oppression, for oppression is darkness on the Day of Resurrection, and beware of greed, for greed destroyed those before you, causing them to shed their blood and desecrate what they had forbidden.

إن الظلم ظلمات يوم القيامة

Injustice is darkness on the Day of Resurrection

ع T نصر المظلوم

T Nasr Al-Mazloum

انصر أخاك ظالما أو مظلوما كيف أنصره ظالما؟ تحجزه عن الظلم فإن ذلك نصره هذا ننصره مظلوما فكيف ننصره ظالما؟ تأخذ فوق يديهيكفه عن الظلم فذاك نصره إياه

Support your brother, whether he is an oppressor or an oppressed, how do you support him who is an oppressor? You prevent him from oppression, for that is his victory. You take over his hands, he stops him from injustice, so that is his victory

ع T الإملاء للظالم حتى يأخذه

T dictate to the oppressor until he takes it

إن الله ﷻ ليملي للظالم فإذا أخذه لم يفلتهوَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Indeed, Allah, the Majestic of His Majesty, is to dictate to the oppressor, so when He seizes him, He does not let him go. Thus is the seizing of your Lord, when He seizes the towns while they are unjust. Indeed, His seizing is severe and painful.

ع T خذلان المؤمن

T let down the believer

ما من امرئ يخذل مسلما في موطن ينتقص فيه من عرضه، وينتهك فيه من حرمته إلا خذله الله في موطن يحب فيه نصرته، وما من امرئ ينصر مسلما في موضع ينتقص فيه من عرضه، وينتهك فيه من حرمته، إلا نصره الله في موطن يحب فيه نصرته

No command of mine fails a Muslim in a place where his honor is belittled, and his sanctity is violated, but Allah forbids him in a place where he loves his victory, and no command helps a Muslim in a place where his honor is diminished, and his sanctity is violated, but Allah helps him in a place where he loves his victory

ع T احتقار المؤمن

The contempt of the believer

قال رجل: والله لا يغفر الله لفلان، فقال الله ﷻ: من ذا الذي يتألى عليّ أن لا أغفر لفلان إني قد غفرت له وأحبطت عملك

A man said: By Allah, Allah does not forgive so-and-so, so Allah Almighty said: Who is the one who is arguing against me that I do not forgive so-and-so? I have forgiven him and nullified your work.

ع T تحريم هجران المسلم بلا موجب شرعي

T The prohibition of abandoning a Muslim without a legitimate reason

لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال يلتقيان فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام

It is not permissible for a Muslim to forsake his brother for more than three nights.

- لا يحل لمسلم أن يهجر أخاه فوق ثلاث، فمن هجر فوق ثلاث فمات دخل النار

- It is not permissible for a Muslim to forsake his brother for more than three years, so whoever forsakes him for more than three years and dies, he will enter Hell

من هجر أخاه سنة فهو كسفك دمه

Whoever abandons his brother for a year, then he shed his blood

ع T خيبة المتقاطعين

T disappointment crosshairs

تفتح أبواب الجنة يوم الاثنين ويوم الخميس، فيغفر الله لكل عبد مؤمن لا يشرك بالله شيئا، إلا رجلا كان بينه وبين أخيه شحناء فيقال: اتركوا أو أركوا هذين حتى يفيئا، أنظروا هذين حتى يصطلحا ـ ثلاثاً ـ

The gates of Paradise open on Mondays and Thursdays, so Allah forgives every believing worshipper who does not associate anything with Allah, except for a man who had a grudge with his brother, and it is said: Leave or leave these two until they are fulfilled, wait for these two until they reconcile - three -

ع T الهجر المشروع

T project abandonment

ع T الخيانة وخلف الوعد والغدر والفجور

T treason and behind the promise and treachery and immorality

آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا اؤتمن خان

The signs of a hypocrite are three: if he speaks he lies, if he makes a promise he breaks it, and if he is entrusted he betrays

ـ أربع من كن فيه كان منافقا خالصا، ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا حدث كذب، وإذا وعد أخلف، وإذا عاهد غدر، وإذا خاصم فجر

There are four traits in which he is a pure hypocrite, and he who possesses one of them has a trait of hypocrisy until he abandons it: if he speaks he lies, if he makes a promise he breaks it, if he makes a covenant he betrays, and if he quarrels he commits adultery.

ع T تحريم الكبر وأنه يكون في كل شؤون العبد

The prohibition of arrogance and that it is in all affairs of the worshipper

ألا أخبركم بأهل الجنة؟ كل ضيف متضاعف، لو أقسم على الله لأبره، ألا أخبركم بأهل النار؟ كل عُتُل جواظ مستكبركل ضعيف متضعف جواظ جعظري زنيم

Shall I not inform you of the people of Paradise? Every guest is multiplied. If he had sworn on Allah, he would have forgiven him. Shall I not tell you of the people of Hell? Every ill-wisher is arrogant;

ـ الكبرياء ردائي، والعظمة إزاري، فمن نازعني واحدا منهما قذفته في الناروالعزة إزاريالعز إزاره، والكبرياء رداؤه، فمن ينازعني عذبته

Pride is my shield, and greatness is my shroud, so whoever competes with me for either of them, I will throw him into the fire, and pride is my shroud.

ـ لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر قال رجل: إن الرجل يحب أن يكون ثوبه حسنا، ونعله حسنة إن الله جميل يحب الجمال، الكبر بطر الحق، وغمط الناس

He who has an atom's weight of arrogance in his heart will not enter Paradise. A man said: A man likes his clothes to be beautiful and his shoes to be beautiful. Allah is beautiful and loves beauty.

ـ يقولون ـ لي في التيه ـ وقد ركبت الحمار، ولبست الشملة، وقد حلبت الشاة من فعل هذا، فليس فيه من الكبر شيء

They say - to me in the wilderness - and I have ridden a donkey, put on a headdress, and have milked a sheep who does this, so there is nothing arrogant in him

كلوا واشربوا وتصدقوا والبسوا ما لم يخالطه إسراف أو مخيلة

Eat, drink, give alms, and wear what is not mixed with extravagance or imagination

ع T عظم جرم تعذيب الناس والحيوان

T most of the offense of torturing people and animals

تناول أبو عبيدة رجلا بشيء فنهاه خالد بن الوليد فقال: أغبضت الأمير، فأتاه فقال: إني لم أرد أن أغضبك ولكني سمعت رسول الله ﷺ يقول إن أشد الناس عذابا يوم القيامة، أشد الناس عذابا للناس في الدنيا

Abu Ubaidah ate something from a man, but Khalid bin Al-Walid stopped him and said: I made the prince angry.

ـ أنه مر على أناس من الأنباط بالشام قد أقيموا في الشمس، وفي رواية: وصب على رؤوسهم الزيت فقال: ما شأنهم؟ قالوا: حبسوا في الجزية، وفي رواية: يعذبون في الخراج، فقال هشام: أشهد لسمعت رسول الله ﷺ يقول:إن الله يعذب الذين يعذبون الناس في الدنيا،

He passed by some Nabataeans in the Levant who had settled in the sun, and in a narration: He poured oil on their heads and said: What is their business? They said: They were imprisoned for the tax, and in a narration: They are tortured for the tax. Hisham said: I bear witness that I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: Allah punishes those who torture people in this world.

ـ عذبت امرأة في هرة سجنتها حتى ماتت فدخلت فيها النار، لا هي أطعمتها وسقتها إذ هي حبستها، ولا هي تركتها تأكل من خشاش الأرض

A woman was tortured because of a cat she imprisoned until it died, and then she entered the fire. She did not feed it and water it because she imprisoned it, nor did she let it eat from the vermin of the earth.

ع T النهي عن الغضب وما قيل فيه

The prohibition of anger and what was said about it

أوصني، لا تغضبفردد مرارا،لا تغضب علمني شيئاً ولا تكثر علي لعلي أعيه، لا تغضبإلخ

Advise me, do not get angry, repeat over and over, do not get angry, teach me something, and do not be too much on me, so that I may understand it, do not get angry, etc.

ع T مجاهدة النفس على العمل بمقتضى الغضب

T striving against oneself to work according to anger

ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب

The strong man is not the one who wrestles, but the strong one who controls himself when angry

- ما تعدون الرقوب فيكم؟ قلنا: الذي لا يولد له ليس بالرقوب، ولكنه الرجل الذي لم يقدم من ولده شيئافما تعدون الصرعة فيكم؟ قلنا: الذي لا يصرعه الرجال ليس بذلك، ولكنه الذي يملك نفسه عند الغضب

- What do you count the necks in you? We said: He who is not born to him is not a slave, but he is the man whose son did not offer anything. So what do you count the struggle among you? We said: He who is not overpowered by men is not like that, but he is the one who controls himself when angry

ع T دواء الغضب

T anger medicine

استب رجلان عند النبي ﷺ فجعل أحدهما تحمر عيناه وتنتفخ أوداجه فجعل أحدهما يغضب ويحمر وجهه، فنظر إليه النبي صلى الله عليه وسلم فقال إني لأعلم كلمة لو قالها لذهب ذا عنه: أعوذ بالله من الشيطان الرجيم فقام الرجل رجل ممن سمع النبي ﷺ فقال: أتدري ما قال رسول الله ﷺ آنفا؟إني لأعلم كلمة لو قالها لذهب ذا عنه: أعوذ بالله من الشيطان الرجيم فقال له الرجل: أمجنونا تراني إني لست بمجنون

Two men insulted the Prophet, may Allah’s prayers and peace be upon him, and one of them made his eyes red and his jugular veins swell, and one of them became angry and his face reddened. He said: Do you know what the Messenger of Allah, may Allah’s prayers and peace be upon him, said just now?

- إذا غضب أحدكم وهو قائم فليجلس، فإن ذهب عنه الغضب وإلا فليضطجع

If one of you gets angry while standing, let him sit down, and if the anger goes away from him, otherwise let him lie down

ع T نتن دعوى الجاهلية

The stinking suit of ignorance

كنا مع رسول الله ﷺ في غزاة فكسع رجل من المهاجرين رجلا من الأنصار فقال المهاجري: يا للمهاجرين، وقال الأنصاري: يا للأنصار، فسمع ذلك النبي ﷺ فقال:ما بال دعوى الجاهلية؟قالوا: رجل من المهاجرين كسع رجلا من الأنصار، فقال النبي صلى الله عليه وسلمدعوها فإنها منتنةفسمع ذلك عبد الله بن أبي بن سلول فقال: أوقد فعلوها؟ والله لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل فقال عمر: يا رسول الله دعني أضرب عنق هذا المنافق،دعه لا يتحدث الناس أن محمدا يقتل أصحابه فقال له ابنه عبد الله بن عبد الله: والله لا تنقلب حتى تقر أنك الذليل، ورسول الله ﷺ العزيز، ففعل

We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, on a campaign, and a man from the emigrants kicked a man from the supporters. From the Ansar, the Prophet, may Allah’s prayers and peace be upon him, said: “Leave it, for it is stinky.” Abdullah bin Abi bin Salul heard that and said: Did they do it? By Allah, if we return to Madinah so that the honorable will drive out the ignoble, Omar said: O Messenger of Allah, let me strike the neck of this hypocrite, let him not talk to people that Muhammad kills his companions, so his son Abdullah bin Abdullah said to him: By Allah, do not turn back until you acknowledge that you are the ignoble, and the Messenger of Allah, may Allah bless him and grant him peace Peace be upon him, dear, so he did

- يا لفلان، فقال له: اعضض بهن أبيك، ولم يكن، فقال له: يا أبا المنذر ما كنت فحاشا، فقال: إني سمعت رسول الله ﷺ يقول من تعزى بعزاء الجاهلية فأعضوه بهن أبيه ولا تكنوا

so-and-so, and he said to him: Bite your father with them, but he was not.

ع T ذم الافتخار بالآباء والأنساب

T slandering pride in parents and genealogy

إن الله ﷻ قد أذهب عنكم عبية الجاهلية وفخرها بالآباء، مؤمن تقي، وفاجر شقي، أنتم بنو آدم وآدم من تراب، ليدعن رجال فخرهم بأقوام إنما هم فحم من فحم جهنم أو ليكونن أهون على الله من الجعلان التي تدفع بأنفها النتنوالناس بنو آدم وآدم من تراب

Indeed, Allah, the Majestic of His Majesty, has removed from you the burden of ignorance and its pride in the ancestors, a pious believer, and a wretched ungodly. soil

- إن الله ﷻ أوحى إلي أن تواضعوا حتى لا يبغي أحد على أحد، ولا يفخر أحد على أحد

- Allah Almighty revealed to me that you should be humble so that no one oppresses another, and no one boasts of another.

ع T الطعن في الأنساب

T challenge the genealogy

اثنان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت

There are two things among people who are considered to be infidels: slandering lineage, and wailing over the dead

ع T النهي عن إدخال الحزن على المسلم

The prohibition of bringing grief to a Muslim

إذا كنتم ثلاثة فلا يتناجى رجلان دون الآخر، حتى تختلطوا بالناس من أجل أن ذلك يحزنه

If you are three, then two men should not converse without the other, until you mix with people, because that makes him sad

ع T المتشدق في الكلام مبغوض لله تعالى

T rant in speech hateful to Allah Almighty

إن الله ﷻ يبغض البليغ من الرجال الذي يتخلل بلسانه كما تتخلل البقرة بلسانها

Allah Almighty hates the eloquent of the men who permeate with his tongue as a cow permeates with its tongue

- كانت لي حاجة إلى أبي سعد فقدمت بين يدي حاجتي كلاما مما يحدث الناس يوصلون لم يكن يسمعه، فلما فرغ قال: يا بني قد فرغت من كلامك؟ قال: نعم، قال: ما كنت من حاجتك أبعد ولا كنت فيك أزهد مني منذ سمعت كلامك هذا، سمعت رسول الله ﷺ يقول:يكون قوم يأ

- I had a need for Abi Saad, so I presented my need in front of my need with words that people talk to and they did not hear, so when he finished, he said: O son, have you finished with your words? He said: Yes, he said: I have not been further from your need, nor have I been more ascetic about you than I have been since I heard these words of yours.

- الحياء والعي شعبتان من الإيمان، والبذاء والبيان شعبتان من النفاق

Modesty and awareness are two branches of faith, and obscenity and eloquence are two branches of hypocrisy

ع T ذم الوقاحة وذهاب الحياء

The slander of insolence and the loss of modesty

إن مما أدرك الناس من كلام النبوة الأولى، إذا لم تستح فافعل ما شئتفاصنع ما شئت

From what people realized from the words of the first prophecy, if you do not feel ashamed, do what you want, then do what you want

إن آخر ما تعلق به أهل الجاهلية من كلام النبوة: إذا لم تستح فافعل ما شئت

The last thing that the people of Jahiliyyah clung to from the words of prophecy: If you are not ashamed, then do whatever you want

ع T ذم المدح في الوجه

T slander praise in the face

سمع النبي ﷺ رجلا يثني على رجل ويطربه في المدحة فقال أهلكتم - أو قطعتم - ظهر الرجل

The Prophet, may Allah’s prayers and peace be upon him, heard a man praising a man and making him sing praises, so he said, “You have destroyed – or cut – the man’s back.”

- مدح رجل رجلا عند النبي ﷺ ويحك قطعت عنق صاحبك مرارا، إذا كان أحدكم مادحا صاحبه لا محالة فليقل: أحسب فلانا والله حسيبه، ولا أزكي على الله أحدا، أحسبه إن كان يعلم ذلك كذا وكذاإنه كان يرى أنه كذلك

- A man praises another man with the Prophet, may Allah’s prayers and peace be upon him, and you have cut off the neck of your companion repeatedly.

قام رجل يثني على أمير من الأمراء فجعل المقداد يحثى عليه التراب وقال: أمرنا رسول الله ﷺ أن نحثي في وجوه المداحين التراب

man stood up praising one of the princes, and Al-Miqdad started throwing dust on him and said: The Messenger of Allah, may Allah’s prayers and peace be upon him, commanded us to throw dirt on the faces of those who praise.

- أن رجلا جعل يمدح عثمان فعمد المقداد فجثا على ركبتيه، وكان رجلا ضخما فجعل يحثو في وجهه الحصاء فقال له عثمان: ما شأنك؟ فقال: إن رسول الله ﷺ قال إذا رأيتم المداحين فاحثوا في وجوههم التراب

A man began praising Uthman, so he baptized Al-Miqdad, and he knelt on his knees. He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said: If you see those who praise you, throw dust in their faces

ع T ذم الجدال والمراء بالباطل

T slander controversy and false argument

ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل+ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

No people have gone astray after the guidance they were upon except that they gave arguments + they did not strike it for you except by argument, but they are a people of adversaries

أبغض الرجال إلى الله الألد الخصم

The most hated of men to Allah is the adversary

ع T ملحقات واستدراكات

T extensions and remedials

ع T رفع درجة الوالدين باستغفار ولدهما

Raise the parents' degree by asking forgiveness of their children

إن الرجل لترفع درجته في الجنة فيقول: أني هذا، فيقال: باستغفار ولدك لك

A man will raise his rank in Paradise, and he will say: I am this, and it will be said: With your son asking forgiveness for you

ع T التنابز بالألقاب

T name calling

كان الرجل منا يكون له الاسمان والثلاثة فيدعى ببعضها فعسى أن يكره، قال ونزل هذه الآية:وَلَا تَنَابَزُوا بِالْأَلْقَابِ وليس أحد منا إلا له لقب أو لقبان، قال: فكان إذا دعي بلقبه قلنا: يا رسول الله إن هذا يكره هذا

man among us would have the two names and the three, so he would be called by some of them, so perhaps he would be disliked. He said, and this verse was revealed: And do not insult each other by titles, and none of us has but one or two titles.

ع T اللعب بالحمام

T playing with the bathroom

أن النبي ﷺ رأى رجلا يتبع حمامة فقال شيطان يتبع شيطانة

The Prophet, may Allah's prayers and peace be upon him, saw a man following a pigeon, and he said, "A devil is following a female devil."

ع T عِظَمُ جُرم الشيخ الزاني والملك الكذاب والعائل المستكبر

T The grave offense of the adulterer Sheikh, the liar king, and the arrogant family

ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: شيخ زان، وملك كذاب، وعائل مستكبر

There are three whom Allah will not speak to on the Day of Resurrection, nor look at them, nor purify them, and they will have a painful punishment: an old adulterer, a lying king, and an arrogant poor man.

ع T من الجوامع

T of mosques

رأيت رجلا يصدر الناس عن رأيه لا يقول شيئا إلا صدروا عنه قلت: من هذا؟ قالوا: هذا رسول الله ﷺ، قلت: عليك السلام يا رسول الله، مرتين، قاللا تقل عليك السلام، فإن عليك السلام تحية الميت، قل السلام عليكقال: قلت: أنت رسول الله ﷺ؟ قال:أنا رسول الله الذي إذا أصابك ضر فدعوته كشفه عنك، وإن أصابك عام سنة فدعوته أنبتها لك، وإذا كنت بأرض قفراء أو فلاة فضلت راحلتك فدعوته ردها عليكقلت: اعهد إليّ، قال:لا تسبن أحداقال: فما سببت بعده حرا، ولا عبدا، ولا بعيرا، ولا شاة، قالولا تحقرن شيئا من المعروف، وأن تكلم أخاك وأنت منبسط إليه وجهك، إن ذلك من المعروف، وارفع إزارك إلى نصف الساق، فإن أبيت فإلى الكعبين، وإياك وإسبال الإزار فإنها من المخيلة، وإن الله لا يحب المخيلة، وإن امرؤ شتمك وعيرك بما يعلم فيك فلا تعيره بما تعلم فيه فإنما وبال ذلك عليه

saw a man who left people with his opinion and he did not say anything but they left him. I said: Who is this? They said: This is the Messenger of Allah, may Allah's prayers and peace be upon him. I said: Peace be upon you, O Messenger of Allah, twice. He said: I am the Messenger of Allah, who, if harm befalls you, you call on Him, He removes it from you, and if a year befalls you, then you call on Him to grow it for you, and if you are in a wasteland or a desert, your camel strays, then you call on Him to return it to you. Nor a camel, nor a sheep, they said: Do not despise anything of kindness, and if you speak to your brother while you are flattening your face to him, that is from the favor, and raise your lower garment to half the shin, and if you refuse, then to the ankles, and beware of the lower garments, for it is from imagination, and that Allah does not like imagination, and if Command him to curse you and reproach him for what he knows about you, so do not reproach him for what you know about him, for it is only upon him

ع T كراهة نوم الرجل فوق سطح ليس بمحجور

It is disliked for a man to sleep on a surface that is not enclosed

نهى رسول الله ﷺ أن ينام الرجل على سطح ليس بمحجور من بات على ظهر بيت ليس له حجار فقد برئت منه الذمة

The Messenger of Allah, may Allah's prayers and peace be upon him, forbade a man to sleep on a roof that is not stoned.

ع T لا تكونوا إمعة

T do not be shiny

لا تكونوا إمعة، تقولون إن أحسن الناس أحسنا، وإن ظلموا ظلمنا، ولكن وطنوا أنفسكم، إن أحسن الناس أن تحسنوا، وإن أساؤوا فلا تظلموا

Do not be shrewd, saying that the best of people will be better, and if they are unjust, we will be wronged, but calm yourselves, if the best of people is good, and if they are wrong, do not be unjust.

ع T ما جاء في لعن النبي ﷺ غيره وإن ذلك زكاة وأجر وقربة للملعون

What came about the curse of the Prophet, may Allah’s prayers and peace be upon him, other than him, and that this is zakat, reward and closeness to the cursed

اللهم إني أتخذ عندك عهدا لن تخلفنيه، فإنما أنا بشر فأي المؤمنين آذيته، شتمته، لعنته، جلدته، فاجعلها له صلاة وزكاة، وقربة تقربه بها إليك يوم القيامةاللهم إنما محمد بشر يغضب كما يغضب البشر وإني قد اتخذت عندك إلخأن يكون ذلك له زكاة وأجرا

Oh Allah, I take a covenant with you that you will not break it, for I am only a human being, so for the believers, I hurt him, insulted him, cursed him, flogged him, so make it for him prayer, zakat, and an offering that will bring him closer to you on the Day of Resurrection.

- دخل على رسول الله ﷺ رجلان فكلماه بشيء لا أدري ما هو؟ فأغضباه، فلعنهما وسبهما، فلما خرجا قلت: يا رسول الله من أصاب من الخير شيئا ما أصابه هذان، قالوما ذاك؟قالت: قلت: لعنتهما وسببتهما،أوما علمت ما شارطت عليه ربي؟اللهم إنما أنا بشر فأي الم

Two men entered upon the Messenger of Allah, may Allah bless him and grant him peace, and they spoke to him about something I do not know what it was. So they made him angry, so he cursed them and cursed them, and when they left, I said: O Messenger of Allah, who has befallen anything of good that has not befallen these two?

- كانت عند أم سليم يتيمة وهي أم أنس، فرأى رسول الله ﷺ اليتيمةآنت هيه لقد كبرت لا كبر سنكفرجعت اليتيمة إلى أم سليم تبكي، فقالت أم سليم: ما لك يا بنية؟ قالت الجارية: دعا عليّ رسول الله ﷺ أن لا يكبر سني فالآن لا يكبر سني أبد

- She was with Umm Salim, an orphan, and she is Umm Anas, so the Messenger of Allah, may Allah’s prayers and peace be upon him, saw the orphan. The girl said: The Messenger of Allah, may Allah’s prayers and peace be upon him, prayed to me that he would not grow in age, because now he will never grow in age

ع T الأرواح جنود مجندة

T spirits are conscript soldiers

الأرواح جنود مجندة فما تعارف منها ائتلف، وما تناكر منها اختلف

Spirits are conscripted soldiers, so whatever you recognize will be destroyed, and whatever you dislike will be different

ع T الولد قرة العين

T boy is the apple of the eye

جلسنا إلى المقداد بن الأسود يوما فمر به رجل فقال: طوبى لهاتين العينين اللتين رأتا رسول الله ﷺ، والله لودننا أنا رأينا ما رأيت، وشهدنا ما شهدت، فاستغضب، فجعلت أعجب، ما قال إلا خيرا، ثم أقبل عليه فقال: ما يحمل الرجل على أن يتمنى محضرا غيبة الله عنه؟ لا يدري لو شهده كيف يكون فيه؟ والله ﷺ أقوام كبهم الله على مناخرهم في جهنم، لم يجيبوه ولم يصدقوه، أو لا تحمدون الله ﷻ إذ أخرجكم لا تعرفون إلا ربكم، فتصدقون بما جاء به نبيكم ﷺ؟ قد كفيتم البلاء بغيركم، والله لقد بعث النبي ﷺ على أشد حال بعث عليها نبي قط في فترة وجاهلية، ما يرون أن دينا أفضل من عبادة الأوثان، فجاء بفرقان فرق به بين الحق والباطل، وفرق به بين الوالد وولده، حتى إن كان الرجل ليرى والده أو ولده كافرا، وقد فتح الله قفل قلبه بالإيمان ويعلم أنه إن هلك دخل النار فلا تقر عينه، وهو يعلم أنه إن هلك دخل النار فلا تقر عينه، وهو يعلم أن حبيبه في النار وأنها للتي قال الله جل جلالهوَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

We sat with Al-Miqdad bin Al-Aswad one day, and a man passed by him and said: Blessed are these two eyes that saw the Messenger of Allah, may Allah’s prayers and peace be upon him, and by Allah, if we were close to us, we saw what you saw and witnessed what you witnessed. Makes a man wish that Allah is absent from him? He does not know if he witnessed it, how would he be in it? By Allah, may Allah’s prayers and peace be upon him, there are people whom Allah threw on their noses in Hell, they did not answer him and did not believe him, or do you not thank Allah, may He be glorified and exalted, when He expelled you, knowing only your Lord, so that you believe in what your Prophet, may Allah’s prayers and peace be upon him, brought? You have sufficed the affliction through others, and by Allah, the Prophet, may Allah’s prayers and peace be upon him, was sent in the most severe state that a prophet was ever sent to in a period and ignorance, they do not see that a religion is better than worshiping idols, so he brought a difference with which he distinguished between truth and falsehood, and differentiated between the father and his son, even if it was A man to see his father or his son as an infidel, and Allah has opened the lock of his heart by faith, and he knows that if he perishes, he will enter the Fire, so his eyes will not rest, and he knows that if he perishes, he will enter the Fire, so his eyes will not rest. From our wives and our offspring, the apple of our eyes

ع T من حقوق الجار

T of the rights of the neighbor

ليس المؤمن الذي يشبع وجاره جائع

Not the believer who is full when his neighbor is hungry

ع T وعيد مؤذي جاره

T and feast Mudhi neighbor

قيل للنبي ﷺ: يا رسول الله إن فلانة تقوم الليل وتصوم النهار وتفعل وتصدق، وتؤذي جيرانها بلسانها،لا خير فيها، هي من أهل النارقالوا: وفلانة تصلي المكتوبة وتصدق بأثوار، ولا تؤذي أحداهي من أهل الجنة

It was said to the Prophet, may Allah's prayers and peace be upon him: O Messenger of Allah, that so-and-so prays at night and fasts during the day and does that and gives charity, and harms her neighbors with her tongue, there is no good in her, and she is among the people of Hell.

- شكا رجل إلى النبي ﷺ جارهاحمل متاعك فضعه على الطريق فمن مر به يلعنهفجعل كل من مر به يلعنه، فجاء إلى النبي صلى الله عليه وسلم فقال: ما لقيت من الناس؟ فقال:إن لعنة الله فوق لعنتهمثم قال للذي شكاكفيت

A man complained to the Prophet, may Allah's prayers and peace be upon him, about her neighbor, who carried your belongings and put them on the road, so whoever passes by him curses him, so everyone who passes by him curses him, so he came to the Prophet, may Allah bless him and grant him peace, and said: What did you find from the people? He said: Allah's curse is higher than theirs, then he said to the one who complained: I am enough

ع T تحريم ضرب الوجه

It is forbidden to strike the face

إذا ضرب أحدكم فليجتنب الوجه، ولا تقل قبح الله وجهك ووجه من أشبه وجهك، فإن الله ﷻ خلق آدم على صورته

If one of you is struck, let him avoid the face, and do not say the ugliness of Allah your face and the face of those who resemble your face, for Allah Almighty created Adam in his image

ع T كلكم راع وكلكم مسؤول عن رعيته

All of you are shepherds and each of you is responsible for his flock

ألا كلكم راع، وكلكم مسؤول عن رعيته، فالأمير الذي على الناس راع وهو مسؤول عن رعيته، والرجل راع على أهل بيته، وهو مسؤول عن رعيته، وعبد الرجل - وفي رواية: والخادم، راع على مال سيده، وهو مسؤول عن رعيته، والمرأة راعية في بيت زوجها وهي مسؤولة عن رعيتها، والرجل راع في مال أبيه وهو مسؤول عن رعيته، ألا كلكم راع، وكلكم مسؤول عن رعيته

Except that all of you are shepherds, and each of you is responsible for his subjects, so the ruler who is over the people is a shepherd and he is responsible for his subjects, and the man is a shepherd over his household and he is responsible for his subjects, and the man's worshipper - and in a narration: and the worshipper is a shepherd over his master's money and he is responsible for his subjects, and the woman is a shepherd in her husband's house and she is responsible for her subjects, and the man is a shepherd in his father's money and he is responsible for his subjects, except all of you are shepherds, and all of you are responsible for his subjects

ع T ما لا يجوز من المزاح

T what is not permissible from joking

لا يأخذ أحدكم متاع صاحبه لاعبا ولا جادا، فإذا أخذ أحدكم عصا صاحبه فليردها إليه

None of you takes his owner's belongings as a player or a serious person. If one of you takes his owner's stick, let him return it to him.

- حدثنا أصحاب محمد ﷺ أنهم كانوا يسيرون مع النبي ﷺ فنام رجل منهم فانطلق بعضهم إلى حبل معه فأخذه ففزع، فقال رسول الله ﷺ:لا يحل لمسلم أن يروع مسلما

The companions of Muhammad, may Allah's prayers and peace be upon him, told us that they were walking with the Prophet, may Allah's prayers and peace be upon him, and a man among them fell asleep, so some of them went to a rope with him, so he grabbed him and panicked, so the Messenger of Allah, may Allah's prayers and peace be upon him, said: It is not permissible for a Muslim to frighten a Muslim

من أشار على أخيه بحديدة لعنته الملائكةوإن كان أخاه لأبيه وأمه

Whoever points to his brother with an iron will be cursed by the angels, even if he is his brother to his father and mother

ع T طيب النفس

T good soul

أن رسول الله ﷺ خرج عليهم وعليه أثر غسل وهو طيب النفس، فظننا أنه ألم بأهله، فقلنا: يا رسول الله نراك طيب النفس؟أجل والحمد للهثم ذكر الغنى،إنه لا بأس بالغنى لمن اتقى، والصحة لمن اتقى خير من الغنى، وطيب النفس من النعم

The Messenger of Allah, may Allah's prayers and peace be upon him, came out to them with a trace of washing and he was of good spirits, so we thought that he had pain in his family, so we said: O Messenger of Allah, we see you of good spirits? Yes, and praise be to Allah. And a kind soul is one of the blessings

ع T من صفات المؤمن والفاجر

is one of the characteristics of the believer and the immoral

المؤمن غر كريم، والفاجر خب لئيم

The believer is generous, and the ungodly is wicked

ع T من سعادة الإنسان

T of human happiness

أربع من السعادة: المرأة الصالحة، والمسكن الواسع، والجار الصالح، والمركب الهنيء وأربع من الشقاء: الجار السوء، والمرأة السوء، والمسكن الضيق، والمركب السوء

Four things lead to happiness: a good woman, a spacious home, a good neighbor, and a comfortable boat, and four things lead to misery: a bad neighbor, a bad woman, a cramped home, and a bad boat.

ع T من الكبر والتعاظم

T of arrogance and arrogance

كنا عند رسول الله ﷺ فجاء رجل من أهل البادية عليه جبة سيجان مزرورة بالديباج، فقال:ألا إن صاحبكم هذا قد وضع كل فارس ابن فارسقال: يريد أن يضع كل فارس ابن فارس، ويرفع كل راع ابن راع، قال: فأخذ رسول الله ﷺ بمجامع جبته وقال:ألا أرى عليك لباس من لا يعقل؟إن نبي الله نوحا ـ صلى الله عليه وعلى نبينا وآله وسلم ـ لما حضرته الوفاة قال لابنه: إني قاص عليك الوصية: آمرك باثنتين، وأنهاك عن اثنتين: آمرك بلا إله إلا الله فإن السماوات السبع والأرضين السبع، لو وضعت في كفة، ووضعت لا إله إلا الله في كفة لرجحت بهن، ولو أن السماوات السبع والأرضين السبع كن حلقة مبهمة لقصمتهن لا إله إلا الله وسبحان الله وبحمده، فإنها صلاة كل شيء، وبها يرزق كل شيء، وأنهاك عن الشرك والكبرفقلت: أو قيل: يا رسول الله هذا الشرك قد عرفناه فما الكبر؟ هو أن يكون لأحدنا حلة يلبسها؟لاقال: فهو أن يكون لأحدنا نعلان حسنان لهما شراكان حسنان؟لاقال: فهو أن يكون لأحدنا دابة يركبها؟لاقال: فهو أن يكون لأحدنا أصحاب يجلسون إليه؟لاقال: يا رسول الله فما الكبر؟سفه الحق وغمص الناس

We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, and a man from the people of the desert came, wearing a silken robe trimmed with brocade, and he said: This friend of yours has deposed every Persian, the son of a knight. Allah, may Allah’s prayers and peace be upon him, gathered his robe and said: Don’t I see on you the clothes of those who do not understand? The Prophet of Allah Noah - may Allah’s prayers be upon him and our Prophet and his family and peace - when death approached him, said to his son: I am fulfilling the commandment to you: I order you to do two, and forbid you from two: I command you without There is no god but Allah, for the seven heavens and the seven earths, if I put it on a scale, and I put there is no god but Allah on a scale, I would outweigh them, and if the seven heavens and the seven earths were a vague circle, I would cut them there is no god but Allah and glory be to Allah and His praise, because it is the prayer of everything, and by it all is provided Something, and he forbade polytheism and arrogance, so I said: Or it was said: O Messenger of Allah, we have known this polytheism, so what is arrogance? Is it when one of us has a suit that he wears? He said: It is when one of us has good sandals with two good straps? He said: It is when one of us has an animal to ride?

ـ من تعظم في نفسه، أو اختال في مشيته، لقي الله ﷻ وهو عليه غضبان

- He who is arrogant in himself, or is arrogant in his gait, will meet Allah, may He be glorified and exalted, while He is angry with Him

ع T من برئ من الكبر

T from wild from arrogance

ما استكبر من أكل معه خادمه، وركب الحمار بالأسواق، واعتقل الشاة فحلبها

He was not arrogant when his worshipper ate with him, rode a donkey in the markets, and caught a sheep and milked it

ع T ثلاث لا تُرد

T three do not reply

ثلا لا ترد: الوسائد، والدهن، واللبن

Three do not respond: pillows, fat, and milk

إن النبي ﷺ كان لا يرد الطيب

The Prophet, may Allah’s prayers and peace be upon him, did not respond to perfume

من عُرِض عليه طيب فلا يرده فإنه خفيف المحمل طيب الرائحة

Whoever offers him something good, he should not refuse it, because he is light in burden and smells good

ع T من خصال الخير

T is a good trait

أربع إذا كن فيك فلا عليك ما فاتك من الدنيا: صدق الحديث، وحفظ الأمانة، وحسن الخلق، وعفة مطعم

Four if they are in you, then you do not have to worry about what you missed from the world: the truth of the hadith, keeping the trust, good manners, and the chastity of food

ع T كتاب الزهد والرقائق

T The Book of Asceticism and Al-Raqiq

ع T ما هو الزهد

T What is asceticism

ع T ما هي الرقائق

T What are tortillas

ع T لا عيش في الحقيقة إلا عيش الآخرة

There is no life in truth except the life of the Hereafter

خرج رسول الله ﷺ إلى الخندق فإذا الماهجرون يحفرون في غداة باردة فلم يكن لهم عبيد يعملون ذلك لهم، فلما رأى ما بهم من النصب والجوع قالاللهم إن العيش عيش الآخرة، فاغفر للأنصار والمهاجرةفقالوا مجيبين: نحن اللذين بايعوا محمدا على الجهاد ما بقينا أبدا اللهم إنه لا خير إلا خير الآخرة فبارك في الأنصار والمهاجرةفأصلح الأنصارفأكرم الخ

The Messenger of Allah, may Allah's prayers and peace be upon him, went out to the trench, and lo, the emigrants were digging in a cold morning, and they did not have slaves to do that for them. O Allah, there is no good except the good of the Hereafter, so bless the Ansar and the immigrants, so make the Ansar righteous, be generous, etc

ع T المحافظة على الوقت واغتنام العمر

T Save time and seize life

نعمتان مغبون فيهما كثير من الناس: الصحة والفراغ

Two blessings that many people lose: health and free time

- أخذ رسول الله ﷺ بمنكبي كن في الدنيا كأنك غريب أو عابر سبيلوعد نفسك من أهل القبور إذا أمسيت فلا تنتظر الصباح، وإذا أصبحت فلا تنتظر المساء، وخذ من صحتك لمرضك، ومن حياتك لموتك

The Messenger of Allah, may Allah's prayers and peace be upon him, took hold of my shoulders. Be in this world as if you were a stranger or a traveler. Promise yourself from the people of the graves. When evening comes, do not wait for the morning.

- اغتنم خمسا قبل خمس: حياتك قبل موتك، وصحتك قبل سقمك، وفراغك قبل شغلك، وشبابك قبل هرمك، وغناك قبل فقرك

Take advantage of five before five: your life before your death, your health before your illness, your free time before you are busy, your youth before your old age, and your wealth before your poverty.

ع T نعمة طول العمر

T blessing longevity

يا رسول الله أي الناس خير؟من طال عمره وحسن عملهقال: أي الناس شر؟ من طال عمره وساء عمله

O Messenger of Allah, which people are good? He who lives long and does good. He said: Which people are evil? He whose life is long and his deeds are bad

- لا يتمنين أحدكم الموت إما محسنا فلعله يزداد، وإما مسيئا فلعله يستعتب

None of you should wish for death. As for a doer of good, perhaps he will increase, or for a messianic person, perhaps he will be reprimanded

- لا يتمنين أحدكم الموت لضر نزل به، فإن كان لابد متمنيا فليقل: الله أحين ما كانت الحياة خيرا لي، وتوفني إذا كانت الوفاة خيرا لي

None of you should wish for death because of the harm that befell him. If he must wish, then let him say: Allah, when life is good for me, and cause me to die if death is good for me.

ع T الإنسان والأمل وحب الحياة

T human, hope and love life

خط النبي ﷺ خطوطا فقال هذا الأمل وهذا أجله فبينما هو كذلك إذ جاءه الخط الأقربهذا ابن آدم وهذا أجله فوضع يده عند قفاه ثم بسطها فقال وثم أجله وثم أجله

The Prophet, may Allah's prayers and peace be upon him, wrote lines and said, "This is hope, and this is his term." So while he was like this, the closest line came to him, "This is the son of Adam, and this is his term."

- خط النبي ﷺ مربعا، وخط خطا في الوسط خارجا، وخط خطوطا صغارا إلى هذا الذي في الوسط من جانبه الذي في الوسط فقال هذا الإنسان، وهذا أجله محيط به - أو قد أحاط به - وهذا الذي هو خارج أمله، وهذه الخطوط الصغار الأعراض، فإن أخطأه هذا نهشه هذا، وإن

The Prophet, may Allah's prayers and peace be upon him, drew a square, and drew a line outward in the middle, and drew small lines to this one in the middle from his side that is in the middle. Small symptoms, if he missed this, he was surprised by this, and that

- مثل ابن آدم وإلى جنبه تسعة وتسعون منية، إن أخطأته المنايا وقع في الهرم حتى يموت

Like the son of Adam, with ninety-nine blessings beside him, if the blessings miss him, he falls into the pyramid until he dies.

- تداووا عباد الله، فإن الله ﷻ لم يضع داء إلا ووضع له دواء غير داء واحد، إلا الموت والهرم

- Take medicine, worshippers of Allah, for Allah, the Majestic of His Majesty, has not created a disease without making a cure for it other than one disease, except for death and old age.

- يهرم ابن آدم ويشب معه اثنان: الحرص على العمر، والحرص على الماليكبر ابن آدم ويكبر معه اثنان: حب المال وطول العمر

The son of Adam grows old and two grow up with him: the desire for life and the desire for money. The son of Adam grows up and two things grow up with him: the love of money and longevity

- قلب الشيخ شاب على حب اثنين: طول الحياة، وحب المالالا يزال قلب الكبير شابا في اثنتين: في حب الدنيا وطول الأمل
The heart of the old man is young for the love of two: the long life and the love of money
- مر علي رسول الله ﷺ ونحن نعالج خُصاً لنا، فقال:ما هذا؟فقلنا: وهي فنحن نصلحه ما أرى الأمر إلا أعجل من ذلك مر بي رسول الله ﷺ وأنا أطين حائطا لي أنا وأمي فقال:ما هذا يا عبد الله؟فقلت: يا رسول الله شيء أصلحه فقال: الأمر أسرع
The Messenger of Allah, may Allah’s prayers and peace be upon him, passed by me while we were treating a testicle for us, and he said: What is this? Abdullah?
ع T لا عذر لأبناء الستين فما فوق
T No excuse for the sons of sixty and over
أعذر الله إلى امرئ أخر أجله حتى بلغ ستين سنةلقد أعذر الله إلى عبد أحياه حتى بلغ ستين أو سبعين سنة، لقد أعذر الله إليه
Allah excused me for another matter until he reached sixty years. Allah has excused a slave who revived him until he reached sixty or seventy years. Allah has excused him
ع T أعمار هذه الأمة ما بين الستين والسبعين
The age of this nation is between sixty and seventy
أعمار أمتي ما بين الستين إلى السبعين وأقلهم من يجوز ذلك
The lifespan of my ummah is between sixty and seventy, and the least of them is permissible
ع T الدنيا سجن المؤمن
The world is the prison of the believer
الدنيا سجن المؤمن وجنة الكافر
The world is a prison for the believer and a paradise for the unbeliever
ع T طرق الجنة والنار
The ways of heaven and hell
حُفت الجنة بالمكاره، وحُفت النار بالشهوات
Paradise is surrounded by hardships, and Hell is surrounded by desires
- لما خلق الله الجنة والنار أرسل جبريل عليه السلام إلى الجنة فقال: انظر إليها وإلى ما أعددت لأهلها فيها، فجاء فنظر إليها وإلى ما أعد الله لأهلها فيها، فرجع إليه فقال: وعزتك لا يسمع بها أحد إلا دخلها، فأمر بها فحُجبت بالمكاره، قال: ارجع إليها فانظر إليها و
When Allah created Heaven and Hell, He sent Gabriel, peace be upon him, to Heaven, and he said: Look at it and what I have prepared for its people in it. So he came and looked at it and what Allah had prepared for its people in it. Go back to it and look at it
ع T هوان الدنيا على الله تعالى
T is the world's humiliation to Allah Almighty
أن رسول الله ﷺ مر بالسوق فمر بجدي أسك ميت فتناوله فأخذ بأذنيه، ثم قال:أيكم يحب أن هذا له بدرهم؟فقالوا: ما نحب أنه لنا بشيء وما نصنع به؟ قال:أتحبون أنه لكم؟قالوا: والله لو كان حيا كان عيبا، لأنه أسك، فكيف وهو ميت والله للدينا أهو على الله من هذا عليكم
The Messenger of Allah, may Allah’s prayers and peace be upon him, passed by the market, and he passed by my grandfather, a dead mink, and he took it and took it by his ears, then said: Which of you would like this to be for him in a dirham? He said: Do you like that he is yours? They said: By Allah, if he was alive, he would be a defect, because he is silent, so how when he is dead, and Allah is for us, is it for Allah, who is this for you?
- كنت مع الركب الذين وقفوا مع رسول الله ﷺ على السخلة الميتة،ترون هذه هانت على أهلها حين ألقوهاقالوا: من هوانها ألقوها يا رسول الله الدنيا أهون على الله من هذه على أهلها
- I was with the convoys who stood with the Messenger of Allah, may Allah bless him and grant him peace, on the dead horse. You see, this one was humiliated for its people when they threw it.
لو كانت الدنيا تعدل عند الله جناح بعوضة ما سقي كافرا منها شربة ماء
If the world were equal to Allah with the wing of a mosquito, he would not give an unbeliever a drink of water from it
ع T الدنيا ملعونة إلا ما كان منها لله تعالى
The world is cursed, except for what is of it for Allah Almighty
إن الدنيا ملعونة ملعون ما فيها، إلا ذكر الله وما والاه، أو عالما أو متعلما
The world is cursed, and whatever is in it is cursed, except for the remembrance of Allah and what follows him, or a scholar or a learner
ع T مثل الدنيا كما صورها النبي ﷺ
T is like the world as portrayed by the Prophet, may Allah bless him and grant him peace
ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم أصبعه في اليم فلينظر بماذا ترجع
The world in comparison to the Hereafter is like what one of you puts his finger in the sea, so let him see what it returns
- إن مطعم ابن آدم قد ضرب للدنيا مثلا، فانظر ما يخرج من ابن آدم وإن قزحه وملحه قد علم إلى ما يصير

- The food of the son of Adam has set an example for the world, so see what comes out of the son of Adam and that his rainbow and salt have known what becomes

- جاء قوم إلى رسول الله ﷺ فقال:ألكم طعام؟قالوا: نعم، قال:فلكم شراب؟قالوا: نعم، قال:فتصفونهقالوا: نعم، قال:وتبردونهقالوا: نعم،فإن معادهما كمعاد الدنيا يقوم أحدكم إلى خلف بيته فيمسك على أنفه من نتنه

group of people came to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: How much food? They said: Yes, he said: Do you have a drink? On his nose of stink

يا ضحاك ما طعامك؟ قال: يا رسول الله اللحم واللبن ثم يصير إلى ماذا؟ قال: إلى ما قد علمت فإن الله ﷻ ضرب ما يخرج من ابن آدم مثلا للدنيا

Dahhak, what do you eat? He said: O Messenger of Allah, meat and milk, then what? He said: As far as you know, Allah, may His Majesty be glorified and exalted, set what emerges from the son of Adam as an example for the world

ع T التزهيد في الدنيا

renunciation of the world

أَلْهَاكُمُ التَّكَاثُرُ + يقول ابن آدم: مالي، مالي، وهل لك من مالك إلا ما تصدقت فأمضيت، أو أكلت فأفنيت، أو لبست فأبليت

Here is multiplication + the son of Adam says: My money, my money, and do you have any of your money except what you gave alms and spent, or ate and spent, or wore and wasted

- يقول العبد: مالي، مالي، إنما له من ماله ثلاث: ما أكل فأفنى، أو لبس فأبلى، أو أعطى فاقتنى، وما سوى ذلك فهو ذاهب وتاركه للناس

The worshipper says: My money, my money, but he has three things from his money: what he ate and spent, or what he wore and wore out, or he gave, and what was left to me, and what is other than that, he will go and leave it to people

- يتبع الميت ثلاثة، فيرجع اثنان ويبقى واحد، يتبعه أهله، وماله، وعمله، فيرجع أهله وماله، ويبقى عمله

Three people follow the deceased, then two return and one remains, his family, money and work follow him, then his family and money return and his work remains.

ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف لدينه

What two hungry wolves sent in sheep spoiled them from one's eagerness for money and honor for his religion

- يا ابن آدم إنك إن تبذل الفضل خير لك، وإن تمسك شر لك، ولا تلام على كفاف، وابدأ بمن تعول، واليد العليا خير من اليد السفلى

- O son of Adam, it is good for you to spend the surplus, and to withhold evil for you, and you are not blamed for subsistence, and always with whom you depend, and the upper hand is better than the lower hand

لا تتخذوا الضيعة فترغبوا في الدنيا

Do not take the estate, lest you desire the world

ع T فضل الكفاف والقناعة

T preferred subsistence and contentment

قد أفلح من أسلم، ورزق كفافا وقنعه الله بما آتاه

He who converted to Islam succeeded, provided a subsistence provision, and Allah convinced him of what He gave him

طوبى لمن هدي للإسلام وكان عيشه كفافا وقنع

Blessed are those who are guided to Islam and whose livelihood is sufficient and content

- من أصبح منكم آمنا في سربه، معافى في جسمه، عنده قوت يومه، فكأنما حيزت له الدنيا

Whoever among you wakes up safe in his flock, healthy in his body, has the food for his day, it is as if the world has come to him.

- ليس لابن آدم حق في سوى هذه الخصال: بيت يسكنه، وثوب يواري عورته، وجلف الخبز والماء

The son of Adam has no right to anything other than these: a house to live in, a garment to cover his private parts, and rough bread and water.

- جاء معاوية إلى أبي هاشم بن عتبة وهو مريض يعوده فقال: يا خال، ما يبكيك؟ أوجع يشئزك؟ أو حرص على الدنيا؟ قال: كل ل، ولكن رسول الله ﷺ عهد إليّ عهدا لم آخذ به إنما يكفيك من جمع المال خادم ومركب في سبيل الله، وأجدني اليوم قد جمعت

- Muawiyah came to Abu Hashem bin Utbah while he was sick, and he said: O uncle, what makes you cry? Does he hurt you? Or keen on the world? He said: No, but the Messenger of Allah, may Allah's prayers and peace be upon him, made a promise to me that I did not follow. It is enough for you to collect money as a worshipper and a vehicle for the sake of Allah, and find me today that I have collected

- سمعت عبد الله بن عمرو بن العاص وسأله رجل فقال: ألست من فقراء المهاجرين؟ قال: نعم، فقال له عبد الله: ألك امرأة تأوي إليها؟ قال: نعم، قال: ألك مسكن تسكنه؟ قال: نعم، قال: فأنت من الأغنياء، قال: فإن لي خادما، قال: فأنت من الملوك

I heard Abdullah bin Amr bin Al-Aas, and a man asked him, and he said: Aren't you one of the poor immigrants? He said: Yes, and Abdullah said to him: Do you have a wife to whom? He said: Yes, he said: Do you have a place to live in? He said: Yes, he said: You are one of the rich. He said: I have a worshipper. He said: You are one of the kings

ع T الغنى غنى النفس

The wealth is the richness of the soul

ليس الغنى عن كثرة العرض، ولكن الغنى غنى النفس

Richness is not the abundance of supply, but richness is the richness of the soul

- لو أن لابن آدم مثل واد مالا لأحب أن له إليه مثله، ولا يملأ عين ابن آدم إلا التراب، ويتوب الله على من تاب

- If the son of Adam had money like a valley, he would love that he has the same to him, and nothing fills the eye of the son of Adam except dirt, and Allah forgives those who repent

- لو كان لابن آدم واديان من مال - وفي رواية: من ذهب - لابتغى واديا ثالثا، ولا يملأ جوف ابن آدم إلا التراب

- If the son of Adam had two valleys of money - and in a narration: from gold - he would seek a third valley, and nothing would fill the stomach of the son of Adam except with dirt.

- إنا كنا نقرأ سورة كنا نشبهها في الطول والشدة ببراءة فأنستها غير أني قد حفظت منها لو كان لابن آدم واديان من مال لابتغى واديا ثالثا، ولا يملأ جوف ابن آدم إلا التراب

We used to recite a surah that we used to liken in length and intensity to Bara'ah, but I forgot it, except that I had memorized it.

ع T هلاك المنهمكين في الدنيا وذلتهم

The destruction of those who are preoccupied with the world and their humiliation

تعس عبد الدينار، وعبد الدرهم، وعبد الخميصة، إن أعطى رضي، وإن لم يعط سخط، تعس وانتكس، وإذا شيك فلا انتقش

The slave of the dinar, the slave of the dirham, and the slave of the khamisah are miserable. If he is given, he is pleased, and if he is not given, he is resentful, and he is miserable and relapses.

ورأى سكة وشيئا من آلة الحرث سمعت رسول الله ﷺ يقول لا يدخل هذا البيت قوم إلا أدخله الله الذل

And he saw a rail and something from the plowing machine. I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say, "No people enter this house except that Allah will enter it in humiliation."

- إذا تبايعتم بالعينة، وأخذتم أذناب البقر، ورضيتم بالزرع، وتركتم الجهاد، سلط الله عليكم ذلا لا ينزعه حتى ترجعوا إلى دينكم

- If you sell in kind, and take the tails of cows, and are satisfied with the cultivation, and leave the jihad, Allah will impose upon you a humiliation that He will not remove until you return to your religion

ع T ذم الإكثار من الدنيا ممن لا يجود بها

The slander of the many worldly things of those who are not generous with it

انتهيت إلى النبي ﷺ وهو في ظل الكعبة وهو يقول:هم الأخسرون ورب الكعبة، هم الأخسرون ورب الكعبةقال: فقلت: من هم بأبي أنت وأمي يا رسول الله؟ قال: هم الأكثرون أموالا إلا من قال: هكذا وهكذا وهكذاإن الأكثرين هم المقلون يوم القيامة إلا من قال هكذا وهكذا عن يمينه، وعن شماله، ومن خلفه، وقليل ما همالأكثرون هم الأسفلون يوم القيامة، إلا من قال بالمال هكذا وهكذا وكسبه من طيب

ended up with the Prophet, may Allah's prayers and peace be upon him, while he was in the shadow of the Kaaba, and he was saying: They are the losers, by the Lord of the Kaaba. They are the losers, by the Lord of the Kaaba. He said: I said: Who are you and my mother, O Messenger of Allah? He said: They are the most in wealth, except those who said: Thus, and so, and so, and the most will be the least on the Day of Resurrection, except for those who said such and such on his right, on his left, and behind him, and they are few.

- بعث إليّ النبي ﷺ فأمرني أن آخذ على ثيابي وسلاحي ثم آتيه، ففعلت، فأتيته وهو يتوضأ فصعد إلى البصر ثم طأطأ ثم قاليا عمرو إني أريد أن أبعثك على جيش فيغنمك الله وأزعب لك زعبة من المال صالحةقلت: إني لم أسلم رغبة في المال، إنما أسلمت رغبة في ا

He sent the Prophet, may Allah's prayers and peace be upon him, to me, so he commanded me to take my clothes and my weapon, then he came to him, so I did, so I came to him while he was performing ablution, so he climbed up to the sight, then patted, then they said, Amr: I want to send you to an army, so Allah will spoil you and give you a good bundle of money. Money, but a desire to convert to a

ع T التحذير من فتنة المال والدنيا

T Warning against the affliction of money and the world

إن الدنيا حلوة خضرة، وإن الله مستحلفكم فيها، فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء، فإن أول فتنة بني إسرائيل كانت في النساء

The world is sweet and green, and Allah has sworn you in it, so He will see how you act, so beware of the world and beware of women, for the first trial of the Children of Israel was with women.

- إن هذا المال خضرة حلوة من أصابه بحقه بورك له فيه، ورب متخوض فيما شاءت به نفسه من مال الله ورسوله ليس له يوم القيامة إلا النار

This money is green and sweet. Whoever gets it rightfully will be blessed with it, and perhaps he who indulges in whatever he wants of the money of Allah and His Messenger will have nothing but fire on the Day of Resurrection.

- إن أكثر ما أخاف عليكم ما يخرج الله لكم من بركات الأرض قيل: وما بركات الأرض؟زهرة الدنيا فقال رجل: هل يأتي الخير بالشر؟ فصمت النبي ﷺ حتى ظننت أنه ينزل عليه، ثم دعل يمسح عن جبينه فقال أين السائل؟ قال: أنا، قال أبو سعيد: لقد حمدناه حين طلع

What I fear most for you is what Allah brings out for you from the blessings of the earth. It was said: What are the blessings of the earth? The flower of the world. A man said: Does good come with evil? So the Prophet, may Allah’s prayers and peace be upon him, remained silent until I thought it was descending upon him, then he started wiping his forehead and said, “Where is the fluid?” He said: I am. Abu Saeed said: We praised him when he rose

- سألت النبي ﷺ فأعطاني، ثم سألته فأعطاني، ثم سألته فأعطاني، ثم قال إن هذا المال خضرة حلوة، فمن أخذه بطيب نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه وكان كالذي يأكل ولا يشبع

I asked the Prophet, may Allah’s prayers and peace be upon him, and he gave me, then I asked him and he gave me, then I asked him and he gave me, then he said that this money is green and sweet, so whoever takes it willingly will be blessed with it, and whoever takes it with the supervision of a soul will not be blessed with it and he is like one who eats and is not satisfied

- أن رسول الله ﷺ بعث أبا عبيدة بن الجراح إلى البحرين يأتي بجزيتها، وكان رسول الله ﷺ هو صالح أهل البحرين فسمعت الأنصار بقدومه، فوافقت صلاة الصبح مع رسول الله ﷺ، فلما انصرف تعرضوا له، فتبسم رسول الله صلى ال

The Messenger of Allah, may Allah’s prayers and peace be upon him, sent Abu Ubaidah bin Al-Jarrah to Bahrain to collect its tribute, and the Messenger of Allah, may Allah’s prayers and peace be upon him, was the favor of the people of Bahrain. The Messenger of Allah, may Allah bless him and grant him peace

- إن لكل أمة فتنة، وفتنة أمتي المال

Every nation has a trial, and the trial of my nation is money

ع T ذم كثرة الأكل والمبالغة في الترف والتنعم

T slander overeating and exaggeration in luxury and indulgence

ما ملأ آدمي وعاء شرا من بطنه، بحسب ابن آدم أكلات يقمن صلبه، فإن كان لا محالة، فثلث لطعامه، وثلث لشرابه، وثلث لنفسه

No human fills a container worse than his stomach, according to the son of Adam, he eats his loins, and if it is inevitable, then a third for his food, a third for his drink, and a third for himself

- إن من شرار أمتي الذين غذوا النعيم الذين يطلبون ألوان الطعام وألوان الثياب، يتشدقون بالكلام

Among the evils of my ummah are those who are nourished with bliss, those who demand the colors of food and the colors of clothes, they rant about words.

- وإياكم والتنعم، وزي أهل الشرك، ولبوس الحريروعليكم بلباس أبيكم إسماعيل، وإياكم والتنعم وزي العجم

And beware of al-Ta’naam, the uniform of the polytheists, and the garment of silk, and beware of the clothing of your father Isma’il, and beware of al-Ta’na’um, and the uniform of non-Arabs

- ولكن عسى أن تدركوا زمانا - أو من أدركه منكم - يغذى ويراح عليكم بالجفان، وتلبسون مثل أستار الكعبة

But perhaps you will come to a time - or whoever of you comes to it - that will nourish you and give you relief with dry eyelids, and you will wear like the veil of the Kaaba.

- كيف بكم إذا غدا أحدكم في حلة، وراح في حلة، ووضعت بيت يديه صحفة، ورفت أخرى، وسترتم بيوتكم كما تستر الكعبة قالوا: يا رسول الله نحن يومئذ خير منا اليوم نتفرغ للعبادة ونكفى المؤونة لا أنتم اليوم خير منكم يؤمئذ

How will it be for you if one of you goes to bed tomorrow in a suit, and goes to a suit, and a dish is placed in his house and another is hung, and you cover your homes as you cover the Kaaba? They said: O Messenger of Allah, we are better on that day than we are today.

- تجشأ رجل عند النبي ﷺ فقال كف عنا جشاءك، فإن أكثرهم شبعا في الدنيا أطولهم جوعا يوم القيامة

man burped in the presence of the Prophet, may Allah’s prayers and peace be upon him, and he said, “Restrain your belching from us, for the most satiated of them in this world will be the ones who will be the longest hungry on the Day of Resurrection.”

ع T ذم البناء فوق الحاجة

T slander construction above the need

دخلنا على خباب نعوده وقد اكتوى سبع كيات، فقال: إن أصحابنا الذين سلفوا مضوا ولم تنقصهم الدنيا، وإنا أصبنا ما لا نجد له موضعا إلا التراب، ولولا أن النبي ﷺ نهانا أن ندعو بالموت لدعوت به، قال: ثم أتيناه مرة أخرى وهو يبني حائطا له، فقال: إن المسلم ليؤجر في كل شيء ينفقه إلا في شيء يجعله في هذا التراب

We entered upon a bun we return to, and he had been cauterized seven kyats, and he said: Our predecessors passed away and the world did not lack for them, and we poured what we did not find a place for except dust, and had it not been for the Prophet, may Allah’s prayers and peace be upon him, forbade us to pray for death, I would have prayed for it, then we came to him again. And he was

building a wall for him, so he said: A Muslim will be punished for everything he spends, except for something that he puts in this dust

- أما إن كل بناء وبال على صاحبه إلا ما لا، إلا ما لا

- As for every building, it is a curse on its owner, except for what it does not, except for what it does not

- رأيتني مع النبي ﷺ بنيت بيدي بيتا يكنني عن المطر، ويظلني من الشمس، ما أعانني عليه أحد من خلق الله

You saw me with the Prophet, may Allah's prayers and peace be upon him, I built a house with my own hands that sheltered me from the rain and shaded me from the sun.

- والله ما وضعت لبنة على لبنة، ولا غرست نخلة منذ قبض النبي ﷺ

By Allah, brick by brick has not been laid, nor has a palm tree been planted since the death of the Prophet, may Allah bless him and grant him peace

ع T من فضائل الفقر والفقراء

T of the virtues of poverty and the poor

اثنتان يكرههما ابن آدم، يكره الموت والموت خير للمؤمنين من الفتنة، ويكره قلة المال وقلة المال أقل للحساب

There are two things that the son of Adam hates: he hates death and death is better for the believers than sedition, and he hates lack of money and lack of money is less for reckoning.

- ما طلعت شمس قط إلا بجنبتيها ملكان يناديان إنهما ليسمعان من على وجه الأرض غير الثقلين، يا أيها الناس هلموا إلى ربكم فإن ما قل وكفى خير مما كثر وألهى، ولا آبت شمس قط إلا بعث بجنبتيها ملكان يناديان: الله اعط منفقا خلفا، وأعط ممسكا تلفا

The sun has never risen except with two angels on its side proclaiming that they can hear from the face of the earth other than the heavy ones, O people, come to your Lord, for what is less and enough is better than what is abundant. damaged

- إن الله ليحمي عبده الدنيا وهو يحبه، كما تحمون مرضاكم الطعام والشراب تخافون عليه

Allah protects His worshipper in the world and He loves him, just as you protect your patients with food and drink, fearing for it

- إن الله يعطي الدنيا من يحب ومن لا يحب، ولا يعطي الدين إلا من يحب

Allah gives the world to whom he loves and to whom he does not love, and does not give religion except to whom he loves

رأى سعد أن له فضلا على من دونه هل تنصرون وترزقون إلا بضعفائكم

Saad saw that he has merit over those without him. Will you be helped and provided except with your weaknesses?

- ابغوني في ضعفائكم فإنما ترزقون أو تنصرون بضعفائكمإنما ينصر الله هذه الأمة بضعيفها بدعوتهم، وصلاتهم، وإخلاصهم

Help me in your weaknesses, for it is only your weakness that you provide or help, as Allah helps this nation in its weakness through their supplication, their prayers, and their sincerity.

- مر رجل على رسول الله ﷺ فقال لرجل عنده جالس:ما رأيك في هذافقال: رجل من أشراف الناس هذا والله حري إن خطب أن ينكح، وإن شفع أن يشفع، قال: فسكت رسول الله ﷺ، ثم مر رجل فقال له رسول الله ﷺ:ما رأيك في هذا؟فقال:

man passed by the Messenger of Allah, may Allah's prayers and peace be upon him, and he said to a man with him sitting: What do you think of this? The Messenger of Allah, may Allah's prayers and peace be upon him, said to him: What do you think of this? He said:

رب أشعث مدفوع بالأبواب لو أقسم على الله لأبره

Lord shaggy driven by the doors if I swear to Allah to needle

- قمت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب الجد محبوسون إلا أصحاب النار فقد أمر بهم إلى النار، وقمت على باب النار فإذا عامة من دخلها النساء

stand at the gate of Paradise, and behold most of those who enter it are the poor, and the companions of the grandfather are imprisoned, except for the companions of the Fire, who have been commanded to go to the Fire.

- اطلعت في الجنة فرأيت أكثر أهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء

- I looked at Paradise and saw that most of its people were poor, and I looked at Hell and saw that most of its people were women

ما لك لا تطلب ما يطلب فلان وفلان؟ قال: إني سمعت رسول الله ﷺ يقول إن وراءكم عقبة كؤودا لا يجوزها المثقلون

Why don't you ask for what so-and-so asks? He said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say that there is a heavy obstacle behind you that those who are burdened cannot cross it

- يدخل فقراء المسلمين الجنة قبل الأغنياء بنصف يوم، وهو خمسمائة عام

The poor Muslims will enter Paradise half a day before the rich, which is five hundred years

إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفا

The poor immigrants precede the rich on the Day of Resurrection to Paradise by forty autumns

- حوضي من عدن إلى عمان البلقاء ماؤه أشد بياضاأول الناس وردا عليه فقراء المهاجرين الشعث رؤوسا، الدنس ثيابا الذين لا ينكحون المنعمات، ولا يفتح لهم السدد لكني نكحت المتنعمات، وفتحت لي السدد، نكحت فاطمة بنت عبد الملك، لا جرم أني لا أغسل رأسي حتى يشعث، ولا أغس

- My cistern from Aden to Amman Balqa is the whitest of the first people, and in response to it are the poor immigrants with disheveled heads, unclean clothes, who do not marry graceful women, and the dams are not opened for them, but I married the graceful women, and the dams were opened for me. Shaggy, and not to wash

- وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ جاء الأقرع بن حابس التميمي، وعيي

And do not expel those who call on their Lord morning and evening, seeking His face. You have nothing of their account on you, and nothing of your account on them, so you expel them, and you will be of the wrongdoers.

- نزلت هذه الآية على النبي ﷺ وهو في بعض أبياته:وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّخرج يلتمس فوجد قوما يذكرون الله تعالى، منهم ثائر الرأس، وحافي الجلد، وذو الثوب الواحد، فلما رآهم جلس معهم فقال ا

- This verse was revealed to the Prophet, may Allah’s prayers and peace be upon him, and he is in some of his verses: And be patient with those who call on their Lord in the morning and in the evening.

- كنا مع النبي ﷺ ستة نفر فقال المشركون للنبي ﷺ: أطرد هؤلاء لا يجترؤون علينا، قال: وكنت أنا وابن مسعود ورجل من هذيل ورجلان لست أسميهما، فوقع في نفس رسول الله ﷺ ما شاء الله أن يقع، فحدث نفسه، فأنزل الله جل

We were with the Prophet, may Allah’s prayers and peace be upon him, six people. The polytheists said to the Prophet, may Allah’s prayers and peace be upon him: “Expel those who do not presume to be presumptuous of us.” He said: I, Ibn Masoud, a man from Hudhail, and two men whose names I do not name, fell into the soul of the Messenger of Allah, may Allah bless him and grant him peace, as Allah willed. It falls, so he spoke to himself, so Allah Almighty revealed

- أن أبا سفيان أتى على سلمان وصهيب، وبلال في نفر، فقالوا: ما أخذت سيوف الله من عدو الله مأخذها، فقال أبو بكر رضي الله ﷺ عنه: أتقولون هذا لشيخ قريش وسيدهم؟ فأتى النبي ﷺ فأخبره فقال:يا أبا بكر لعلك أغضبتهم؟ لئن كنت أغضبتهم لقد أغضبت

Abu Sufyan came to Salman, Suhaib, and Bilal in a group, and they said: Allah's swords did not take from the enemy of Allah what he took. Abu Bakr, may Allah be pleased with him, said: Do you say this to the sheikh and master of Quraysh? He came to the Prophet, may Allah bless him and grant him peace, and told him, so he said: O Abu Bakr, perhaps you have angered them? Lynn, you pissed them off. I pissed you off

ع T نبذة من عيش النبي ﷺ وعيش أصحابه

A summary of the life of the Prophet, may Allah bless him and grant him peace, and the lives of his companions

دخلت على رسول الله ﷺ وهو على سرير مضطجع مرمل بشريط، وتحت رأسه وسادة من أدم حشوها ليف، فدخل عليه نفر من أصحابه ودخل عمر فانحرف رسول الله ﷺ انحرافه فلم ير عمر بين جنبيه وبين الشريط ثوبا، وقد أثر الشريط بجنب رسول الله ﷺ فبكى عمر، فقال له النبي ﷺ:ما يبكيك يا عمر؟فقال: والله إلا أن أكون أعلم أنك أكرم على الله ﷺ من كسرى وقيصر، وهما يعبثان في الدنيا فيما يعبثان فيه، وأنت يا رسول الله بالمكان الذي أرى،أما ترضى أن تكون لهم الدنيا ولنا الآخرة؟فقال عمر: بلى، قال:فإنه كذلك

entered upon the Messenger of Allah, may Allah’s prayers and peace be upon him, while he was lying on a bed sanded with a ribbon, and under his head a pillow made of Adam and stuffed with fiber, so a group of his companions entered upon him, and Omar entered. Beside the Messenger of Allah, may Allah’s prayers and peace be upon him, Omar wept, and the Prophet, may Allah’s prayers and peace be upon him, said to him: What makes you cry, Omar? The Messenger of Allah is in the place that I see. Would you not be satisfied that this world should be for them and the Hereafter for us? Omar said: Yes, he said: It is like that.

- وإنه لعلى حصير ما بينه وبينه شيء وتحت رأسه وسادة من أدم حشوها ليف وأن عند رجليه قرظا مصبورا، وعند رأسه أهب معلقة فرأيت أثر الحصير في جنبه فبكيت فقال:ما يبكيك؟فقلت: يا رسول الله إن كسرى وقيصر فيما هو فيه وأنت رسول الله

And that he is on a mat with nothing between him and him, and under his head is a pillow made of human hair stuffed with a fiber, and at his feet is a molded corn, and at his head is a hanging donut.

يا رسول الله ادع الله فليوسع على أمتك فإن فارسا والروم قد وسع عليهم وأعطوا الدنيا وهم لا يعبدون الله فجلس النبي صلى الله عليهوسلم وكان متكئا فقالأوفي هذا أنت يا ابن الخطاب؟أوفي شك أنت يا ابن الخطاب؟ إن أولئك قوم قد عجلوا طيباتهم في الحياة الدنيافقلت: يا رسول الله استغفر لي

O Messenger of Allah, pray to Allah, so that He may expand upon your nation, for the Persians and the Romans have expanded upon them and given the world and they do not worship Allah. Those of you are a people who hastened their goodness in the life of this world, so I said: O Messenger of Allah, ask forgiveness for me

- نام رسول الله ﷺ على حصير فقام وقد أثر في جنبه، فقلنا: يا رسول الله لو اتخذنا لك وطاء ما لي وللدنيا؟ ما أنا في الدنيا إلا كراكب استظل تحت شجرة ثم راح وتركها

- The Messenger of Allah, may Allah's prayers and peace be upon him, slept on a mat, so he got up with a patter on his side, and we said: O Messenger of Allah, if we took a covenant with you, what would be mine and the world? I am nothing in this world but like a rider who takes shade under a tree, then he leaves and leaves it

اللهم اجعل رزق آل محمد قوتا

Oh Allah, make the sustenance of Muhammad's family sustenance

- كنا عند أبي هريرة وعليه ثوبان ممشقان من كتان، فمخط في أحدهما ثم قال: بخ، بخ، يتمخط أبو هريرة في الكتان، لقد رأيتني وإني لأخر فيما بين منبر رسول الله ﷺ وحجرة عائشة من الجوع مغشيا علي، فيجيء الجائي فيضع رجله على عنقي يرى أن بي الجنون، وما

We were with Abu Hurairah, and he was wearing two linen garments, and he sneered on one of them, then said: Squirt, squirt, Abu Hurairah sneezed on the linen. You saw me while I was lying between the pulpit of the Messenger of Allah, may Allah's prayers and peace be upon him, and a room living from hunger, and the next one would come and put his clothes on. His leg on my neck sees that I'm crazy, and what

- أن رسول الله ﷺ كان إذا صلى بالناس يخر رجال من قامتهم في الصلاة من الخصاصة، وهم أصحاب الصفة حتى تقول الأعراب: هؤلاء مجانين أو مجانون، فإذا صلى رسول الله ﷺ انصرف إليهم فقاللو تعلموون ما لكم عند الله لأحببتم أن تزدادوا فاق

- The Messenger of Allah, may Allah's prayers and peace be upon him, used to lead the people in prayer. to exceed

- والله الذي لا إه إلا هو إن كنت لأعتمد بكبدي على الأرض من الجوع، وإن كنت لأشد الحجر على بطني من الجوع، ولقد قعدت يوما على طريقتهم الذي يخرجون منه، فمر أبو بكر فسألته عن آية من كتاب الله ما سألته إلا ليشبعني، فمر ولم يفعل، ثم مر بي عمر فسألته عن آية من كت

By Allah, whom there is no god but He, if I were to rely on my liver on the ground from hunger, and if I were to harden the stone on my stomach from hunger, and I sat one day in their way from which they get out, then Abu Bakr passed by, so I asked him about a verse from the Book of Allah. He does, then Umar passed by me and I asked him about any of your words

- إني لأول العرب رمى بسهم في سبيل الله، ورأيتنا نغزو وما لنا طعام إلا ورق الحبلة، وهذا السمر، وإن أحدنا ليضع كما تضع الشاة، ما له خلط، ثم أصبحت بنو أسد تعزرني على الإسلام خبث إذا وضل سعيي

- I was the first of the Arabs to shoot an arrow in the way of Allah, and I saw us attacking, and we had no food except the leaves of the rope, and this brown, and that one of us lays down as a sheep lays, it has no confusion, then I became the sons of a lion who excused me for Islam with wickedness if my quest went astray

- ولقد رأيتني سابع سبعة مع رسول الله ﷺ ما لنا طعام إلا ورق الشجر حتى قرحت أشداقنا فالتقطت بردة فاشتققتها بيني وبين سعد بن مالك فاتزرت بنصفها واتزر بنصفها، فما أصبح اليوم منا أحد حيا إلا أصبح أميرا على مصر من الأمصار

And you saw me the seventh of seven with the Messenger of Allah, may Allah's prayers and peace be upon him, and we had no food except the leaves of trees until our mouths were sore, so I picked a cloak and split it between me and Saad bin Malik, so I girded half of it and he was girded with half of it.

- لقد رأيت سبعين من أصحاب الصفة ما منهم رجل عليه رداء، إما إزار وإما كساء، قد ربطوا في أعناقهم، فمنها ما يبلغ نصف الساقين، ومنا ما يبلغ الكعبين، فيجمعه بيده كراهية أن ترى عورته

I have seen seventy of the people of the quality, none of them has a man wearing a robe, either a lower garment or a garment, they have tied around their necks, some of them reach half the legs, and some of them reach the ankles, so he gathers it with his hand, hating that you see his private parts.

- خرج النبي ﷺ في ساعة لا يخرج فيها، ولا يلقاه فيها أحد، فأتاه أبو بكر فقال:ما جاء بك يا أبا بكر؟فقال: خرجت ألقى رسول الله ﷺ وأنظر في وجهه والتسليم عليه، فلم يلبث أن جاء عمر فقال:ما جاء بك يا عمر؟قال: الجوع يا رسول الله، ق

The Prophet, may Allah's prayers and peace be upon him, came out at an hour in which he did not go out, and no one met him, so Abu Bakr came to him and said: What brings you, O Abu Bakr? Omar He said: What brought you, Omar? He said: Hunger, O Messenger of Allah, s

ع T حال من كان همه الدنيا

T is the case of those whose concern is the world

من كانت الدنيا همه فرق الله عليه أمره، وجعل فقره بين عينيه، ولم يأته من الدنيا إلا ما كتب له، ومن كانت الآخرة نيته جمع الله له أمره وجعل غناه في قلبه وأتته الدنيا وهي راغمة

He whose concern is the world, Allah separates his affairs for him, and puts his poverty between his eyes, and nothing comes to him from this world except what is written for him, and he whose intention

is the Hereafter, Allah gathers his affairs for him and puts his riches in his heart, and the world comes to him while it is reluctant.

- إن الله يقول: يا ابن آدم تفرغ لعبادتي، أملأ صدرك غنى وأسد فقرك، وإن لا تفعل ملأت يديك شغلا ولم أسد فقرك

Allah says: O son of Adam, dedicate yourself to worshiping Me, fill your chest with riches and fill your poverty, and do not do what your hands have filled with work and I have not filled your poverty.

ع T لا تنظر إلى من هو فوقك في الدنيا

do not look at who is above you in the world

انظروا إلى من أسفل منكم، ولا تنظروا إلى من هو فوقكم، فهو أجدر أن لا تزدروا نعمة الله عليكم

Look at those who are below you, and do not look at those who are above you, for it is more appropriate that you not despise Allah's grace upon you.

ع T فائدة

T benefit

ع T ذكر الموت والقبور

T mentioned death and graves

كان رسول الله ﷺ إذا ذهب ثلثا الليل قام فقال يا أيها الناس اذكروا الله، اذكروا الله، جاءت الراجفة تتبعها الرادفة، جاء الموت بما فيه، جاء الموت بما فيه

The Messenger of Allah, may Allah’s prayers and peace be upon him, when two-thirds of the night had passed, he would stand up and say, “O people, remember Allah, remember Allah.

أكثروا ذكر هادم اللذات

They mentioned the self-wrecker

- كان عثمان رضي الله عنه إذا وقف على قبر بكى حتى يبل لحيته، فقيل له: تذكر الجنة والنار فلا تبكي، وتبكي من هذا؟ فقال: إن رسول الله ﷺ قال إن القبر أول منزل من منازل الآخرة، فإن نجا منه فما بعده أيسر منه، وإن لم ينج منه فما بعده أشد منهما رأ

Othman, may Allah be pleased with him, when he stood at a grave, he cried until his beard was wet. It was said to him: You remember Paradise and Hell, so do not weep, and you weep because of this? He said: The Messenger of Allah, may Allah’s prayers and peace be upon him, said that the grave is the first of the stages of the Hereafter.

- قد كنت نهيتكم عن زيارة القبور، فقد أذن لمحمد في زيارة قبر أمه، فزوروها فإنها تذكر الآخرةفإنها تذكر الموتفإنها ترقق القلب، وتدمع العين، وتذكر الآخرة، ولا تقولوا هجرا

- I had forbidden you to visit graves, as Muhammad was permitted to visit his mother's grave, so visit her, for she remembers the Hereafter, for she remembers death, for it softens the heart, tears the eyes, and reminds the Hereafter, and do not say abandonment

ع T حفظ الجوارح

T save raptors

إذا أصبح ابن آدم فإن الأعضاء كلها تكفر اللسان فتقول: اتق الله فينا فإنما نحن بك، فإن استقمت استقمنا، وإن اعوججت اعوججنا

When the son of Adam wakes up in the morning, all the limbs excommunicate the tongue, so it says: Fear Allah concerning us, for we are only with you. If you are straight, we will be straight, and if you are crooked, we will be crooked.

- إن الرجل ليتكلم بالكلمة من رضوان الله ﷻ ما يظن أن تبلغ ما بلغت، فيكتب الله له بها رضوانه إلى يوم القيامة، وإن الرجل ليتكلم بالكلمة من سخط الله ﷻ ما يظن أن تبلغ ما بلغت، فيكتب الله عليه بها سخطه إلى يوم القيامة

That a man speaks a word that pleases Allah, may He be glorified and exalted, without thinking that it will reach what it has reached, so that Allah writes for him His pleasure with it until the Day of Resurrection, and that a man speaks a word that displeases Allah, may He be glorified and exalted, not thinking that it will reach what it has reached, and Allah writes His wrath upon him for it until the Day of Resurrection.

- ويل للذي يحدث بالحديث ليضحك القوم فيكذب، ويل له، ويل له

Woe to the one who talks about the hadith to make people laugh and then lie, woe to him, woe to him

ع T زنا الجوارح

T the weight of the raptors

ما رأيت أشبه باللمم مما قال أبو هريرة عن النبي ﷺ إن الله كتب على ابن آدم حظه من الزنا، أدرك ذلك لا محالة، فزنا العين النظر، وزنا اللسان المنطق، والنفس تتمنى وتشتهي، والفرج يصدق ذلك كله ويكذبهكتب على ابن آدم نصيبه من الزنا، مدرك ذلك لا محالة، فالعينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطا، والقلب يهوى ويتمنى ويصدق ذلك الفرج ويكذبهلكل بني آدم حظ من الزنا، فالعينان تزنيان وزناهما النظر، واليدان تزنيان وزناهما البطش، والرجلان يزنيان وزناهما المشي، والفم يزني وزناه القبل، والقلب يهوى ويتمنى، والفرج يصدق ذلك أو يكذبه

What I have seen is more like blame than what Abu Hurairah said on the authority of the Prophet, may Allah’s prayers and peace be upon him, that Allah decreed for the son of Adam his share of fornication. Of fornication, you are aware of that inevitably, for the eyes fornicate by looking, the ears

fornicate by listening, the tongue fornicates by speaking, the hand fornicates by thirst, the man fornicates by error, and the heart desires and wishes and believes that private part and denies it. And the two men commit adultery, and their weight is walking, and the mouth commits adultery and the weight of the kiss, and the heart yearns and wishes, and the private parts believe it or deny it.

- العينان تزنيان، واليدان تزنيان، والرجلان تزنيان، والفرج يزني

The eyes commit adultery, the hands commit adultery, the feet commit adultery, and the vulva commit adultery

ع T شهوات البطون والفروج

The desires of bellies and vulvas

إن مما أخشى عليكم شهوات الغي في بطونكم وفروجكم، ومضلات الهوى

Among the things I fear for you are the lusts of rebellion in your bellies and private parts, and the delusions of passion

ع T ترك ما لا يعني

T leave what does not mean

من حسن إسلام المرء تركه ما لا يعنيه

One of the goodness of one's Islam is leaving what does not concern him

ع T البر والإثم

Righteousness and iniquity

أن رجلا سأل رسول الله ﷺ عن البر والإثم البر حسن الخلق، والإثم ما حاك في نفسك وكرهت أن يطلع عليه الناس

man asked the Messenger of Allah, may Allah’s prayers and peace be upon him, about righteousness and wrongdoing.

ع T الحذر من الذنوب وإن دقت

T beware of sins, even if they are accurate

إياكم ومحقرات الذنوب، فإنما مثل محقرات الذنوب كمثل قوم نزلوا بطن واد فجاء ذا بعود، وجاء ذا بعود، حتى جمعوا ما أنضجوا به خبزهم، وإن محقرات الذنوب متى يؤخذ بها صاحبها تهلكه

Beware of insignificant sins, for the parable of insignificant sins is like the example of a people who descended into a valley, then someone came with a stick, and another came with a stick, until they gathered what they cooked their bread with, and that when the insignificant sins are taken by their owner, they destroy him

يا عائشة إياك ومحقرات الأعمال فإن لها من الله طالبا

O living woman, beware of despised deeds, for they have a request from Allah

- إنكم لتعلمون أعمالا هي أدق في أعينكم من الشعر، إن كنا لنعدها على عهد النبي صلى الله ﷺ من الموبقات يعني بذلك المهلكات كنا نعدها ونحن مع رسول الله ﷺ من الكبائر

- You know actions that are more accurate in your eyes than poetry, that we would count them at the time of the Prophet, may Allah’s prayers and peace be upon him, among the calamities.

- حدثنا عبد الله بن مسعود رضي الله ﷺ عنه حديثين: أحدهما: عن النبي ﷺ، والآخر عن نفسه إن المؤمن يرى ذنوبه كأنه قاعد تحت جبل يخاف أن يقع عليه، وإن الفاجر يرى ذنوبه كذباب مر على أنفه فقال به هكذا بيده فوق أنفه

Abdullah bin Masoud, may Allah be pleased with him, told us two hadiths: one of them: on the authority of the Prophet, may Allah’s prayers and peace be upon him, and the other on his own, that a believer sees his sins as if he is sitting under a mountain fearing that it will fall on him, and that the wicked sees his sins as a fly that passed over his nose, and he said it like this with his hand above his nose

- لأعلمن أقواما من أمتي يأتون يوم القيامة بحسنات أمثال جبال تهامة بيضا، فيجعلها الله ﷻ هباء منثورا قال ثوبان: يا رسول الله صفهم لنا جلهم لنا أن لا نكون منهم ونحن لا نعلم أما إنهم إخوانكم ومن جلدتكم ويأخذون من الليل كما تأخذون، ولكنهم أقوام إذا خلوا

I know of a people from my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihama, so that Allah, may He be glorified and exalted, will turn them into scattered dust. If they are free

- إن العبد إذا أذنب ذنبا نكتت في قلبه نكتة سوداء، فإن هو نزع واستغفر وتاب صقل قلبه، وإن عاد زيد فيها حتى تعلو قلبه فهو الران الذي ذكر الله + كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

When a worshipper commits a sin, a black spot is scratched in his heart, so if he recanted, sought forgiveness and repented, he polished his heart, and if he repented, it added to it until his heart rose, then he is the one who mentioned Allah + No, but what they used to earn ran into their hearts.

ع T أكثر ما يدخل الناس الجنة والنار

T Most people get into heaven and hell

سئل رسول الله ﷺ عن أكثر ما يدخل الناس الجنة تقوى الله وحسن الخلق وسئل عن أكثر ما يدخل الناس النار الفم والفرج

The Messenger of Allah, may Allah's prayers and peace be upon him, asked about what most people enter into Paradise: fear of Allah and good manners. He asked about what most people enter Hellfire: the mouth and private parts.

من يضمن لي ما بين لحيته وما بين رجليه أضمن له الجنةمن يتوكل لي أتوكل له بالجنة

Whoever guarantees for me what is between his beard and between his legs, I guarantee him Paradise. Whoever trusts me, I trust him in Paradise

- من وقاه الله شر ما بين لحيته، وشر ما بين رجليه دخل الجنة

Whoever Allah protects from the evil of what is between his beard and the evil of what is between his legs will enter Paradise

ع T استحيوا من الله حق الحياء

T be ashamed of Allah with true shyness

استحيوا من الله حق الحياء يا نبي الله إنا نستحيي والحمد لله ليس ذاك، ولكن الاستحياء من الله أن تحفظ الرأس وما وعى، وتحفظ البطن وما حوى، وتذكر الموت والبلى، ومن أراد الآخرة ترك زينة الدنيا، فمن فعل ذلك فقد استحيى من الله حق الحياء

Be ashamed of Allah, O Prophet of Allah, I am ashamed, and praise be to Allah, it is not that, but to be ashamed of Allah is to guard the head and what it is aware of, and to guard the stomach and what it contains, and to remember death and calamity, and whoever desires the hereafter leaves the adornments of this world, so whoever does that is truly ashamed of Allah.

ع T اضمنوا لي ستا أضمن لكم الجنة

T guarantee me a woman and I guarantee you heaven

اضمنوا لي ستا من أنفسكم أضمن لكم الجنة: أدوا إذا ائتمنتم، وأوفوا إذا عاهدتم، واصدقوا إذا حدثتم، واحفظوا فروجكم، وغضوا أبصاركم، وكفوا أيديكم

Guarantee for me six things from yourselves and I will guarantee you Paradise: Fulfill when you are entrusted, Fulfill when you make a promise, speak the truth when you speak, guard your chastity, lower your gaze, and restrain your hands.

ع T من يأخذ عني هذه الكلمات فيعمل بهن او يعلم من يعمل بهن

Who takes these words from me and acts upon them, or teaches those who act upon them?

من يأخذ عني هؤلاء الكلمات فيعمل بهن أو يعلم من يمل بهن؟ فقال أبو هريرة: قلت: أنا يا رسول الله، فأخذ بيدي فعد خمسا اتق المحارم تكن أعبد الناس، وارض بما قسم الله لك تكن أغنى الناس، وأحسن إلى جارك تكن مؤمنا، وأحب للناس ما تحب لنفسك تكن مسلما، ولا تكثر الضحك فإن كثرة الضحك تميت القلب

Who takes these words from me and works with them, or teaches someone to get tired of them? Abu Hurairah said: I said: I am, O Messenger of Allah, so he took my hand and counted five: Fear the forbidden, and you will be the most worshiping of people, and be content with what Allah has divided you, and you will be the richest of people, and be kind to your neighbor, and you will be a believer, and love for people what you love for yourself, and you will be a Muslim, and do not laugh too much, for laughter is too much. dead heart

ع T ثلاث منجيات وثلاث مهلكات

T Three savings and three destroyers

ثلاث كفارات، وثلاث درجات، وثلاث منجيات، وثلاث مهلكات فأما الكفارات: فإسباغ الوضوء في السبرات، وانتظار الصلاة بعد الصلاة، ونقل الأقدام إلى الجماعات وأما الدرجات: فإطعام الطعام، وإفشاء السلام، والصلاة بالليل والناس نيام وأما المنجيات: فالعدل في الغضب والرضا، والقصد في الفقر والغنى، وخشية الله في السر والعلانية وأما المهلكات: فشح مطاع، وهوى متبع، وإعجاب المرء بنفسه

Three expiations, three degrees, three deliverances, and three fatalities. As for the expiations: doing ablution well in the morning, waiting for prayer after prayer, and moving feet to the congregations. As for the degrees: feeding food, spreading peace, and praying at night when people are asleep. In poverty and wealth, and the fear of Allah in secret and in public, and as for the destructive things: stinginess to be obeyed, desires to be followed, and a person's self-admiration.

ع T لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا

If you knew what I know, you would laugh little and weep much

إني أرى ما لا ترون، وأسمع ما لا تسمعون، أطلت السماء وحق لها أن تئط، ما فيها موضع أربع أصابع إلا وملك واضع جبهته لله ساجدا، والله لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا، وما تلذذتم بالنساء على الفرش، ولخرجتم إلى الصعدات تجأرون إلى الله لوددت أني كنت شجرة تعضد

I see what you do not see, and I hear what you do not hear. The sky is long and it is right for it to stretch. There is not a place in it for four fingers except that an angel puts his forehead to Allah in prostration. By Allah, if you knew what I know, you would have laughed little and cried a lot, and you would not have enjoyed women on the beds, and you would have gone out to the stairs as merchants. To Allah, I wish I were a tree supported

لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا
If you knew what I know, you would laugh little and weep much
ع T الانقطاع إلى الله ﷻ
T outage to Allah Almighty
كان أخوان على عهد رسول الله ﷺ فكان أحدهما يأتي النبي ﷺ والآخر يحترف، فشكى المحترف أخاه إلى النبي لعلك ترزق به
There were two brothers during the time of the Messenger of Allah, may Allah's prayers and peace be upon him, and one of them would come to the Prophet, may Allah's prayers and peace be upon him, and the other would go to work.
ع T من نزلت به فاقة فانزلها بالله
T Whoever is beset by poverty, then bring it down with Allah
من نزلت به فاقة فأنزلها بالناس لم تسد فاقته، ومن نزلت به فاقة فأنزلها بالله فيوشك الله له برزق عاجل أو آجل
For whomever poverty befell him, and he brought it down to the people, it did not fulfill his need, and for whomever hardship struck him, and he brought it down by Allah, then Allah is about to grant him sustenance, sooner or later.
ع T ثلاث أقسم عليهن
T Three I swear by them
ثلاث أقسم عليهن، وأحدثكم حديثا فاحفظوه،ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة صبر عليها إلا زاده الله عزا، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر ـ أو كلمة نحوها، ، وأحدثكم حديثا فاحفظوه‌إنما الدنيا لأربعة نفر: عبد رزقه الله مالا وعلما فهو يتقي ربه فيه ويصل به رحمه ويعلم لله في حقا، فهذا بأفضل المنازل، وعبد رزقه الله علما ولم يرزقه مالا فهو صادق النة يقول: لو أن لي مالا لعملت بعمل فلان فهو بنيته فأجرهما سواء، وعبد رزقه الله مالا ولم يرزقه علما يخبط في ماله بغير علم، لا يتقي فيه ربه، ولا يصل فيه رحمه، ولا يعلم لله في حقا، فهو بأخبث المنازل، وعبد لم يرزقه الله مالا ولا علما، فهو يقول: لو أن لي مالا لعملت فيه بعمل فلان فهو بنيته فوزرهما سواء
There are three things that I swear by, and I tell you a hadith, so memorize it. A slave's money is not diminished by charity, and a slave's money is not diminished by charity, and no slave is wronged by his patience but that Allah increases his honor, and no slave opens the door of a question but that Allah opens for him the door of poverty – or a word like it, and I tell you a hadith, so preserve it. The world is for four people: A worshipper whom Allah has provided with wealth and knowledge, so he fears his Lord about it, upholds his mercy with him, and knows Allah's truth about me, so this is the best of statuses. He provides him with knowledge, he messes with his money without knowledge, he does not fear his Lord about it, he does not uphold his ties of kinship, and he does not know Allah's truth about me, so he is of the worst statuses, and a worshipper whom Allah did not provide him with money or knowledge, so he says: If I had money, I would do the work of so-and-so, so he built it and he punished them. whether
ع T العزلة راحة للمؤمن من خلاط السوء
Solitude is a comfort for the believer from mixing with evil
جاء أعرابي إلى النبي ﷺ فقال: يا رسول الله أي الناس خير؟ مؤمن يجاهد بنفسه وماله في سبيل الله، ورجل في شعب من الشعاب يعبد ربه ويدع الناس من شره
bedouin came to the Prophet, may Allah bless him and grant him peace, and said: O Messenger of Allah, which people are the best? A believer who strives with his life and his money in the cause of Allah, and a man among the reefs who worships his Lord and abandons people from his evil.
ـ من خير معاش الناس لهم رجل ممسك عنان فرسه في سبيل الله يطير على متنه كلما سمع هيعة أو فزعة طار عليه يبتغي القتل والموت مظانه، أو رجل في غنيمة في رأس شعفة من هذه الشعف، أو بطن واد من هذه الأودية، يقيم الصلاة ويؤتي الزكاة، ويعبد ربه حتى يأتيه اليقين، ليس م
Among the best for people's livelihood is a man who holds his horse's reins in the way of Allah and flies on his board whenever he hears an alarm or panic, he flies on it, desiring death and death, or a man who takes booty at the head of a branch of these branches, or the bottom of a valley from these valleys, who establishes prayer and pays zakat , and worships his Lord until certainty comes to him, not m
ـ ألا أخبركم بخير الناس؟ رجل ممسك بعنان فرسه في سبيل الله، ألا أخبركم بالذي يتلوه؟ رجل معتزل في غنيمة يؤدي حق الله فيها، ألا أخبركم بشر الناس؟ رجل يسأل بالله ولا يعطى بهرجل معتزل في شعب يقيم الصلاة ويؤتي الزكاة ويعتزل شرور الناس
Shall I not inform you of the best of people? A man holding the reins of his horse for the sake of Allah, shall I not tell you what he recites? A man isolates himself from the spoils of which he pays what is due to Allah. Shall I not tell you how bad people are? A man who begs by Allah and is not given by it. A man who isolates himself among a people who establishes prayer, pays zakat, and isolates himself from the evil of people
ع T إذا أراد الله بعبد خيرا عسله

T If Allah desires good for a worshipper, He bestows His honey

إذا أراد الله بعبد خيرا استعمله كيف يستعمله يا رسول الله؟ يوفقه لعمل صالح قبل الموت

If Allah wants good for a worshipper, He uses him, how does he use him, O Messenger of Allah? He guides him to a good deed before death

إذا أراد الله بعبد خيرا عسله قبل موته وما عسله قبل موته؟ يفتح له عمل صالح بين يدي موته حتى يرضى عنه من حولهيفتح له عمل صالح بين يدي موته يؤخذ به عنه فيحببه إلى أهله وجيرانه

If Allah desires good for a worshipper, He honeys him before his death, and why does He honey him before his death? Good deeds will be opened for him before his death so that those around him will be satisfied with him.

ع T الأعمال بالخواتيم

T works by the rings

نظر النبي ﷺ إلى رجل يقاتل المشركين، وكان من أعظم المسلمين غناء عنهم من أحب أن ينظر إلى هذا فتبعه رجل فلم يزل على ذلك حتى جُرح فاستعجل الموت فقال بِذُبابة سيفه فوضعه بين ثدييه فتحامل عليه حتى خرج من بين كتفيه إن العبد ليعمل فيما يرى الناس عمل أهل الجنة وإنه لمن أهل النار، ويعمل فيما يرى الناس عمل أهل النار وهو من أهل الجنة، وإنما الأعمال بخواتيمها

The Prophet, may Allah's prayers and peace be upon him, looked at a man fighting the polytheists, and he was one of the greatest Muslims on their behalf who liked to look at this man, so a man followed him and he did not stop until he was wounded, so he hastened death, so he said with the fly of his sword, so he placed it between his breasts and leaned on him until he came out from between his shoulders. People see the work of the people of Paradise and that he is one of the people of Hell, and he does as people see the work of the people of Hell and he is one of the people of Paradise.

- إن الرجل ليعمل الزمن الطويل بعمل أهل الجنة ثم يختم له عمله بعمل أهل النار، وإن الرجل ليعمل الزمان الطويل بعمل أهل النار ثم يختم له عمله بعمل أهل الجنة

- That a man may work for a long time with the work of the people of Paradise, then his work ends with the work of the people of Hell, and that a man may work for a long time with the work of the people of Hell, then his work ends with the work of the people of Paradise

ع T جهاد النفس

T Jihad of the soul

ألا أخبركم بالمؤمن؟ من أمنه الناس على أموالهم، وأنفسهم، والمسلم من سلم المسلمون من لسانه ويده، والمجاهد من جاهد نفسه في طاعة الله، والمهاجر من هجر الخطايا والذنوب

Didn't he tell you about the believer? He is the one whom people secure over their wealth and their lives, the Muslim is he who Muslims are safe from his tongue and his hand, the mujahid is he who strives against himself in obedience to Allah, and the emigrant is he who abandons sins and misdeeds

ع T اتق الله حيثما كنت

T fear Allah wherever you are

اتق الله حيثما كنت، واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن

Fear Allah wherever you are, follow up a good deed that will erase it, and treat people with good manners

- اتقوا الله ربكم، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم طيبة بها أنفسكم، وأطيعوا ذا أمركم تدخلوا جنة ربكم

- Fear Allah, your Lord, and pray the five of you, and fast your month, and pay the zakat of your wealth with it for yourselves, and obey those who command you, and you will enter the Paradise of your Lord.

ع T قل ربي الله ثم استقم

T Say my Lord is Allah, then be straight

يا رسول الله مرني بأمر في الإسلام لا أسأل عنه أحدا بعدك قل آمنت بالله ثم استقمقل ربي الله ثم استقم فما أتقي؟ فأومأ إلى لسانه يا رسول الله ما أكثر ما تخاف عليّ؟ فأخذ رسول الله ﷺ بطرف لسان نفسه ثم قال هذا

Oh Messenger of Allah, pass me by a matter in Islam that I will not ask anyone about after you. Say, "I believe in Allah, then I will be righteous." So he pointed to his tongue, O Messenger of Allah, what do you fear most for me? So the Messenger of Allah, may Allah bless him and grant him peace, took hold of the tip of his tongue and then said this

ع T أن الحسنات يُذهبن السيئات

That good deeds go to bad ones

جاء رجل إلى النبي ﷺ فقال: يا رسول الله إني عالجت امرأة في أقصى المدينة وإني أصبت منها دون أن أمسها، فأنا هذا فاقض في بما شئت، فقال له عمر: لقد سترك الله لو سترت نفسك، قال: فلم يرد النبي ﷺ شيئا فقام الرجل فانطلق فأتبعه النبي ﷺ رجلا دعاه وتلا عليه هذه الآيةوَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِفقال رجل من القوم: يا نبي الله هذا له خاصة بل للناس كافة

man came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, I treated a woman in the far reaches of Medina, and I got infected from her without touching

her. Then the man got up and went, and the Prophet, may Allah’s prayers and peace be upon him, followed him, a man who called him and recited this verse to him, and establish prayer at the two ends of the day and at the close of the night. Indeed, good deeds remove bad deeds. A man from the people said: O Prophet of Allah, this is for him only, but for all people.

إن رجلا أصاب من امرأة قبلة فأتى رسول الله ﷺ فذكر ذلك له فأنزلت عليه:وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِقال الرجل: إليّ هذا؟ لمن عمل بها من أمتي

man had kissed a woman, so he came to the Messenger of Allah, may Allah’s prayers and peace be upon him, and mentioned that to him, so it was revealed to him: And perform prayer at both ends of the day. The man said: To this? For those of my nation who did it

- أتتني امرأة تبتاع تمرا فقلت: إن في البيت تمرا أطيب منه، فدخلت معي في البيت فأهويت إليها فقبلتها فأتيت أبا بكر فذكرت ذلك له، فقال: استر على نفسك وتب ولا تخبر أحدا، فلم أصبر، فأتيت عمر فذكرت ذلك له فقال: استر على نفسك وتب ولا تخبر أحدا، فلم أصبر فأتيت الن

woman came to me buying dates, and I said: There are dates in the house better than it, so she entered the house with me, so I fell in love with her and kissed her. Yourself and repent and do not tell anyone, so I was not patient, so I came now

- أتى النبي ﷺ رجل فقال: يا رسول الله أرأيت رجلا لقي امرأة وليس بينهما معرفة فليس يأتي الرجل إلى امرأته شيئا إلا قد أتى هو إليها إلا أنه لم يجامعها، قال: فأنزل الله تعالى:وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ فأمره أن يتوضأ ويصلي، قال مع

A man came to the Prophet, may Allah’s prayers and peace be upon him, and said: O Messenger of Allah, have you seen a man who meets a woman and there is no acquaintance between them? A man does not come to his wife at all except that he has come to her, but he has not had intercourse with her. , he said with

ع T مراقبة الله والحضور معه وذكره

Observing Allah, attending with him, and remembering him

أنه مر بأبي بكر وهو يبكي فقال: ما لك يا حنظلة؟ قال: نافق حنظلة يا أبا بكر نكون عند رسول الله ﷺ يذكرنا بالنار والجنة كأنا رأي عين، فإذا رجعنا عافسنا الأزواج والضيعة ونسينا كثيرا، قال: فوالله إنا كذلك، انطلق بنا إلى رسول الله ﷺ، فانطلقنا، فلما رآه رسول الله ﷺ قال:ما لك يا حنظلة؟قال: نافق حنظلة يا رسول الله، نكون عندك تذكرنا بالنار والجنة حتى كأنا رأي عين فإذا رجعنا عافسنا الأزواج والضيعة ونسينا كثيرالو تدومون على الحال التي تقومون بها من عندي لصافحتكم الملائكة في مجالسكم، وعلى فرشكم، وفي طرقكم، ولكن يا حنظلة ساعة وساعةثلاث مرات

He passed by Abu Bakr crying and said: What is wrong with you, Hanadzala? He said: Hanzala has become a hypocrite, O Abu Bakr. When we are with the Messenger of Allah, may Allah’s prayers and peace be upon him, he reminds us of Hell and Paradise, they are an eye-to-eye view, so when we return, we attend to wives and family and forget a lot. The Messenger of Allah, may Allah’s prayers and peace be upon him, said: What is wrong with you, Hanadzala? And on your beds, and on your roads, but O Handhalah, an hour and an hour, three times

إنا إذا كنا عندك فحدثتنا رقت قلوبنا فإذا خرجنا من عندك عافسنا النساء والصبيان وفعلنا وفعلنا إن تلك الساعة لو تدومون عليها لصافحتكم الملائكة

If we were with you, you spoke to us, our hearts softened, but when we left you, we treated women and children, and we did, and we did, that at that hour, if you were to perpetuate it, the angels would shake hands with you.

- يا رسول الله ما لنا إذا كنا عندك رقت قلوبنا، وزهدنا وكنا من أهل الآخرة، فإذا خرجنا من عندك فأنسنا أهالينا وشممنا الأولاد أنكرنا أنفسنا لو أنكم تكونون إذا خرجتم من عندي كنتم على حالتكم ذلك لزارتكم الملائكة في بيوتكم ولو لم تذنبوا لجاء الله بخلق جديد كي ي

Messenger of Allah, what is ours if we were with you, our hearts softened, and we became ascetic, and we were among the people of the Hereafter, so when we left from you, we forgot our families and smelled the children, we denied ourselves. ki j

ع T تفكروا في آيات الله

Don't think about the signs of Allah

خرج رسول الله ﷺ على ناس من أصحابه وهم يتفكرون في خلق الله فيم تتفكرون؟ نتفكر في الله لا تفكروا في الله وتفكروا في خلق الله، فإن ربنا خلق ملكا قدماه في الأرض السافلة السفلى ورأسه قد جاوز السماء العليا، ما بين قدميه إلى ركبتيه مسيرة ستمائة عام، وما بين كعبيه إلى أخمص قدميه مسيرة ستمائة عام، وما بين كعبيه إلى أخمص قدميه مسيرة ستمائة عام، والخالق أعظم من المخلوق

The Messenger of Allah, may Allah’s prayers and peace be upon him, went out to some of his companions while they were contemplating Allah’s creation. We think about Allah, do not think about Allah and think about Allah’s creation, for our Lord created an angel whose feet are in the lowest earth and his head has crossed the upper heaven, what is between his feet to his knees is a distance of six hundred years, and what is between his ankles to the soles of his feet is a distance of six hundred years, and what is between his ankles to The soles of his feet are a distance of six hundred years, and the Creator is greater than creation

- أخبريني بأعجب شيء رأيته من رسول الله ﷺ؟ قال: فسكتت ثم قالت: لما كان ليلة من الليالي قال يا عائشة ذريني أتعبد الليلة لربي والله إني لأحب قربك وأحب مباشرتك، قالت: فقام فتطهر ثم قام يصلي قالت: فلم يزل يبكي حتى بل حجره، قالت: ثم بكى فلم يزل
Tell me the most amazing thing you have seen from the Messenger of Allah, may Allah's prayers and peace be upon him? He said: So she was silent, then she said: When it was one of the nights, he said, O Aisha, let me worship tonight to my Lord, and Allah, I love your closeness and I love your directness.
أذن لي أن أحدث عن ملك من ملائكة الله ﷻ من حملة العرش ما بين شحمة أذنيه إلى عاتقه مسيرة سبعمائة سنة
Permission for me to narrate about an angel from Allah's angels, may His Majesty be glorified and exalted, who bears the Throne, the distance between the lobe of his ears to his shoulder is the distance of seven hundred years.
- إن الله ﷻ أذن لي أن أحدث عن ديك قد مرقت رجلاه الأرض، وعنقه منتن تحت العرش وهو يقول: سبحانك ما أعظمك ربنا، فيرد عليه: ما يعلم ذلك من حلف بي كاذبا
Allah, may He be glorified and exalted, has permitted me to narrate about a rooster whose legs have touched the ground, and whose neck is rotten under the throne. He says: Glory be to You, how great is our Lord!

ع T الحسنة بعشر أمثالها إلى سبعمائة ضعف

A good deed is multiplied by ten to seven hundred times
إن الله ﷻ كتب الحسنات والسيئات ثم بين ذلك، فمن هم بحسنة فلم يعملها كتبها الله له عنده حسنة كاملة، فمن هم بها وعملها كتبها الله له عنده عشر حسنات إلى سبعمائة ضعف إلى أضعاف كثيرة، ومن هم بسيئة فلم يعملها كتبها الله له عنده حسنة كاملة، فإن هو هم بها فعملها كتبها الله سيئة واحدة
Allah Almighty has written good deeds and bad deeds, then He explained that, so whoever intends to do a good deed and does not do it, Allah writes it down for him as a complete good deed with Him. complete, if he intended it, then he did it, Allah wrote it down in one bad way
إن الله ﷻ تجاوز لأمتي عما حدثت به أنفسها ما لم تعمل أو تكلم بهعما وسوست
Indeed, Allah, the Majestic of His Majesty, has pardoned my ummah for what they thought of themselves as long as they did not act or speak of them in an obscene manner

ع T قرب الجنة والنار من العباد

The proximity of Heaven and Hell to the worshippers

الجنة أقرب إلى أحدكم من شراك نعله، والنار مثل ذلك

Heaven is closer to one of you than the shoelaces, and Hell is like that

ع T النوم عن الجنة والنار

T sleep about heaven and hell

ما رأيت مثل النار نام هاربها، ولا مثل الجنة نام طالبها

have not seen someone like Hell whose fugitive sleeps, nor like Paradise whose seeker sleeps
ع T من خاف أدلج ومن أدلج بلغ المنزل
T He who fears will go to sleep, and he who will go to hell will reach the house
من خاف أدلج، ومن أدلج بلغ المنزل، ألا إن سلعة الله غالية، ألا إن سلعة الله الجنة
He who fears will go to sleep, and he who goes on will reach the abode, except that Allah's good is expensive, but Allah's good is Paradise

ع T خير الناس التقي النقي

T the best of pure pious people
قيل لرسول الله ﷺ: أي الناس أفضل؟ كل مخموم القلب، صدوق اللسان صدوق اللسان نعرفه، فما مخموم القلب؟ هو التقي النقي، لا إثم فيه ولا بغي، ولا غل، ولا حسد
It was said to the Messenger of Allah, may Allah's prayers and peace be upon him: Which people are better? Everyone who is makhmoum al-qalb, the truthful of the tongue, the sincere of the tongue, we know him, so what is the makhmoum of the heart? He is pure piety, there is no sin, no oppression, no malice, and no envy

ع T نقض عرى الإسلام

T violating the bonds of Islam
لتنتقضن عرى الإسلام عروة عروة، فكلما انتقضت عروة تشبث الناس بالتي تليها، أولهن نقضا الحكم، وآخرهن الصلاة
Let the bonds of Islam be broken one by one, and whenever a loop is broken, people cling to the next one, the first of them to break the ruling, and the last of them to pray
ع T الجزاء على الحسنات في الدنيا والآخرة
The reward for good deeds in this world and the hereafter
إن الله لا يظلم مؤمنا حسنة، يعطي بها في الدنيا، ويجزي بها في الآخرة، وأما الكافر فيطعم بحسنات ما عمل بها لله في الدنيا حتى إذا أفضى إلى الآخرة لم تكن له حسنة يجزى بهاإن الكافر إذا عمل حسنة أطعم بها طعمة من الدنيا، وأما المؤمن فإن الله يدخر له حسناته في الآخرة ويعقبه رزقا في الدنيا على طاعته

Allah does not wrong our believer with a good deed, he gives it in this world and rewards it in the Hereafter, and as for the disbeliever, he is fed with the good deeds that he did for Allah in this world, until when he leads to the Hereafter, he does not have a good deed, he will be rewarded with it. Allah saves his good deeds for him in the Hereafter and follows him with sustenance in this world for his obedience

ع T عجبا لأمر المؤمن

A wonder for the believer

عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن إن أصابته سراء شكر وكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له

How amazing is the matter of the believer, for his whole affair is good, and this is not for anyone except for the believer.

ع T ما يغفر وما لا يغفر من الظلم والذنوب

What is forgiven and what is not forgiven of wrongdoing and sins

الدواوين عند الله ﷻ ثلاثة: ديوان لا يعبأ الله به شيئا، وديوان لا يترك الله منه شيئا، وديوان لا يغفره الله، فأما الديوان الذي لا يغفره الله فالشرك بالله، قال الله ﷻ + إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَوأما الديوان الذي لا يعبأ الله به شيئا فظلم العبد نفسه فيما بينه وبين ربه من صوم يوم تركه، أو صلاة تركها، فإن الله ﷻ يغفر ذلك ويتجاوز إن شاء، وأما الديوان الذي لا يترك الله منه شيئا فظلم العباد بعضهم بعضا، القصاص لا محالة

The collections with Allah, may He be glorified and exalted, are three: a recital that Allah does not care about anything, a recital that Allah does not leave a single part of, and a recital that Allah does not forgive. Which Allah does not care about anything, so the worshipper wronged himself in what is between him and his Lord, such as fasting on the day he left it, or a prayer he left, for Allah Almighty forgives that and transgresses if He wills, and as for the court from which Allah does not leave anything from it, then the worshippers wronged one another, retribution is inevitably

إذا خلص المؤمنون من النار حبسوا بقنطرة بين الجنة والنار فيتقاصون مظالم كانت بينهم في الدنيا

When the believers are saved from Hellfire, they will be confined to a bridge between Heaven and Hell, and they will settle the grievances they had between them in this world.

- من كانت له مظلمة لأخيه من عرضه أو شيء، فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم تكن له حسنات أخذ من سيئات صاحبه فحمل عليه

Whoever has wronged his brother with regard to his honor or something, let him seek his forgiveness today before there will be no dinars or dirhams.

ع T المفلس يوم القيامة

T bankrupt doomsday

أتدرون من المفلس؟ المفلس فينا يا رسول الله من لا درهم له ولا متاع المفلس من أمتي من يأتي يوم القيامة بصلاة، وصيام، وزكاة، ويأتي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيقعد فيقتص هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقتص ما عليه من الخطايا، أخذ من خطاياهم فطرح عليه ثم طرح في النار

Do you know who's broke? The bankrupt among us, O Messenger of Allah, is the one who has no dirhams or belongings. The bankrupt from my nation is the one who comes on the Day of Resurrection with prayer, fasting, and zakat. Of his good deeds, and if his good deeds run out before he takes revenge for his sins, then he takes some of their sins and throws them on him, then he throws him into the fire.

ع T الإنسان والشيطان

T man and the devil

إن إبليس يضع عرشه على الماء ثم يبعث سراياه فأدناهم منه منزلة أعظمهم فتنة، يجيء أحدهم فيقول: فعلت كذا وكذا، فيقول: ما صنعت شيئا، قال: ثم يجيء أحدهم فيقول: ما تركته حتى فرقت بينه وبين امرأته، فيدنيه منه ويقول: نعم أنتفيلتزمهإن عرش إبليس على البحر فيبعث سراياه فيفتنون الناس فأعظمهم عنده أعظمهم فتنة

Iblees places his throne on the water, then sends his squadrons, and we bring them closer to him in the rank of the greatest sedition. One of them comes and says: I did such-and-such, and he says: I did not do anything. The throne of Satan is on the sea, so he sends his squadrons, and they seduce people, so the greatest of them is the greatest sedition

- إن الشيطان قد أيس أن يعبده المصلون في جزيرة العرب، ولكن في التحريش بينهم

Satan has despaired of being worshiped by worshipers in the Arabian Peninsula, but in provocation among them

- ما منكم من أحد إلا وقد وكل به قرينه من الجن وإياك يا رسول الله، وفي رواية: ولا أنت يا رسول الله؟ ولا أنا إلا أن الله أعانني عليه فأسلم فلا يأمرني إلا بخير

- There is no one among you except that he has been entrusted with a companion from the jinn and you, O Messenger of Allah, and in a narration: Not even you, O Messenger of Allah? Nor am I, except that Allah helped me against him, so he greeted me, so he only commanded me to be good

- أن رسول الله ﷺ خرج من عندها ليلا فقالت: فغرت عليه فجاء فرأى ما أصنع ما لك يا عائشة أغرت؟وما لي لا يغار مثلي على مثلك؟ أقد جاءك شيطانك؟ يا رسول الله أو معي شيطان؟ قال:نعمقلت: ومع كل إنسان؟نعم، قلت: ومعك؟ نعم ولكن ربي أعانني عليه حتى أسلم

The Messenger of Allah, may Allah's prayers and peace be upon him, left her at night, and she said: I was jealous of him, so he came and saw what I should do for you, O Aisha, you were tempted? Has your demon come to you? Oh Messenger of Allah, or is Satan with me? He said: Yes, I said: And with every human being? Yes, I said: And with you? Yes, but my Lord helped me to accept Islam

- كان النبي ﷺ معتكفا فأتيته أزوره ليلا فحدثته ثم قمت لأنقلب فقام معي ليقلبني، وكان مسكنها في دار أسامة بن زيد فمر رجلان من الأنصار فلما رأيا النبي ﷺ أسرعا فقال النبي ﷺ على رسلكما إنها صفية بنت حيي سبحان ا

The Prophet, may Allah's prayers and peace be upon him, was in I'tikaaf, so I came to him to visit him at night, so I spoke to him, then I got up to turn over, so he stood with me to turn me over. Glory be to

ع T المؤمن البائس والكافر المنعم

T the faithful believer and the blessed infidel

يؤتى بأنعم أهل الدنيا من أهل النار يوم القيامة، فيصبغ في النار صبغة، ثم يقال: يا ابن آدم هل رأيت خيرا قط؟ هل مر بك نعيم قط؟ فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤسا في الدنيا من أهل الجنة، فيصبغ صبغة في الجنة، فيقال له: يا ابن آدم هل رأيت بؤسا قط؟ هل مر بك شدة قط؟ فيقول: لا والله يارب، ما مر بي بؤس قط، ولا رأيت شدة قط

On the Day of Resurrection, the most privileged of the people of this world will be brought to Hell, dipped once in the Fire, and then it will be said: O son of Adam, did you ever see anything good? have you ever lived in luxury? Then he will say: No, by Allah, O Lord. Then the most destitute of the people in this world, of those who will enter Paradise, will be brought and dipped once in Paradise, and it will be said to him: O son of Adam, have you ever seen misery? have you ever suffered distress? He says: No, by Allah, Lord, I have never experienced a kiss, and I have never seen hardship

ع T يا عبادي يا عبادي يا عبادي

T Oh my worshippers, oh my worshippers, oh my worshippers

يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرما فلا تظالموا، يا عبادي كلكم ضال إلا من هديته، فاستهدوني أهدكم، يا عبادي كلكم جائع إلا من أطعمته فاستطعموني أطعمكم، يا عبادي كلكم عار إلا من كسوته، فاستكسوني أكسكم، يا عبادي إنكم تخطئون بالليل والنهار وأنا أغفر الذنوب جميعا، فاستغفروني أغفر لكم، يا عبادي إنكم لن تبلغوا ضري فتضروني، ولن تبلغوا نفعي فتنفعوني، يا عبادي لو أن أولكم وآخركم، وإنسكم وجنكم، كانوا على أتقى قلب رجل واحد منكم ما زاد ذلك في ملكي شيئا، يا عبادي لو أن أولكم وآخركم، وإنسكم وجنكم كانوا على أفجر قلب رجل واحد منكم ما نقص ذلك من ملكي شيئا، يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل واحد مسألته ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر، يا عبادي إنما هي أعمالكم أحصيها لكم ثم أوفيكم إياها، فمن وجد خيرا فليحمد الله، ومن وجد غير ذلك فلا يلومن إلا نفسه

My worshippers, I have forbidden injustice for Myself and made it forbidden among you, so do not be wrongful. By day, and I forgive all sins, so seek forgiveness from Me, and I shall forgive you. O My worshippers, you will not attain My harm so as to harm Me, and you will not attain My benefit so as to benefit Me. O My worshippers, if the first of you and the last of you, and the human of you and the jinn of you, were as pious as the most pious heart of one man among you, that would not add anything to My possession. O My worshippers, if The first of you and the last of you, the human of you and the jinn of you, were as wicked as the heart of one man among you, and that would not have decreased anything from My possession. O My worshippers, it is only your deeds that I reckon for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself.

ع T الإخلاص وفضله والنية الصالحة

Sincerity, virtue and good intention

انطلق ثلاثة نفر ممن كان قبلكم حتى آواهم المبيت إلى غار فدخلوه، فانحدرت صخرة من الجبل فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من هذه الصخرة إلا أن تدعوا الله بصالح أعمالكم، قال رجل منهم: اللهم كان لي أبوان شيخان كبيران وكنت لا أعبق قلبهما أهلا ولا مالا، فنأى بي طلب شجر يوما فلم أرح عليهما حتى ناما، فحلبت لهما غبوتهما فوجدتهما نائمين، فكرهت أن أغبق قبلهما أهلا أو مالا، فلبثت والقدح على يدي أنتظر استيقاظهما حتى يشرق الفجر والصبية يتضاغون عند قدمي فاستيقظا فشربا غبوتهما، اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة، فانفرجت شيئا لا يستطيعون الخروج وقال الآخر: اللهم كانت لي ابنة عم كانت أحب الناس إلي، فأردتها على نفسها فامتنعت مني حتى ألمت بها سنة من السنين فجاءتني فأعطيتها عشرين ومائة دينار على أن تخلي بيني وبين نفسها ففعلت، حتى إذا قدرت عليها، قالت: لا أحل لك أن تفض الخاتم إلا بحقه، فتحرجت من الوقوع عليها، فانصرفت عنها وهي أحب الناس إلي، وتركت الذهب الذي أعطيتها، اللهم إن كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة، غير أنهم لا يستطيعون الخروج منها وقال الثالث: اللهم إني استأجرت أجراء فأعطيتهم أجرهم غير رجل واحد ترك الذي له وذهب، فثمرت أجره حتى كثرت منه الأموال، فجاءني بعد حين، فقال: يا عبد الله أدني أجري، فقلت له: كل ما ترى من

أجرك من الإبل، والبقر، والغنم، والرقيق، فقال: يا عبد الله لا تستهزئ بي، فقلت: إني لا أستهزئ بك، فأخذه كله فاستاقه، فلم يترك منه شيئا، اللهم فإن كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة فخرجوا يمشون

Three people who were before you set out until they spent the night in a cave, so they entered it, and a rock descended from the mountain and covered them in the cave, so they said: No one will save you from this rock unless you pray to Allah for the good of your deeds. Welcome or money, so one day I asked for trees, so I did not rest on them until they fell asleep, so I milked them for their stupidity and found them sleeping, so I thought that I would be late before them, either money or money, so I broadcast with the cup on my hands waiting for them to wake up until the dawn comes and the boys are fighting at my feet, so they woke up and drank their stupidity, Oh Allah if I did This is seeking your face, so he released us from what we are in from this rock, so something opened that they could not get out, and the other said: Oh Allah, I had a cousin who was the most beloved of people to me, so I wanted her on herself, so she refrained from me until I died with her for a year of years, so she came to me, so I gave her twenty and a hundred dinars on the condition that she leave me And between herself, she did it, even if she was able to do it, she said: It is not permissible for you to break the ring except with his right, so she was embarrassed to fall on her, so she turned away from her and she is the most beloved of people to me, and left the gold that I gave her. Indulge in the rock, but they can not get out of them And the third said: Oh Allah, I hired a laborer, so I gave them their wages except for one man who left what he had and went, so his wages paid off until his money increased, so he came to me after a while and said: O worshipper of Allah, give me my wages. And the slave, and he said: O worshipper of Allah, do not make fun of me, so I said: I am not making fun of you, so he took it all and quenched it, and he did not leave anything of it, O Allah, if I did that seeking your face, release us from what we are in, so the rock parted and they went out walking

- ثلاث لا يغل عليهن قلب امرئ مسلم: إخلاص العمل لله، والنصح لأئمة المسلمين، ولزوم جماعتهم فإن دعوتهم تحيط من ورائهم

Three things that the heart of a Muslim woman should not harden: sincerity of work for Allah, sincerity in leading Muslims, and adhering to their group, for their call surrounds them.

- الدنيا ملعونة، ملعون ما فيها، إلا ما ابتغى به وجه الله ﷻ

The world is cursed, and whatever is in it is cursed, except for what is sought for the face of Allah, may He be glorified and exalted

ع T الرياء والسمعة

T showing off reputation

قال الله ﷻ: أنا أغنى الشركاء عن الشرك، من عمل عملا أشرك فيه معي غيري تركته وشركهفمن عمل لي عملا أشرك فيه غيري، فأنا منه بريء وهو للذي أشرك

Allah, may He be glorified and exalted, said: I am the most self-sufficient partner in need of polytheism. Whoever does an act in which he associates others with me, I leave him and his associating partners. So whoever does an act for me in which he associates others with me, then I am innocent of it, and it belongs to the one who associated him.

- إذا جمع الله الناس ليوم القيامة ليوم لا ريب فيه نادى مناد: من كان أشرك في عمل عمله لله أحدا، فليطلب ثوابه من عند غير الله، فإن الله أغنى الشركاء عن الشرك

- When Allah gathers the people for the Day of Resurrection, for a day about which there is no doubt, a herald will call out: Whoever involved anyone in his work for the sake of Allah, let him seek his reward from other than Allah, for Allah is the most needless of the partners from polytheism.

جاء رجل إلى رسول الله ﷺ فقال: أرأيت رجلا غزا يلتمس الأجر والذكر ما له؟ فقال رسول الله ﷺ:لا شيء لهفأعادها ثلاث مرات لا شيء لهإن الله ﷻ لا يقبل من العمل إلا ما كان له خالصا وابتغى به وجهه

man came to the Messenger of Allah, may Allah's prayers and peace be upon him, and said: Have you seen a man who went on a campaign seeking reward and remembrance? Then the Messenger of Allah, may Allah's prayers and peace be upon him, said: Nothing for him.

- جاء أعرابي إلى رسول الله ﷺ فقال: الرجل يقاتل ليذكر ويقاتل ليغنم، ويقاتل ليرى مكانه فمن في سبيل الله؟ من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله

A Bedouin came to the Messenger of Allah, may Allah bless him and grant him peace, and said: A man fights to be remembered, fights to gain booty, and fights to show his place, so who is in the cause of Allah? Whoever fights so that the word of Allah is supreme, then he is in the way of Allah

خرج علينا رسول الله ﷺ ونحن نتذاكر المسيح الدجال ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟ بلى الشرك الخفي: أن يقوم الرجل يصلي فيزين صلاته لما يرى من نظر رجل

The Messenger of Allah, may Allah's prayers and peace be upon him, came out to us while we were discussing the Antichrist. Shall I tell you what I fear for you more than the Antichrist? Yes, hidden shirk: that a man prays and beautifies his prayer because of what he sees from a man's gaze

- إن أخوف ما أتخوف على أمتي الإشراك بالله، أما إني لست أقول: يعبدون شمسا ولا قمرا ولا وثنا، ولكن أعمالا لغير الله، وشهوة خفية
What I fear most for my nation is associating partners with Allah, but I do not say: They worship the sun, the moon, or an idol, but rather works for other than Allah, and a hidden desire.
ع T من وعيد المرائين
T from the feast of the mirrors
من سمع سمع الله به، ومن راءى راءى الله به
He who hears Allah hears him, and he who sees Allah sees him
- إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأتي به، فعرفه نعمه، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، قال: كذبت، ولكنك قاتلت ليقال جريء، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل تعلم العلم وعلمه، وقرأ القرآن، فأتي به
- The first person to be judged on the Day of Resurrection is a man who was martyred, and he was brought to him, so he recognized his blessing, so he recognized it, and said: What did you do about it? He said: I fought for you until I was martyred, he said: I lied, but you fought to be said bold, it was said, then he was ordered to be dragged on his face until he was thrown into the fire, and a man who learned knowledge and taught it, and read the Qur'an, so he brought it
ع T ما يظن أنه رياء وليس منه
What he thinks is hypocrisy and not from him
يا رسول الله إن الرجل يعمل العمل فيسره فإذا اطلع عليه أعجبه له أجران: أجر السر، وأجر العلانية إني أعمل العمل فيطلع عليه فيعجبني؟ لك أجران
Messenger of Allah, a man does a deed and he is pleased with it, and when he sees it he likes it. He has two rewards: the reward for secret, and the reward for openness. You have two wages
الرجل يعمل العمل لله فيحبه الناس عليه؟ ذلك عاجل بشرى المؤمن
A man does work for Allah, and people love him for it? That is urgent, good news for the believer
ع T ماذا يفعل من خاف الرياء
What does he who fears showing off do?
خطبنا رسول الله ﷺ ذات يوم يا أيها الناس اتقوا هذا الشرك، فإنه أخفى من دبيب النمل فقال له: من شاء الله أن يقول: وكيف نتقيه وهو أخفى من دبيب النمل يا رسول الله قولوا: اللهم إنا نعوذ بك من أن نشرك بك شيئا نعلمه، ونستغفرك لما لا نعلمه
The Messenger of Allah, may Allah's prayers and peace be upon him, addressed us one day, O people, beware of this polytheism, for it is more hidden than the crawling of ants, so he said to him: Allah willing, he would say: How do we protect ourselves from it when it is more hidden than the crawling of ants, O Messenger of Allah. Say: O Allah, we seek refuge in You from being associated with You. Something we know, and we ask your forgiveness for what we do not know
ع T التوبة
T repent
يا أيها الناس توبوا إلى الله، فإني أتوب في اليوم مائة مرة
O people, repent to Allah, for I repent a hundred times a day
- إن الله ﷻ يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها
Allah, may He be glorified and exalted, extends His hand at night to repent the sinners of the day, and extends His hand during the day to repent the sinners of the night, until the sun rises from the west.
من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه
Whoever repents before the sun rises from the west, Allah will accept his repentance
- إني كنت رجلا إذا سمعت من رسول الله ﷺ حديثا ينفعني الله منه بما يشاء أن ينفعني، فإذا حدثني رجل من أصحابه استحلفته، فإذا حلف لي صدقته، وحدثني أبو بكر وصدق أبو بكر قال: سمعت رسول الله ﷺ يقول ما من رجل يذنب ذنبا، ثم يقوم في
was a man who, if I heard a hadith from the Messenger of Allah, may Allah bless him and grant him peace, Allah would benefit me from it as he wished to benefit me, so if a man from his companions told me I would swear to him, and if he swore to me I would believe him, and Abu Bakr spoke to me and Abu Bakr believed. He said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say No man commits a sin, then rises up
التائب من الذنب كمن لا ذنب له
The one who repents of sin is like one who has no sin
- يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لأتيتك بقرابها مغفرة
- O son of Adam, if you did not call upon Me and hoped for Me, I would forgive you for what you did and I do not care. O son of Adam, if your sins reached the clouds of the sky and then you sought forgiveness from Me, I would forgive you.

ع T خير الخطائين التوابون

T is the best of the repentant sins

كل ابن آدم خطاء، وخير الخطائين التوابون

Every son of Adam is a sinner, and the best of sinners are those who repent

- إن تغفر اللهم تغفر جما، وأي عبد لك لا ألما

- If you forgive, O Allah, you forgive all, and any worshipper of yours has no pain

- إن عبدا أذنب ذنبا فقال: أذنبت ذنبا فاغفر لي، قال: فقال ربه عزي وجل: علم عبدي أن له ربا يغفر الذنب ويأخذ به، فغفر له، فمكث ما شاء الله ثم أصاب ذنبا آخر فقال: أذنبت ذنبا فاغفره لي، قال: قال ربه: علم عبدي أن له ربا يغفر الذنب ويأخذ به، فغفر له، فمكث ما شاء

That a worshipper committed a sin and said: I have committed a sin, so forgive me. He said: His Lord, the Mighty and Majestic, said: My worshipper knew that he has a Allah who forgives sins and punishes them, so He forgave him. His Lord: My worshipper knew that he has a Lord who forgives sins and punishes them, so He forgave him, so he stayed as long as he wanted

ما أصر من استغفر وإن عاد في اليوم سبعين مرة

What insists on seeking forgiveness, even if he returns seventy times a day

كنت كتمت عنكم شيئا سمعته من رسول الله ﷺ لولا أنكم تذنبون لخلق الله خلقا يذنبون فيغفر لهملو أنكم لم تكن لكم ذنوب يغفرها الله لكم لجاء الله بقوم لهم ذنوب يغفرها لهم

I would have concealed something from you that I heard from the Messenger of Allah, may Allah’s prayers and peace be upon him, if it were not that you sin, Allah will create people who sin, so He forgives them.

- والذي نفسي بيده لو لم تذنبوا لذهب الله بكم، ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم

By the One in Whose hand is my soul, if you did not sin, Allah would have taken you away, and He would have resorted to a people who would sin and seek forgiveness from Allah, and He would forgive them.

ع T حكمة وقوع الذنوب من عباد الله المؤمنين

The wisdom of the occurrence of sins among the faithful worshippers of Allah

لو لم تكونوا تذنبون لخفت عليكم ما هو أكبر من ذلك العجب العجب

If you were not sinning, I would have feared for you something greater than that astonishment

ع T من فوائد ابن القيم

T from the benefits of Ibn al-Qayyim

ع T الذنوب وأقسامها

T sins and their divisions

كنا عند رسول الله ﷺ ألا أنبئكم بأكبر الكبائر؟ثلاثا ألا أخبركم؟ بلى يا رسول الله الإشراك بالله، وعقوق الوالدين، وشهادة الزور وكان رسول الله ﷺ متكئا فجلس، فما زال يكررها حتى قلنا: ليته سكت

We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, but I will tell you about the greatest of sins? Three, shall I tell you? Yes, O Messenger of Allah, associating partners with Allah, disobedience to parents, and bearing false witness. The Messenger of Allah, may Allah’s prayers and peace be upon him, was reclining, so he sat down, and he kept repeating it until we said: I wish he would be silent.

وقتل النفس

and killing oneself

الكبائر الإشراك بالله وعقوق الوالدينااليمين الغموس

The major sins are associating partners with Allah and disobeying one's parents

- من الكبائر أن يشتم الرجل والديه يا رسول الله وهل يشتم الرجل والديه؟ نعم يسب أبا الرجل فيسب أباه، ويشتم أمه فيشتم أمه

- It is a major sin for a man to insult his parents, O Messenger of Allah, and does a man insult his parents? Yes, he insults a man's father, so he insults his father, and he insults his mother, so he insults his mother

- يا رسول الله ما الكبائر؟ هن تسعوعقوق الوالدين المسلمين، واستحلال البيت الحرام قبلتكم أحياء وأمواتا

- O Messenger of Allah, what are the major sins? They seek disobedience to the Muslim parents, and the impossibility of the Sacred House kissing you alive and dead

- اجتنبوا السبع الموبقات قيل: يا رسول الله وما هن؟ الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات

Avoid the seven deadly sins. It was said: O Messenger of Allah, what are they? Polytheism, witchcraft, killing a soul that Allah has forbidden except by right, consuming usury, consuming the orphan's money, fleeing on the day of battle, and slandering chaste, heedless, believing women.

ع T ما هو حد الكبيرة؟

T What is the upper limit?

الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، يكفرن ما بينهن - إن اجتنبت الكبائر -ما لم تغش الكبائر

The five daily prayers, Friday to Friday, and Ramadan to Ramadan, expiate for what is between them - if you avoid major sins - as long as you do not deceive the major sins.

ع T بماذا تغفر الذنوب كبيرها وصغيرها

T Why are sins, big and small, forgiven?

ع T الخوف والرجاء

T fear and hope

أن النبي ﷺ دخل على شاب وهو بالموت كيف تجدك؟ والله يا رسول الله أرجو الله وإني أخاف ذنوبي لا يجتمعان في قلب عبد في مثل هذا الموطن، إلا أعطاه الله ما يرجو وأمنه مما يخاف

The Prophet, may Allah's prayers and peace be upon him, visited a young man while he was dying. How do you find yourself? By Allah, O Messenger of Allah, I hope in Allah, and I fear my sins. They are not combined in the heart of a worshipper in such a place, but Allah gives him what he hopes for and secures him from what he fears.

ع T الرجاء وما جاء فيه

T please and what it says

ع T بعض أحاديث الرجاء

T some talks please

لا يموتن أحدكم إلا وهو يحسن ظنه بالله ﷻ

None of you should die without having a good opinion of Allah, may He be glorified and exalted

- يقول الله ﷻ: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني

Allah Almighty says: I am as My worshipper thinks of Me, and I am with him when he remembers Me

- إن الله خلق الرحمة يوم خلقها مائة رحمة، فأمسك عنده تسعا وتسعين رحمة، وأرسل في خلقه كلهم رحمة واحدة، فلو يعلم الكافر بكل الذي عند الله من الرحمة لم ييأس من الجنة، ولو يعلم المؤمن بكل الذي عند الله من العذاب لم يأمن من النارلو يعلم المؤمن ما عند الله من ا

- That Allah created mercy on the day He created it a hundred mercy, so He retained with Him ninety-nine mercy, and sent to His creation all of them one mercy, so if the unbeliever knows of all that Allah has of mercy, he will not despair of Paradise, and if the believer knows of all that Allah has of torment, he will not be safe from Hell. The believer knows what Allah has

- لما خلق الله الخلق كتب في كتاب، فهو عنده فوق العرش إن رحمتي تغلب غضبيغلبت غضبيسبقت غضبي

When Allah created the creation, He wrote in a book that He has above the Throne: My mercy overcomes my anger. It overcomes my anger. It precedes my anger.

- قدم رسول الله ﷺ بسبي، فإذا امرأة من السبي تسعى، إذا وجدت صبيا في السبي أخذته فألزقته ببطنها فأرضعته أترون هذه المرأة طارحة ولدها في النار؟ لا والله لله أرحم بعباده من هذه بولدهالا والله وهي تقدر على أن لا تطرحه

- The Messenger of Allah, may Allah's prayers and peace be upon him, was presented with a captive, so if a woman from the captivity is running, if she finds a boy in the captivity, she takes him and puts him in her womb and breastfeeds him. Do you see this woman throwing her child into the fire? No, by Allah, Allah is more merciful to His worshippers than this woman with her child, by Allah, and she is able not to throw him away

- مر النبي ﷺ في نفر من أصحابه وصبي على الطريق، فلما رأت أمه القوم خشيت على ولدها أن يوطأ فأقبلت تسعى وتقول: ابني ابني، وسعت فأخذته، فقال القوم: يا رسول الله ما كانت هذه لتلقي ابنها في النار ولا الله بطارح حبيبه في النارولا الله يلقي حبيبه

The Prophet, may Allah's prayers and peace be upon him, passed by a group of his companions and a boy on the road, and when his mother saw the people, she was afraid for her son that he would be killed, so she came running and said: My son, my son. His lover in the fire, and Allah throws his lover

ع T حديث القاتل مائة نفس

The hadeeth of the murderer is a hundred souls

كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفسا، فسأل عن أعلم أهل الأرض، فدل على راهب، فأتاه فقال: إنه قتل تسعة وتسعين نفس فهل له من توبة؟ فقال: لا، فقتله فكمل به مائة، ثم سأل عن أعلم أهل الأرض فدل على رجل عالم فقال: إنه قتل مائة نفس فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة؟ انطلق إلى أرض كذا وكذا فإن بها أناسا يعبدون الله ﷻ فاعبد الله معهم ولا ترجع إلى أرضك فإنها أرض سوء فانطلق حتى إذا هو بنصف الطريق أتاه الموت فاختصمت فيه ملائكة الرحمة وملائكة العذاب، فقالت ملائكة الرحمة: جاء تائبا مقبلا إلى الله تعالى، وقالت ملائكة العذاب: إنه لم يعمل خيرا قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم - أي: حكما - فقال: قيسوا ما بين الأرضين فإلى أيتهما كان أدنى فهو له، فقاسوا فوجدوه أدنى إلى الأرض التي أراد فقبضته ملائكة الرحمةفكان إلى القرية الصالحة أقرب بشبرن فجعل من أهلهافأوحى الله ﷻ إلى هذه أن تباعدي، وإلى هذه أن تقربي، وقال: قيسوا ما بينهما فوجدوه إلى هذه أقرب بشبر فغفر لهفنأى بصدره نحوها

There was a man before you who killed ninety-nine people, so he asked about the most knowledgeable of the people of the earth, and he was directed to a monk, so he came to him and said: He killed ninety-

nine people, so does he have any repentance? He said: No, so he killed him and completed a hundred, then he asked about the most knowledgeable of the people of the earth, and he was directed to a man of knowledge, so he said: He killed a hundred souls, so does he have any repentance? He said: Yes, and who stands between him and repentance? Go to such-and-such a land, for there are people who worship Allah, may He be glorified, so worship Allah with them, and do not return to your land, for it is a land of evil. Punishment: He never did good, so an angel came to them in the form of a human being, so they made him between them - that is: an arbitrator - and he said: Measure the distance between the two lands, so whichever of them is closer, he is his, so they measured and found him closer to the land that he wanted, so the angels of mercy seized him, so he was closer to the righteous village, so he made from Its people, so Allah Almighty revealed to this woman that you should distance yourself, and to this woman that you approach her.

ع T من أرجى آيات القرآن والسنة للمؤمنين

T is one of the most important verses of the Qur'an and Sunnah for the believers

يجيء يوم القيامة ناس من المسلمين بذنوب أمثال الجبال، فيغفرها الله لهم ويضعها على اليهود والنصارى

On the Day of Resurrection, people will come from the Muslims with sins like mountains, so Allah will forgive them and place them on the Jews and Christians.

- كيف سمعت رسول الله ﷺ يقول في النجوى؟ قال: سمعته يقول يدنى المؤمن يوم القيامة من ربه عز وجل حتى يضع عليه كنفه فيقرره بذنوبه تعرف ذنب كذا؟ يقول: أعرف مرتين، فيقول: فإني قد سترتها عليك في الدنيا وإني أغفرها لك اليوم، فيعطى صحيفة حسناته، وأ

- How did you hear the Messenger of Allah, may Allah's prayers and peace be upon him, say in private conversations? He said: I heard him say, "On the Day of Resurrection, the believer will be brought near to his Lord, the Mighty and Majestic, until he places his protection on him and confirms him with his sins. Do you know the sin of such-and-such?" He says: Know twice, and he says: I have covered it for you in this world, and I forgive you today, so he is given the record of his good deeds, and

ع T حديث البطاقة

T card talk

إن الله ﷻ سيخلص رجلا من أمتي على رؤوس الخلائق يوم القيامة فينشر عليه تسعة وتسعين سجلا، كل سجل مثل مد البصر، ثم يقول: أتنكر من هذا شيئا؟ أظلمك كتبتي الحافظون؟ يقول: لا يارب، فيقولك أفلك عذر؟ فيقول: لا يارب، فيقول: بلى إن لك عندنا حسنة وإنه لا ظلم عليك اليوم فيخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله فيقول: احضر وزنك، فيقول: يارب ما هذه البطاقة مع هذه السجلات؟ فقال: فإنك لا تظلم، قال: فتوضع السجلات في كفة، والبطاقة في كفة، فطاشت السجلات، وثقلت البطاقة، ولا يثقل مع اسم الله شيء

Allah Almighty will save a man from my nation on the heads of creatures on the Day of Resurrection, and he will spread over him ninety-nine scrolls, each scroll as far as the eye can see, then he will say: Do you deny anything of this? Is it wrong for you to write memorizers? He says: No, Lord, and he says, "Do you have an excuse?" And he says: No, Lord, and he says: Yes, we have a good deed for you, and there is no injustice against you today. He said: You will not be wronged. He said: Then the records are placed in a cuff, and the card is in a cuff, so the records are broken, and the card is heavy, and nothing is burdened with the name of Allah

ع T الخوف وما يتعلق به

T fear and related to it

شيبتني هود والواقعة والمرسلات وعم يتساءلون وإذا الشمس كورت قال ذلك لما قال له أبو بكر رضي الله ﷻ عنه: يا رسول الله شبت شيبتني هود وأخواتها

Hood, Al-Waqi'ah, and Al-Mursalat have aged me, and they are wondering, and if the sun is shining, he said that when Abu Bakr, may Allah be pleased with him, said to him: O Messenger of Allah, Hood and her sisters have aged me.

- سألت رسول الله ﷺ عن هذه الآية:إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ |57| وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ |58| وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ |59| وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُ

I asked the Messenger of Allah, may Allah's prayers and peace be upon him, about this verse: "Those who are afraid of their Lord are compassionate." |57| And those who believe in the signs of their Lord |58| And those who do not associate partners with their Lord |59| And those who give what they give and say

- أتينا رجل من أهل البادية فقال البدوي: أخذ بيدي رسول الله ﷺ فجعل يعلمني مما علمه الله فكان فيما حفظت عنه أن قال إنك لن تدع شيئا اتقاء الله تبارك وتعالى، إلا آتاك الله خيرا منه

man from the desert came to us, and Al-Badawi said: The Messenger of Allah, may Allah's prayers and peace be upon him, took my hand and began to teach me what Allah had taught him.

- كان الكفل من بني إسرائيل لا يتورع من ذنب عمله، فأتته امرأة فأعطاها ستين دينارا على أن يطأها، فلما قعد مقعد الرجل من امرأته أرعدت وبكت، فقال: ما يبكيك أكرهتك؟ قالت: لا، ولكنه عمل ما عملته قط، وما حملني عليه إلا الحاجة، فقال: تفعلين أنت هذا وما فعلتيه، اذ

- The sponsor was from the Israelites who did not shy away from the sin of his work, so he missed a woman, so he gave her sixty dinars on the condition that he would have sex with her. She said: No, but he did what I never did, and nothing compelled me to do it except the need, so he said: You do this and what you did, because

- كان رجل يسرف على نفسه فلما حضره الموت قال لبنيه: إذا أنا مت فأحرقوني ثم اطحنوني ثم ذروني في الريح، فوالله لئن قدر الله عليّ ليعذبني عذابا ما عذبه أحدا، فلما مات فعل به ذلك، فأمر الله الأرض فقال: اجمعي ما فيك منه، ففعلت، فإذا هو قائم فقال: ما حملك على ما

man was extravagant on himself, and when death approached him, he said to his sons: If I die, burn me, then grind me, then scatter me in the wind. So I did, and when he was standing, he said: What made you do what?

ع T فضل البكاء من خشية الله

T preferred crying out of fear of Allah

لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم

No man who wept out of fear of Allah will enter Hell until the milk returns to the udder, and the dust of Allah's cause and the smoke of Hell will not gather together.

- عينان لا تمسهما النار: عين بكت من خشية الله، وعين باتت تحرس في سبيل الله

Two eyes will not be touched by fire: an eye that cried out of fear of Allah, and an eye that spent the night guarding for the sake of Allah

- سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله ﷻ، ورجل قلبه معلق بالمسجد، إذا خرج منه حتى يعود إليه، ورجلان تحابا في الله اجتمعا على ذلك وتفرقا عليه، ورجل ذكر الله خاليا ففاضت عيناه، ورجل دعته امرأة ذات منصب وجمال فقا

Seven whom Allah will shade in His shade on the Day when there will be no shade but His: a just imam, a young man who grew up in the worship of Allah Almighty, a man whose heart is attached to the mosque, when he leaves it until he returns to it, two men who love each other for Allah’s sake, meeting on that and parting over it, and a man who remembers Allah in solitude and overflows His eyes, and a man called him a woman of position and beauty according

ع T الصبر

T patience

أن ناسا من الأنصار سألوا رسول الله ﷺ فأعطاهم، ثم سألوه فأعطاهم، حتى نفد ما عنده، فقال لهم حين أنفق كل شيء بيده ما يكون عندي من خير فلن أدخره عنكم، ومن يستعفف يعفه الله، ومن يستغن يغنه الله، ومن يصبر يصبره الله، وما أعطي أحد عطاء خيرا وأوسع من الصبر

Some of the Ansar asked the Messenger of Allah, may Allah bless him and grant him peace, and he gave them, then they asked him and he gave them, until he ran out of what he had. Allah grants him patience, and no one is given a gift better and wider than patience

- مر النبي ﷺ بامرأة تبكي عند قبر اتقي الله واصبري إليك عني فإنك لم تصب بمصيبتي ولم تعرفه، فقيل لها: إنه النبي ﷺ، فأتت باب النبي ﷺ فلم تجد عنده بوابين، فقالت: لم أعرفك إنما الصبر عند الصدمة الأولى

The Prophet, may Allah’s prayers and peace be upon him, passed by a woman crying at a grave. Patience at the first shock

- إن الله ﷻ قال: إذا ابتليت عبدي بحبيبتيه فصبر، عوضته منهما الجنة - يريد عينيه،

Allah Almighty said: If My worshipper is afflicted with his two lovers, and he is patient, Paradise will compensate him for them. He wants his eyes.

- يقول الله ﷻ: من أذهبت حبيبتيه فصبر واحتسب، لم أرض له ثوابا دون الجنة

Allah Almighty says: Whoever takes away his beloved, be patient and seek reward, I do not accept for him a reward less than heaven

- قال لي ابن عباس رضي الله ﷻ عنهما: ألا أريك امرأة من أهل الجنة؟ فقلت: بلى، قال: هذه المرأة السوداء أتت النبي ﷺ فقالت إني أصرع، وإني أتكشف، فادع الله ﷻ لي إن شئت صبرت ولك الجنة، وإن شئت دعوت الله ﷻ أن يعافيك فقالت: أص

- Ibn Abbas, may Allah be pleased with him, said to me: Shall I not show you a woman from the people of Paradise? I said: Yes, he said: This black woman came to the Prophet, may Allah’s prayers and peace be upon him, and she said that I have epilepsy, and that I am discovering, so pray to Allah, may He be glorified and exalted, for me.

ع T الشكر

T thanks

عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن: إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له

How amazing is the matter of the believer, that all his affairs are good for him, and this is not for anyone except the believer: If good fortune befalls him, he gives thanks, and that is good for him, and if hardship befalls him, he is patient, and that is good for him.

- التحدث بنعم الله شكر، وتركها كفر، ومن لم يشكر القليل لا يشكر الكثيرومن لم يشكر الناس لم يشكر الله

Speaking of Allah’s blessings is gratitude, and abandoning them is blasphemy, and whoever does not thank a few does not thank much, and whoever does not thank people does not thank Allah

- من أبلى بلاء فذكره فقد شكره، وإن كتمه فقد كفره

He who is afflicted with an affliction and remembers it has thanked him, and if he conceals it then he has disbelieved

الطاعم الشاكر بمنزلة الصائم الصابر

The thankful feeder is like the patient fasting person

عليك بالصوم فإنه لا مثل له

You must fast, for there is nothing like it

- إن الله ليرضى عن العبد يأكل الأكلة فيحمده عليها، ويشرب الشربة فيحمده عليها

- Allah is pleased with the worshipper who eats food and praises Him for it, and drinks soup and praises Him for it

- إذا مات ولد العبد قال الله ﷻ لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم، فيقول: فبضتم ثمرة فؤاده؟ فيقولون: نعم، فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع، فيقول الله ﷻ : ابنوا لعبدي بيتا في الجنة وسموه بيت الحمد

If the son of a slave dies, Allah Almighty says to His angels: Have you taken the son of My worshipper? And they say: Yes, and he says: So you bought the fruit of his heart? They say: Yes, and he says: What did my worshipper say? They say: Praise be to you and take back, so Allah Almighty says: Build a house for my worshipper in heaven and call it the house of praise

ع T التوكل على الله تعالى

T trust in Allah Almighty

يدخل الجنة من أمتي سبعون ألفا بغير حساب، هم الذين لا يسرقون ولا يتطيرون، وعلى ربهم يتوكلون

Seventy thousand of my nation will enter Paradise without reckoning. They are the ones who do not steal or fly, and they put their trust in their Lord.

- لو أنكم توكلتم على الله حق توكله، لرزقتم كما ترزق الطير تغدو خماصا وتروح بطانا

- If you had relied upon Allah as He should have relied upon you, you would have provided sustenance as you provide for the birds, they become hungry and go full.

قال رجل: يا رسول الله أعقلها وأتوكل أو أطلقها وأتوكل؟ اعقلها وتوكل

man said: O Messenger of Allah, take care of her and trust her, or let her go and trust her? Think about it and trust

ع T محبة الله ﷻ

T love Allah Almighty

ثلاث من كن فيه وجد بهن حلاوة الإيمان، أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر كما يكره أن يقذف في الناروأن يكره أن يعود في الكفر بعد أن أنقذه الله منه

Those who are in it will find the sweetness of faith in them, that Allah and His Messenger are more beloved to him than anything else, and that he loves a man only for the sake of Allah, and that he hates to return to disbelief as he hates to be thrown into two fires and hates to return to disbelief after Allah has saved him from it.

- لا يؤمن أحدكم حتى أكون أحب إليه من والده، وولده، والناس أجمعينوأهله

None of you believes until I am dearer to him than his father, his son, and all people and his family

- أحبوا الله لما يغذوكم من نعمه، وأحبوني بحب الله، وأحبوا أهل بيتي بحبي

Love Allah for what He feeds you of His blessings, and love me with the love of Allah, and love my household with my love

- وأسألك حبك، وحب من يحبك، وحب عمل يقرب إلى حبك

I ask You for Your love, the love of those who love You, and the love of an action that will bring me close to Your love

ع T من ثمرات محبة الله ﷻ

T is one of the fruits of Allah's love

إن الله ﷻ إذا أحب عبدا دعا جبريل عليه السلام فقال: إني أحب فلانا فأحبه، قال: فيحبه جبريل عليه السلام، ثم ينادي في السماء فيقول: إن الله يحب فلانا فأحبوه، فيحبه أهل السماء، قال: ثم يوضع له القبول في الأرض

Allah Almighty, when he loves a worshipper, calls upon Gabriel, peace be upon him, and says: I love so-and-so, so I love him.
- إن الله ﷻ يقول: من عادى لي وليا فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضته عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألن

Allah Almighty says: He who is hostile to a friend of Mine, I have authorized him to war, and my worshipper does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him, and My worshipper continues to draw near to Me with supererogatory deeds until I love him, so if I love him, I am his hearing with which he hears, his sight with which he sees, and his hand with which Ibtsh out, and his leg that he walks with, even if they ask

ع T الرضا بالأقدار والشوق إلى لقاء الله

T contentment with predestination and longing to meet Allah

أنه صلى بالقوم صلاة فأوجز فيها فقيل له: لقد خففت أو أوجزت الصلاة، فقال: أما على ذلك فقد دعوت فيها بدعوات سمعنه من رسول الله ﷺ اللهم بعلمك الغيب، وقدرتك على الخلق، أحيني ما علمت الحياة خيرا لي، وتوفني إذا علمت الوفاة خيرا لي، اللهم وأسألك خشيتك في الغيب والشهادة، وأسألك كلمة الحق في الرضا والغضب، وأسألك القصد في الفقر والغنى، وأسألك نعيما لا يبيد، وأسألك قرة عين لا تنقطع، وأسألك الرضا بعد القضاء - وفي رواية: الرضا بالقضاء - وأسألك برد العيش بعد الموت، وأسألك لذة النظر إلى وجهك والشوق إلى لقائك في غير ضراء مضرة، ولا فتنة مضلة، اللهم زينا بزينة الإيمان، واجعلنا هداة مهتدين

He led the people in prayer, and he was shortened in it, so it was said to him: The prayer has been shortened or shortened. Death is better for me, O Allah, and I ask You for fear of You in the unseen and the witnessed, and I ask You for the word of truth in contentment and anger, and I ask You for purpose in poverty and wealth, and I ask You for unending bliss, and I ask You for uninterrupted comfort of the eye, and I ask You for contentment after the decree - and in a narration: contentment with the decree - and I ask You for the coolness of life after Death, and I ask you for the pleasure of looking at your face and the longing to meet you without harmful adversity, nor misleading strife, O Allah, adorn us with the adornment of faith, and make us guided guides

- إن عظم الجزاء مع عظم البلاء، وإن الله إذا أحب قوما ابتلاهم، فمن رضي فله الرضا، ومن سخط فله السخط

- The greatness of the reward is with the greatness of the affliction, and that if Allah loves a people, He tests them, so whoever is satisfied will have satisfaction, and whoever is angry will have discontent

- ذاق طعم الإيمان من رضي بالله ربا، وبالإسلام دينا، وبمحمد رسولا

He who is pleased with Allah as the Lord, with Islam as the religion, and with Muhammad as the Messenger, has tasted the taste of faith

- من قال رضيت بالله ربا وبالإسلام دينا وبمحمد ﷺ رسولا، وجبت له الجنة

- Whoever says I am satisfied with Allah as my Lord, with Islam as my religion, and with Muhammad, may Allah bless him and grant him peace, as my Messenger, Paradise is certain for him

ع T المجلد الثاني عشر

T vol. XII

ع T كتاب الفتن وأشراط الساعة

The Book of Discord and Signs of the Hour

ع T تنبؤه ﷺ بكثرة الفتن وأنها تعم جميع البيوت

The Prophet, may Allah’s prayers and peace be upon him, warned of the abundance of temptation and that it pervades all homes

إن النبي ﷺ أشرف على أطم من أطام المدينة ثم قال: هل ترون ما أرى؟ قالوا: لا، قال: إني لأرى مواقع الفتن تقع خلال بيوتكم كمواقع القطر

The Prophet, may Allah’s prayers and peace be upon him, looked over one of the remnants of Madinah and then said: Do you see what I see? They said: No. He said: I see the sites of temptation falling within your homes like the sites of rain

- نقع الفتن كأنها الظلل، تعودن فيه أساود صباً يضرب بعضكم رقاب بعض

We fall into temptation as if it were shadows, in which you will return to the blackest of youth, striking each other's throats

ع T الفتنة التي تموج كموج البحر

The sedition that ripples like the waves of the sea

كنا جلوساً عند عمر رضي الله ﷺ عنه فقال: أيكم يحفظ قول رسول الله ﷺ في الفتنة؟ قلت: أنا، قال: هات، قلت: ذكر فتنة الرجل في أهله، وماله، وولده، وجاره، |تكفرها الصلاة، والصدقة|، وفي رواية: |الصيام| وفي أخرى: |والأمر بالمعروف والنهي عن المنكر| قال: ليس عن هذا أسألك، أسألك عن التي تموج كموج البحر، قلت: ليس عليك منها بأس يا أمير المؤمنين، إن بينك وبينها باباً مغلقاً، قال: أرأيت الباب يفتح أو يكسر؟ قلت: لا، بل يكسر، قال: إذا لا يغلق أبداً فسئل حذيفة من الباب؟ قال: عمر

We were sitting with Omar, may Allah be pleased with him, and he said: Which of you memorizes the words of the Messenger of Allah, may Allah's prayers and peace be upon him, regarding sedition? I said: I am, he said: Bring, I said: Mention the man's trial in his family, his money, his son, and his neighbour. Prayer and charity expiate it, and in a narration: Fasting And in another: "Enjoining good and forbidding evil." He said: I do not ask you about this, I ask you about the one that waves like the waves of the sea. I said: You do not have to worry about it, O Commander of the Faithful, because between you and it there is a closed door. He said: Do you see the door opened or broken? I said: No, but it is broken. He said: So it is never closed, then a garden stream from the door? He said: Omar

ع T ما موقف المسلم من الفتن إذا كثرت وانتشرت

T What is the Muslim's position on temptation if it abounds and spreads?

ستكون فتن: القاعد فيها خير من القائم، والقائم فيها خير من الماشي، والماشي فيها خير من الساعي، من تشرف لها تستشرفه، فمن وجد ملجأ أو معاذاً فليعذ به

There will be trials: the one who sits is better than the one who is standing, the one who is standing is better than the one who is walking, and the one who is walking is better than the one who runs.

- إنها ستكون فتن، ألا ثم تكون فتنة القاعد فيها خير من الماشي فيها، والماشي فيها خير من الساعي إليها، ألا فإذا نزلت أو وقعت فمن كان له إبل فليلحق بإبله، ومن كانت له غنم فليحلق بغنمه، ومن كانت له أرض فليلحق بأرضه قال: فقال رجل: يا رسول الله أرأيت من لم يكن

It will be a trial, but then there will be a fitnah in which one who sits is better than one who walks in it, and one who walks in it is better than one who strives for it, except when it descends or falls, so whoever has camels, let him follow his camels, and whoever has sheep, let him shave his sheep, and whoever has land, let him stick to his land, he said: A man said: O Messenger of Allah, do you see who was not?

- يا ابن الأكوع ارتددت على عقبيك تعربت؟ قال: لا، ولكن رسول الله ﷺ أذن له في البدو لما قتل عثمان رضي الله عنه خرج سلمه بن الأكوع إلى الزبدة وتزوج هناك امرأة وولدت له أولاداً فلم يزل حتى قبل أن يموت بليال فنزل المدينة

O Ibn al-Akwa', you turned on your heels, did you come to terms with it? He said: No, but the Messenger of Allah, may Allah's prayers and peace be upon him, gave him permission to go to the Bedouins. When Uthman was killed, may Allah be pleased with him, he went out to deliver him to Al-Zabada, where he married a woman and bore him children.

- قدم سلمة المدينة بريدة بن الخصيب فقال: ارتددت عن هجرتك؟ فقال: معاذ الله إني في إذن من رسول الله ﷺ، سمعته يقول:أبدو يا أسلمقالوا: إنا نخاف أن يقدح ذلك في هجرتنا، قل:أنتم مهاجرون حيث كنتموله شاهد من رواية عمرو بن عبد الرحمن بن جرهد قال: س

Salama Al-Madinah came to Buraydah bin Al-Khasib and said: Have you turned away from your emigration? He said: Allah forbid that I am in the ear of the Messenger of Allah, may Allah bless him and grant him peace. I heard him say: I appear, O Islam.

يوشك أن يكون خير مال المسلم غنماً ينبع بها شغف الجبال ومواقع القطر يفر بدينه من الفتن

It is about that the best of a Muslim's wealth will be sheep, from which the passion for mountains and rainy sites springs, so that he flees with his religion from temptation

- ذكر رسول الله ﷺ فتنة فقربها، قالت: قلت: يا رسول الله من خير الناس فيها؟ قال: رجل في ماشيته يؤدي حقها ويعبد ربه، ورجل أخذ برأس فرسه يخيف العدو ويخيفونه

- The Messenger of Allah, may Allah's prayers and peace be upon him, mentioned a sedition, so he approached it. She said: I said: O Messenger of Allah, who is the best of people in it? He said: A man with his cattle who pays their dues and worships his Lord, and a man who takes the head of his horse, intimidating the enemy and they intimidate him.

- كان سعد بن أبي وقاص رضي الله ﷺ عنه في إبل له وغنم، فأتاه عمر ابنه فلما رآه قال: أعوذ بالله من شر هذا الراكب، فلما انتهى إليه قال: يا أبت أرضيت أن تكون أعرابياً في إبلك وغنمك، والناس بالمدينة يتنازعون في الملك، قال: فضرب صدره بيده، وقال: أسكت يا ب

Saad bin Abi Waqqas, may Allah be pleased with him, was with his camels and sheep, and his son Omar came to him, and when he saw him, he said: I seek refuge in Allah from the evil of this rider. He said: Then he hit his chest with his hand, and said: Shut up, b

- كان الناس يسألون رسول الله ﷺ عن الخير، وكنت أسأله عن الشر مخافة أن يدركني فقلت: يا رسول الله إنا كنا في جاهلية وشر، فجاءنا الله بهذا الخير، فهل بعد هذا الخير من شر؟ قال: نعم قلت: وهل بعد ذلك الشر من خير؟ قال: إنعم، وفي دخن| قال: قلت: وم

- People used to ask the Messenger of Allah, may Allah's prayers and peace be upon him, about good, and I used to ask him about evil for fear that it would overtake me. He said: Yes, I said: Is there good after that evil? He said: Yes, and there is smoke He said: I said: Wm

- بينما نحن حول رسول الله ﷺ إذ ذكر الفتنة، أو ذكرت عنده، قال:إذا رأيت الناس قد مرجت عهودهم، وخفت أماناتهم، وكانوا هكذاوشبك بين أصابعه، قال: فقمت إليه فقلت: كيف أفعل عند ذلك جعلني الله فداك؟ قال:ألزم بيتك وأملك عليك لسانك، وخذ ما تعرف، ودع

- While we were around the Messenger of Allah, may Allah's prayers and peace be upon him, when he mentioned sedition, or it was mentioned in his presence, he said: If you see people whose promises have been deferred, and their trusts have diminished, and they were like this, he intertwined his fingers, he said: I stood up to him, and I said: How do I do at that, may Allah make me your ransom? He said: Stay at home and hold your tongue against you, and take what you know and leave

- كيف أنت يا عبد الله بن عمرو إذا بقيت في حثالة من الناس؟ قال: وذاك ما هم يا رسول الله؟ قال:ذاك إذا مرجت عهودهم وأماناتهم، وصاروا هكذا وشبك بين أصابعه، قال: فكيف يا رسول الله؟ تعمل بما تعرف، وتدع ما تنكر، وتعمل بخاصة نفسك، وتدع عوائم الناس

How are you, O Abdullah bin Amr, if you remain among the scum of the people? He said: And that is what they are, O Messenger of Allah? He said: That is if their promises and trusts are deferred, and they become like this. He intertwined his fingers, then he said: How, O Messenger of Allah? Do what you know, and leave what you deny, and work only for yourself, and leave the floating people

ع T عرض الفتن على القلوب وذهاب الأمانة و(مدح الخونة)

T Showing temptation to the hearts and losing the trust and (praising the traitors)

تعرض الفتن على القلوب كالحصير عوداً عوداً، فأي قلب أشربها نكتت فيه نكتة سوداء، وأي قلب أنكرها نكتت فيه نكتة بيضاء حتى يصير على قلبين أبيض مثل الصفا، فلا تضره فتنة ما دامت السماوات والأرض، والآخر أسود مزبادًا كالكوز مجخياً، لا يعرف معروفاً ولا ينكر منكراً، إلا ما أشرب من حواء

Tribulations are presented to hearts like mats stick by stick, so any heart that drinks it will have a black spot in it, and any heart that denies it will have a white spot in it until it becomes on two hearts as white as a cobblestone. Unbelievable, except what I drink from Eve

- ما أحد من الناس تدركه الفتنة إلا أنا أخافها عليه، إلا محمد بن مسلمة فإني سمعت رسول الله ﷺ يقول لا تضرك الفتنة

There is no one who is overtaken by sedition except that I fear it for him, except for Muhammad bin Maslama, for I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "Sedition does not harm you."

- إن الأمانة نزلت في جذر قلوب الرجال، ثم نزل القرآن، وعلموا من السنةينام الرجل النومة فتقبض الأمانة من قلبه، فيظل أثرها مثل الوكت، ثم ينام النومة فتقبض الأمانة من قلبه، فيظل أثرها مثل المجل كجمر دحرجته على رجلك فنفط فتراه منتبراً وليس فيه شيء، ثم أخذ حصى

The trust was revealed in the roots of men's hearts, then the Qur'an was revealed, and they learned from the Sunnah. A man sleeps in sleep, and the trust is taken from his heart, and its trace remains like a log. , then take pebbles

ع T مبادرة الفتن المظلمة بالأعمال الصالحة

T initiative dark temptation good deeds

بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً، ويمسي كافراً، ويمسي مؤمناً ويصبح كافراً، يبيع دينه بعرض من الدنيا

Hasten to work, a trial is like cutting off the dark night, a man becomes a believer, and at night an unbeliever, and at night a believer and becomes an unbeliever, selling his religion, excluding him from the world

ع T أشقى الناس بالفتن العرب

The most miserable of people is the Arabs

خرج رسول الله ﷺ يوماً فزعاً محمراً وجهه وهو يقول لا إله إلا الله، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه وحلق بإصبعه الإبهام والتي تليها، قالت: فقلت: يا رسول الله أنهلك وفينا الصالحون؟ قال: نعم إذا كثر الخبث

The Messenger of Allah, may Allah's prayers and peace be upon him, went out one day in panic, his face reddened, and he said, "There is no god but Allah. Woe to the Arabs from the evil that has approached." Today, he opened the rubble of Gog and Magog like this one, and shaved his thumb and the next one. She said: I said: O Messenger of Allah, shall we perish, and among us are the righteous? He said: Yes, if there is a lot of wickedness

ع T فزع النبي ﷺ من نزول الفتن

T The Prophet, may Allah bless him and grant him peace, was terrified of the descent of temptation

سبحان الله ماذا أنزل الله من الخزائن؟ وماذا أنزل من فتن؟ من يوقظ صواحب الحجرات؟ - يريد أزواجه - لكي يصلين، رب كاسية في الدنيا عارية في الآخرة

Glory be to Allah, what did Allah send down from the treasuries? And what came down from temptation? Who wakes the owners of the rooms? - He wants his wives - so that they may pray. My Lord is clothed in this world and naked in the Hereafter

ع T لا يأتي زمان إلا الذي بعده شر منه

T There does not come a time except that after it is worse than it

اصبروا فإنه لا يأتي عليكم زمان إلا الذي بعده شر منه حتى تلقوا ربكم، سمعته من نبيكم ﷺ
Be patient, for there will not come a time for you except that after it is worse than it, until you meet your Lord. I heard it from your Prophet, may Allah’s prayers and peace be upon him.
ع T تقاتل المسلمين وما سيكون بينهم من البأس وأنهم سيسلطون على بعضهم بعضاً
T fight the Muslims and what will be between them and that they will rule over each other
من حمل علينا السلاح فليس منا
Whoever bears arms against us is not one of us
- إذا المسلمان حمل أحدهما على أخيه السلاح فهما في جرف جهنم، فإذا قتل أحدهما صاحبه دخلاها جميعاً
- If two Muslims carry a weapon against his brother, they are in the cliff of hell, and if one of them kills his friend, they will all enter it.
خرجت وأنا أريد هذا الرجل فلقيني أبو بكرة فقال: أين تريد يا أحنف؟ قال: قلت: أريد نصر ابن عم رسول الله ﷺ - يعني علياً عليه السلام - قال: فقال: يا أحنف أرجع فإني سمعت رسول الله ﷺ يقول:إذا تواجه المسلمان بسيفيهما فالقاتل والمقتول في النارقال: فقلت أو قيل: يا رسول الله هذا القاتل فما بال المقتول؟ قال:إنه أراد قتل صاحبهوفي رواية عن الحسن - يعني البصري - قال: خرجت بسلاحي ليالي الفتنة فاستقبلني أبو بكرة الخ
went out looking for this man, and Abu Bakra met me and said: O Ahnaf, where do you want? He said: I said: I want victory for the cousin of the Messenger of Allah, may Allah bless him and grant him peace - meaning Ali, peace be upon him. O Messenger of Allah, this murderer, what about the murdered? He said: He wanted to kill his companion, and in a narration on the authority of Al-Hassan - meaning Al-Basri - he said: I went out with my weapon on the nights of sedition, and Abu Bakra, etc., met me.
ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض
After me, you will return to disbelief, striking each other's necks
- سألت ربي ثلاثاً فأعطاني ثنتين، ومنعني واحدة، سألت ربي أن لا يهلك أمتى بالسنة فأعطانيها، وسألته أن لا يهلك أمتى بالغرق فأعطانيها، وسألته أن لا يجعل بأسهم بينهم فمنعنيها
I asked my Lord three, and He gave me two, and He denied me one.
- إن الله زوي لي الأرض فرأيت مشارقها ومغاربها، وإن أمتي سيبلغ ملكها ما زوي لي منها، وأعطيت الكنزين الأحمر والأبيض، وإني سألت ربي لأمتي أن يهلكها بسنة عامة، وأن لا يسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، وإن ربي قال: يا محمد إني إذا قضيت قضاء فإنه ل
That Allah adorned the earth for me, so I saw its east and west, and that my nation will reach its possession of what was adorned for me from it, and I was given the red and white treasures, and I asked my Lord for my nation to destroy it with a general year, and that no enemy but themselves would rule over them, so that they would destroy their eggs, and that my Lord said: O Muhammad If I spend it to spend
- يا رسول الله صليت صلاة لم تكن تصليها؟ قال:أجل، إنها صلاة رغبة ورهبة، إني سألت الله فيها ثلاثاًفذكر الحديث بنحو ما سبق وفيه وسألته أن لا يليق بعضهم بأس بعض فمنعنيها
- O Messenger of Allah, did you pray a prayer that you did not pray? He said: Yes, it is a prayer of desire and awe. I asked Allah for it three times, so he mentioned the hadith similar to what was previously mentioned in it.
ع T كثرة الهرج والعبادة فيه
Too much hoopla and worship in it
إن ورائكم أياماً، يرفع فيها العلم، ويكثر فيها الهرج قالوا: يا رسول الله ما الهرج؟ القتل
There are days ahead of you when knowledge is raised and there is much commotion. They said: O Messenger of Allah, what is commotion? the kill
العبادة في الهرج كهجرة إلي
Worship in pandemonium as migration to me
ع T نزول عقاب الله عند ظهور الشر وعدم تغييره
T The descent of Allah's punishment when evil appears and does not change it
إن الناس إذا رأوا الظالم فلم يأخذوا على بدنه أوشك أن يعمهم الله بعقاب منه
If people see the oppressor and do not take his body, it is about that Allah will blind them with a punishment from Him
- والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر، أو ليوشكن الله أن يبعث عليكم عذاباً منه فتدعونه فلا يستجاب لكم
By the One in Whose Hand is my soul, you will enjoin good and forbid evil, or Allah will soon send upon you a chastisement from Him, and you will pray to Him and He will not respond to you.
- مثل القائم على حدود الله والمدهن فيها كمثل قوم استهموا على سفينة في البحر، فأصاب بعضهم أعلاها، وأصاب بعضهم أسفلها، فكان الذين في البحر أسفلها يصعدون فيستقون الماء فيصبون على الذين في أعلاها، فقال الذين في أعلاها: لا ندعكم تصعدون فتؤذوننا، فقال الذين في

The parable of the One who is in charge of Allah's limits and who is anointed with them is like the parable of a people who took aim at a ship in the sea, and some of them hit the top of it, and some hit the bottom of it, so those in the sea below it would go up and draw water and pour on those on top of it. in

ع T الخسف بالبغاة وأهل الفساد

T Eclipse the tyrants and the people of corruption

يغزو جيش الكعبة، فإذا كانوا ببيداء الأرض نحيف بأولهم وآخرهم فقلت يا رسول الله كيف يخسف بأولهم وآخرهم وفيهم أسواقهم ومن ليس منهم يخسف بأولهم وآخرهم ثم يبعثون على نباتهم

The army invaded the Kaaba, so if they were in the ground, the first and the last of them were skinny, so I said, O Messenger of Allah, how will the first and last of them sink in while their markets are among them, and those who are not among them will swallow up the first and last of them, then they will resurrect their plants

- ليؤمن هذا البيت جيش يغزونه حتى إذا كانوا ببيداء من الأرض يخسف بأوسطهم وينادي أولهم آخرهم، ثم يخسف بهم فلا يبقى إلا الشريد الذي يخبر عنهم فقال رجل: أشهد عليك أنك لم تكذب على حفصة، وأشهد على حفصة أنها حفصة أنها لم تكذب على النبي ﷺ لا ينته

This House would be secured by an army that invaded it until, when they were in a desert of the earth, it would swallow the midst of them, and the first of them would call out to the last of them, then it would swallow them, so that there would be nothing left but the homeless who would tell about them. Allah bless him and grant him peace never ending

- يعوذ عائذ بالبيت فيبعث إليه بعثسيعوذ بهذا البيت - يعني الكعبة - قوم ليست لهم منعة - ولا عدد، ولا عدة، يبعث إليهم جيش حتى إذا كانوا ببيداء من الأرض خسف بهم قال يوسف: وأهل الشام يومئذ يسيرون إلى مكة، فقال عبد الله بن صفوان: أما والله ما هو بهذا الجيش، فقا

He seeks refuge in the House, so he sends to him a dispatch. He will seek refuge in this House - meaning the Kaaba - a people who have no immunity - nor number, nor equipment. He sends an army to them, even if they are in a desert from the ground, they will be swallowed up. Yusuf said: And the people of Levant will march to Mecca on that day, so Abdullah bin Safwan said By Allah, what is this army?

- ليكونن من أمتي قوم يستحلون الجر والحرير، والخمر والمعازف، ولينزلن أقوام إلى جنب علم تروح عليهم سارحة لهم فيأتيهم رجل لحاجة فيقولون: ارجع إلينا غداً، فيبينهم الله، ويضع العلم، ويمسخ آخرين قردة وخنازير إلى يوم القيامة

There will be people among my nation who consider it lawful to trawl, silk, wine and musical instruments, and people will come to the side of knowledge that will go to them as a scavenger hunt for them, then a man will come to them for a need, and they will say: Come back to us tomorrow, so Allah will show them, and put the knowledge, and turn others into monkeys and pigs until the Day of Resurrection

- إذا أنزل الله بقوم عذاباً أصاب العذاب من كان فيهم، ثم بعثوا على أعمالهم، إن كان صالحاً فعقباه صالحة، وإلا فبيئة

If Allah sends down a punishment on a people, the punishment befalls those who were among them, then they are resurrected for their deeds.

ع T ذهاب الصالحين وتسلط الأشرار علي الأخيار

The righteous will go, and the wicked will rule over the good

يذهب الصالحون الأول فالأول، ويبقى حثالة كحثالة الشعير أو التمر، لا يبالبهم الله ﷻ بالة

The righteous go first and then the first, and scum remains like the scum of barley or dates.

- إذا مشت أمتي المطيطاء وخدمها أبناء الملوك، أبناء فارس والروم، سلط شرارها على خيارها

- If my ummah walks on horseback and is served by the sons of kings, the sons of Persia and the Romans, then its evil will rule over its choice.

ع T التمسك بالدن والصابر عليه عند الفتن وتغرب الإسلام

T Hold on to religion and be patient with it when temptation and Islam becomes alienated

إنكم في زمان من ترك منكم عشر ما أمر به هلك، ثم يأتي زمان من عمل منهم بعشر ما أمر به نجا

You will be in a time when one of you who leaves a tenth of what he is commanded will perish, then a time will come when one of them who does a tenth of what he is commanded will be saved.

يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الجمر

A time will come upon the people when one who is patient with his religion is like holding on to embers

ع T تمني الموت عند الفتن

T Wishing death when tempted

والذي نفسي بيده لا تذهب الدنيا حتى يمر الرجل على القبر فيتمرغ عليه ويقول: يا ليتني كنت مكان صاحب هذا القبر وليس به الدين، إلا البلاء

By the One in Whose hand is my soul, the world will not pass away until a man passes by a grave and rolls over it and says: I wish I were in the place of the owner of this grave, and there is no debt in it except trials.

ع T هلاك الأمة على يد أغيلمة

The destruction of the nation at the hands of Aguileh

هلاك أمتي على يد أغيلمة من قريش

The destruction of my nation at the hands of Aghilamah from Quraysh

ع T الأمراء المصلون والإنكار عليهم

The worshiping princes and denial of them

أخاف على أمتي الأئمة المضلين

I fear for my Ummah, the misguided ones

- إنه سيكون عليكم أئمة تعرفون وتنكرون، فمن أنكر فقد برئ، ومن كره فقد سلم، ولكن من رضي وتابع

There will come upon you an ideology that you will recognize and deny, so whoever denies has declared his righteousness, and whoever dislikes has surrendered, but whoever is satisfied and follows

ع T مصدر الفتن وجهتها

The source and destination of temptation

ألا إن الفتنة ههنا من حيث يطلع قرن الشطان قرن الشمس ها إن الفتنة ههنا ـ ثلاثاً ـ حيث يطلع قرن الشيطان الفتنة ههنارأس الكفر من ههنا من حيث يطلع قرن الشيطان

Except that the sedition is here, from where the horn of Satan emerges, the horn of the sun. Here, the sedition is here, where the horn of Satan emerges. Sedition is here from here, from where the horn of Satan emerges.

- اللهم بارك لنا في شامنا ، اللهم بارك لنا في يمننا قالوا: وفي نجدنا؟اللهم بارك لنا في شامنا ، اللهم بارك لنا في يمننا قالوا : يا رسول الله وفي نجدنا ، فأظنه قال في الثالثةهناك الزلازل والفتن ، وبها يطلع قرن الشيطان

Allah bless our Levant, Allah bless our Yemen, they said: And our Najd? Allah bless our Sham, Allah bless our Yemen. They said: O Messenger of Allah, and our Najd.

ع T بيان الفتن المنصوص عليها والمشار إليها : فتنة قتل عثمان رضي الله تعالى عنه

T Statement of the fitnah stipulated and referred to: The fitna of killing Othman, may Allah Almighty be pleased with him

يا عثمان إن ولاك الله هذا الأمر يوما ، فأراد المنافقون أن تخلع قميصك الذي قمّصك الله فلا تخلعه

Oh Othman, Allah will give you this matter one day, so the hypocrites wanted you to take off your shirt that Allah has clothed you with, so do not take it off.

- أن خطباء قامت في الشام وفيهم رجال من أصحب النبي ﷺ فقام آخرهم رجل يقال له : مرة بن كعب فقال : لولا حديث سمعته من رسول الله ﷺ ما قمت ، وذكر الفتن فقربها ، فمرّ رجل مقنع بثوب فقال : هذا يومئذ على الهدى ، فقمت إليه فإذا هو

That preachers arose in the Levant, and among them were men from the companions of the Prophet, may Allah's prayers and peace be upon him, and the last of them stood up, a man called: Murrah bin Ka'b, and said: If it were not for a hadith that I heard from the Messenger of Allah, may Allah's prayers and peace be upon him, I would not have risen. A day on guidance, so I stood up to him, and behold, he is

قال لي عثمان يوم الدار إن رسول الله ﷺ قد عهد إليّ عهدا فأنا صابر عليه

Othman told me on the day of the house that the Messenger of Allah, may Allah's prayers and peace be upon him, entrusted me with a covenant, so I will be patient with him

ع T فتنة وقعة الجمل

T fitna, the battle of the camel

إنه سيكون بينك وبين عائشة أمر قال : أنا يا رسول الله ؟ نعم قال : أنا؟! قال : فأنا أشقاهم يا رسول الله لا ولكن إذا كان ذلك فارددها إلى مأمنها

There will be a matter between you and Aisha. He said: Me, O Messenger of Allah? Yes, he said: Me?! He said: I am the most miserable of them, O Messenger of Allah, no, but if that is the case, then return it to its place

إن وليت من أمرها شيئا فارفق بها

If you are in charge of her thing, then accompany her

- لما أقبلت عائشة إرضي الله عنها إ فنزلت بعض مياه بني عامر نبحت عليها الكلاب ، فقالت : أي ماء هذا ؟ قالوا : الحوأب ، قالت : ما أظنني إلا راجعة ، فقال لها بعض من كان معها : بل تقدمين فيراك المسلمون فيصلح الله ذات بينهم ، فقالت : إن النبي ﷺ

When Aisha, may Allah be pleased with her, came Then some of the waters of Bani Amir descended, and the dogs barked at them and said: What kind of water is this? They said: Al-Hawab. She said: I do not think that I am only going back. Some of those who were with her said to her: Rather, you will

come forward, and the Muslims will see you, and Allah will reconcile them. She said: The Prophet, may Allah bless him and grant him peace

أيتكن صاحبة الجمل الأدبب؟ تخرج حتى تنبحها كلاب الحوأب يقتل عن يمينها وعن شمالها قتلى كثير وتنجو بعدما كادت

Aitken her literary camel? She goes out until the dogs of the gatekeepers bark at her, many people are killed on her right and on her left, and she escapes after she almost escaped

- إن عائشة قد سارت إلى البصرة ووالله إنها لزوجة نبيكم ﷺ في الدنيا والآخرة ، ولكن الله تبارك وتعالى ابتلاكم ليعلم إياه تطيعون أم هي ؟

That Aisha has gone to Basra, and by Allah, she is the wife of your Prophet, may Allah's prayers and peace be upon him, in this world and the Hereafter, but Allah, the Blessed and Exalted, has tested you to know whether you obey him or her?

- لقد نفعني الله ، وفي رواية : لقد عصمني الله بكلمة أيام الجمل : لما بلغ النبي ﷺ أن فارسا ملكوا ابنة كسرى ، وفي رواية : لما هلك كسرى من استخلفوا ؟ قالوا : ابنته لن يفلح قوم ولوا أمرهم امرأة

Allah has benefited me, and in a narration: Allah protected me with the word of the days of the camel: when the Prophet, may Allah's prayers and peace be upon him, was informed that the Persians had taken possession of Chosroes daughter, and in a narration: When Chosroes perished, those who succeeded them? They said: His daughter, a people will not succeed, and if they appoint a woman as their ruler

ع T فتنة وقعة صفين

T fitna signed two rows

لا تقوم الساعة حتى يقتتل فئتان عظيمتان تكون بينهما مقتلة عظيمة دعواهما واحدة

The Hour will not come until two great feuds fight, and there will be a great fight between them. Their claims are the same

ويح عمار تقتله الفئة الباغية يدعوهم إلى الجنة ويدعونه إلى النار أعوذ بالله من الفتن

Woe to Ammar, who will be killed by the aggressive millennium, inviting them to Heaven and inviting him to Hell. I seek refuge in Allah from temptation

ع T فتنة قتال الخوارج

T fitna fighting the Kharijites

بينما نحن عند رسول الله ﷺ وهو يقسم قسما إذ أتاه ذو الخويصرة ، وهو رجل من بني تميم فقال : يارسول الله اعدل ويلك ، ومن يعدل إذا لم أعدل ، قد خبت وخسرت إن لم أكن أعدل فقال عمر : يا رسول الله ائذن لي فيه فأضرب عنقه دعه فإن له أصحابا يحقر أحدكم صلاته مع صلاتهم وصيامه مع صيامهم ، يقرؤون القرآن لا يجاوز تراقيهم ، يمرقون من الدين كما يمرق السهم من الرميةآيتهم رجل أسود إحدى عضديه مثل ثدي المرأة ، أو مثل البضعة تدردر ، يخرجون على حين فرقة من الناس

While we were with the Messenger of Allah, may Allah's prayers and peace be upon him, and he was distributing an oath, Dhul Khuwaisira, a man from Bani Tamim, came to him and said: O Messenger of Allah, do justice to your woe, and who will do justice if I do not do justice? In it, strike his neck, leave him, for he has companions, and one of you will despise his prayer with their prayer, and his fasting with their fasting. They recite the Qur'an, but it does not go beyond their collarbones.

- سيخرج في آخر الزمان قوم أحداث الأسنان ، سفهاء الأحلام ، يقولون من خير قول البرية ، يقرؤون القرآن لا يجاوز حناجرهم ، يمرقون من الدين كما يمرق السهم من الرمية ، فإذا لقيتموهم فاقتلوهم فإن في قتلهم أجرا لمن قتلهم عند اللهيقرؤون القرآن ليس قراءتكم إلى قراءت

At the end of time there will come forth a people of young teeth and fools of dreams. They will speak from the best of the wilderness. They will recite the Qur'an but it will not go beyond their throats. They will pass through religion as an arrow passes through prey. So when you meet them, kill them, for killing them is a reward for those who kill them with Allah. They recite the Qur'an, not your recitation.

- سئل : هل سمعت النبي ﷺ يذكر الخوارج ؟ فقال : سمعته يقول يتيه قوم قبل المشرق محلقة رؤوسهم

- Seal: Did you hear the Prophet, may Allah's prayers and peace be upon him, mention the Kharijites? He said: I heard him say that people will wander before the East with their heads shaved

- شر قتلي تحت أديم السماء ، وخير قتيل من قتلوه ، كلاب النار ، قد كان هؤلاء مسلمين فصاروا كفارا فقيل له: يا أبا أمامة هذا شيء تقوله ؟ قال : بل سمعته من رسول الله ﷺ

- The evil of my slain is under the cover of the sky, and the best of the slain are those who killed him, the dogs of fire. These were Muslims, so they became infidels. So it was said to him: O Abu Umamah, is this something you say? He said: Rather, I heard it from the Messenger of Allah, may Allah bless him and grant him peace

ع T فتنة قتل الإمام علي رضي الله تعالى عنه

The sedition of killing Imam Ali, may Allah Almighty be pleased with him

ألا أحدثكما بأشقى الناس ؟ قلنا : بلى يا رسول الله أحيمر ثمود الذي عقر الناقة، والذي يضربك يا علي على هذه - يعني قرنه - حتى تبتل هذه من الدم

Didn't I talk to you about the most miserable people? We said: Yes, O Messenger of Allah, Uhaymar of Thamud, who hamstrung the she-camel, and who will strike you, O Ali, on this one - meaning his horn - until this one is wet with blood.

إن مما عهد إلي النبي ﷺ أن الأمة تستغدر بي بعده

From what the Prophet, may Allah’s prayers and peace be upon him, entrusted me with, is that the nation will begrudge me after him

ع T فتنة قتل الحسين عليه السلام

T sedition killing Al-Hussein, peace be upon him

سار مع علي وكان صاحب مطهرته ، فلما حاذى نينوى وهو منطلق إلى صفين فنادى علي : اصبر أبا عبد الله ، اصبر أبا عبد الله بشط الفرات قلت : وما ذاك ؟ قال دخلت على النبي ﷺ ذات يوم وعيناه تفيضان ، قلت : يانبي الله أغضبك أحد ؟ ما شأن عينيك تفيضان ؟ بل قام من عندي جبريل قبل فحدثني أن الحسين يقتل بشط الفراتهل لك أن أشمك من تربته ؟قلت : نعم ، فمد يده فقبض قبضة من تراب فأعطانيها فلم أملك عيني أن فاضتا

He walked with Ali and he was the owner of his purifier, so when he reached Nineveh on his way to Siffin, Ali called out: Be patient, Abu Abdullah, be patient, Abu Abdullah, by the Euphrates River, I said: What is that? He said: I entered upon the Prophet, may Allah’s prayers and peace be upon him, one day, and his eyes were overflowing. I said: O Prophet of Allah, has anyone made you angry? What's your eyes overflowing? Rather, Jibril arose from me before, and told me that Al-Hussein will be killed by the banks of the Euphrates. Would you like me to smell some of his soil?

- إن جبريل عليه السلام أتى النبي ﷺ فخيره بين الدنيا والآخرة فاختار الآخرة ولم يرد الدنيا وإنك بضعة من رسول الله ﷺ كذلك يريد منكم ، فأبى ، فاعتنقه ابن عمر وقال : أستودعك الله والسلام

Gabriel, peace be upon him, came to the Prophet, may Allah’s prayers and peace be upon him, so he gave him a choice between this world and the Hereafter, so he chose the Hereafter and did not want this world, and that you are a few of the Messenger of Allah, may Allah’s prayers and peace be upon him.

- وكان قد قتل معه في هذه المعركة الأليمة من أهله وأقاربه : أولاده الأربعة : علي الأكبر ، وعبد الله ، وأبو بكر ، والقاسم أبناء الحسين عليهم السلام وإخوته الخمسة : العباس ، وجعفر ، وعبد الله ، وعثمان ، وأبو بكر ، أولاد الإمام علي بن أبي طالب عليهم السلام وو

- His family and relatives were killed in this painful battle with him: his four sons: Ali Al-Akbar, Abdullah, Abu Bakr, and Al-Qasim, the sons of Al-Hussein, peace be upon them, and his five brothers: Al-Abbas, Jaafar, Abdullah, Othman, and Abu Bakr, the children of Imam Ali bin Abi Peace be upon them demanded Wu

ع T فتنة القتال على الدنيا والملك

The trial of fighting over the world and the king

يكون بعدي قوم يأخذون الملك يقتل عليه بعضهم بعضا قلنا له : لو حدثنا غيرك ما صدقناه فإنه سيكون

After me there will be people who will seize the kingdom and kill one another over it. We said to him: If someone else told us we would not believe him, for it will happen.

- يا أبا برزة ألى ترى ما وقع في الناس ؟ فأول شيء سمعته تكلم به : إني احتسبت عند الله أني أصبحت ساخطا على أحياء قريش ، إنكم يا معشر العرب كنتم على الحال الذي علمتم من الذلة والقلة والضلالة ، وإن الله أنقذكم بالإسلام وبمحمد ﷺ حتى بلغ بكم ما

Abu Barzah, do you see what happened to the people? The first thing I heard him say was: I thought with Allah that I had become angry with the Quraysh tribesmen, that you Arabs were in the state that you knew of humiliation, scarcity, and misguidance, and that Allah saved you with Islam and with Muhammad, may Allah bless him and grant him peace, until he reached what you had

ع T فتنة الأحلاس وغيرها

T Fitnah Al-Ahlas and others

كنا قعودا عند رسول الله ﷺ فذكر الفتن فأكثر في ذكرها ، حتى ذكر فتنة الأحلاس فقال قائل : يا رسول الله وما فتنة الأحلاس ؟ هي هرب وحرب ، ثم فتنة السراء ، دخنها من تحت قدمي رجل من أهل بيتي ، يزعم أنه مني وليس مني وإنما أوليائي المتقون ، ثم يصطلح الناس على رجل كورك على ضلع ، ثم فتنة الدهيماء لا تدع أحد من هذه الأمة إلا لطمته لطمة ، فإذا قيل انقضت تمادت ، يصبح الرجل فيها مؤمنا ويمسي كافرا ، حتى يصير الناس إلى فسطاطين ، فسطاط إيمان لا نفاق فيه ، وفسطاط نفاق لا إيمان فيه ، فإذا كان ذاكم فانتظروا الدجال من يومه أو من غده

We were sitting with the Messenger of Allah, may Allah’s prayers and peace be upon him, and he mentioned the sedition, so he mentioned it more often, until he mentioned the sedition of Al-Ahlas. He said: O Messenger of Allah, what is the sedition of Al-Ahlas? It is flight and war, then the trial of prosperity, smoked from under the feet of a man from my household, claiming that he is of me and not of me, but my pious guardians, then the people reconcile over a man who has a crack on his rib, then

the trial of fat and blood does not let anyone from this nation except to slap him with a slap, so if it is said It went on and on, a man in it became a believer and in the evening an unbeliever, until the people came to two camps, a camp of faith in which there is no hypocrisy, and a camp of hypocrisy in which there is no faith.

ع T ثلاث فتن لا يتركن شيئا

There are three temptations that leave nothing behind

والله إني لأعلم الناس بكل فتنة هي كائنة فيما بيني وبين الساعة وما بي إلا أن يكون رسول الله ﷺ أسر إلي في ذلك شيئاً لم يحدثه غيري، ولكن رسول الله ﷺ قال وهو يحدث مجلساً أنه فيه عن الفتن فقال رسول الله ﷺ وهو يعد الفتن منهن ثلاث لا يكدن يذرن شيئا ، ومنهن فتن كرياح الصيف منها صغار ومنها كبار فذهب أولئك الرهط كلهم غيري

By Allah, I know the people of every sedition that is present between me and the Hour, and I only have the Messenger of Allah, may Allah's prayers and peace be upon him, confiding to me something about that that no one else told him, but the Messenger of Allah, may Allah's prayers and peace be upon him, said while he was speaking to a gathering that it is about sedition, so the Messenger of Allah said Peace and blessings of Allah be upon him, and he counted the tribulations among them three, they could hardly leave anything behind, and among them were tribulations like the summer winds, some of them small and some of them great.

ع T فتنة قتال الروم للمسلمين واستعمارهم بلادهم

The trial of the Romans fighting the Muslims and their colonization of their lands

يوشك الأمم أن تداعى الأكلة إلى قصعتها ومن قلة نحن يومئذ ؟ بل أنتم يومئذ كثير ، ولكنكم غثاء كغثاء السيل ، ولينزعن الله من صدور عدوكم المهابة منكم ، وليقذفن الله في قلوبكم الوهن يا رسول الله وما الوهن ؟ حب الدنيا وكراهية الموت

The nations are about to call the eaters to their bowl, and how few are we today? Rather, you are many days, but you are scum like the scum of a torrent, and let Allah strip the fear of you from the hearts of your enemies, and let Allah cast weakness into your hearts, O Messenger of Allah, and what is weakness? Love of the world and hatred of death

- ستصالحون الروم صلحا آمنا فتغزون أنتم وهم عدوا من ورائكم فتنصرون وتغنمون وتسلمون ، ثم ترجعون حتى تنزلوا بمرج ذي تلول ، فيرفع رجل من أهل النصرانية الصليب فيقول : غلب الصليب ، فيغضب رجل من المسلمين فيدقه ، فعند ذلك تغدر الروم وتجمع للملحمةويثور المسلمون إل

You will reconcile the Romans with a secure peace, so you invade and they are an enemy behind you, then you will be victorious and you will gain booty and surrender, then you will return until you descend in a hilly meadow, then a Christian man will raise the cross and say: The cross has conquered, then a Muslim man will be angry and beat it, and then the Romans will treachery and gather for the epic and the Muslims will revolt

يوشك المسلمون أن يحاصروا إلى المدينة حتى يكون أبعد مسالحهم سلاح

The Muslims are about to besiege Medina until their furthest weapon is a weapon

إن فسطاط المسلمين يوم الملحمة بالغوطة إلى جانب مدينة يقال لها : دمشق من خير مدائن الشام

The camp of the Muslims on the day of the battle is in Ghouta, next to a city called Damascus, which is one of the best cities in the Levant

- يا رسول الله أين تأمرني ؟ ههنا ونحا بيده نحو الشام

- O Messenger of Allah, where do you command me? Here he bowed with his hand towards the Levant

إذا فسد الشام فلا خير فيكم

If the Levant is corrupted, there is no good in you

- إن الإسلام بدأ غريبا وسيعود غريبا كما بدأ ، وهو يأرز بين المسجدين كما تأرز الحية في حجرها

Islam seemed strange, and it will return to being strange as it appeared, and it swarms between the two mosques as a snake crawls into its lap.

- إن الله لا يجمع أمتي - أو قال - : أمة محمد على ضلالة ، ويد الله على الجماعة ، ومن شذ شذ إلى النار

- Allah does not unite my nation - or he said -: The nation of Muhammad is on error, and Allah's hand is on the group, and whoever deviates into Hell

ع T فتنة صحبة ذوي السلطة والدخول عليهم

T sedition of the company of those in power and entering upon them

خرج إلينا رسول الله ﷺ ونحن تسعة ، خمسة ، وأربعة ، أحد العددين من العرب والآخر من العجم اسمعوا وأطيعوا ، هل سمعتم أنه يكون بعدي أمراء ، فمن دخل عليهم فصدقهم في كذبهم وأعانهم على ظلمهم ، فليس من ولست منه وليس بوارد على الحوض ، ومن لم يدخل عليهم ولم يعنهم على ظلمهم ولم يصدقهم بكذبهم ، فهو مني وأنا منه وهو وارد على الحوضأعيذك بالله يا كعب بن عجرة من أمراء يكونون من بعدي، فمن غشي أبوابهم

The Messenger of Allah, may Allah's prayers and peace be upon him, came out to us, and we were nine, five, and four, one of the two numbers from the Arabs and the other from the non-Arabs. Listen and obey. Have you heard that after me there will be princes? And whoever does not enter upon them,

does not help them in their oppression, and does not believe them in their lies, then he is from me, and I am from him, and he will come to the pond.

- من سكن البادية جفا ، ومن اتبع الصيد غفل ، ومن أتى أبواب الشيطان افتتنمن بدا جفا

He who dwells in the desert is dry, he who pursues hunting is heedless, and he who comes to the gates of Satan will be tempted by those who seem dry.

ع T فتنة الدنيا

T temptation of the world

بعث النبي ﷺ أبا عبيدة بن الجراح إلى البحرين يأتي بجزيتها ، وكان النبي ﷺ هو صالح أهل البحرين ، وأمر عليهم العلاء بن الحضرمي ، فقدم أبو عبيدة بمال من البحرين فسمعت الأنصار بقدوم أبي عبيدة فوافوا صلاة الفجر ع رسول الله ﷺ فلما صلى رسول الله ﷺ انصرف فلما تعرضوا له فتبسم رسول الله ﷺ حين رآهم أظنكم سمعتم أن أبا عبيدة قدم بشيء من البحرين قالوا: أجل يا رسول الله أبشروا وأملوا ما يسركم فوالله ما الفقر أخشى عليكم ، ولكني أخشى عليكم أن تبسط الدنيا عليكم كما بسطت على من كان قبلكم فتنافسوها كما تنافسوها فتهلككم كما أهلكتهموتلهيكم كما ألهتهم

The Prophet, may Allah’s prayers and peace be upon him, sent Abu Ubaidah bin Al-Jarrah to Bahrain to collect its tribute, and the Prophet, may Allah’s prayers and peace be upon him, was the favor of the people of Bahrain, and Al-Ala bin Al-Hadrami commanded them. When the Messenger of Allah, may Allah’s prayers and peace be upon him, prayed, he left, and when they confronted him, the Messenger of Allah, may Allah’s prayers and peace be upon him, smiled when he saw them. I think you heard that Abu Ubaidah came with something from Bahrain. I fear for you that the world will be simplified for you as it was simplified for those who were before you, and you compete for it as they competed for it, then it destroys you as it destroyed them and distracts you as their gods.

- إذا فتحت عليكم فارس والروم أي قوم أنتم؟ نقول كما أمرنا الله أوغير ذلك ، تتنافسون ثم تتحاسدون ثم تتدابرون ثم تتباغضون - أو نحو ذلك - ثم تنطلقون في مساكين المهاجرين فتجعلون بعضهم على رقاب بعض

If Persia and the Romans conquered you, which nation would you be? We say, as Allah has commanded us, or otherwise, you compete, then you envy each other, then you turn to each other, then you hate each other - or something like that - then you go to the poor immigrants and put some of them on the necks of each other.

- عسى أن تدركوا زمانا حتى يغدى على أحدكم بجفنة ويراح عليه بأخرى ، وتلبسون أمثال أستار الكعبة قالوا : يا رسول الله أنحن اليوم خير أم ذاك اليوم ؟ بل أنتم اليوم متحابون ، وأنتم يومئذ متباغضون يضرب بعضكم رقاب بعض

Perhaps you will reach a time until one of you has lunch with one lid and rests with another, and you wear the likes of the Kaaba. They said: O Messenger of Allah, is today better or is that day? Rather, you love each other today, and you will hate each other today, striking each other's throats

إن هذا الدينار والدرهم أهلكا من كان قبلكم وهما مهلكاكم

This dinar and dirham destroyed those who came before you, and they will destroy you

ع T فتنة الأولاد

T sedition boys

كان يخطب فجاء الحسن والحسين عليهما قميصان يمشيان ويعثران ، فنزل ﷺ من المنبر فحملهما فوضعهما بين يديهصدق الله ورسوله |واعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وأَوْلادُكُمْ فِتْنَةٌ وأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ| نظرت إلى هذين الصبيين يمشيان ويعثران فلم أصبر حتى قطعت حديثي ورفعتهما

He was delivering a sermon, and Al-Hassan and Al-Hussein came wearing two shirts, walking and stumbling, so he, may Allah’s prayers and peace be upon him, came down from the pulpit and carried them and placed them in front of him. I saw these two boys walking and stumbling, but I could not wait until I cut off my speech and lifted them up

ع T فتنة النساء

T fitna women

ما تركت بعدي فتنة أضر على الرجال من النساء

have not left after me a trial that is more harmful to men than women

- إن الدنيا حلوة خضرة ، وإن الله مستخلفكم فيها ، فينظر كيف تعملون ، فاتقوا الدنيا ، واتقوا النساء ، فإن أول فتنة بني إسرائيل كانت في النساءلينظر كيف تعملون

- The world is sweet and green, and Allah has appointed you in it, so He will see how you act, so beware of the world, and beware of women, for the first trial of the Children of Israel was in women, to see how you act

- رأى امرأة فأتى امرأته زينب وهي تمعس منيئة لها فقضى حاجته ثم خرج إلى أصحابه إن المرأة تقبل في صورة شيطان ، وتدبر في صورة شيطان ، فإذا أبصر أحدكم امرأة فليأت أهله فإن ذلك يرد ما في نفسهإذا أحدكم أعجبته المرأة فوقعت في قلبه فليعمد إلى امرأته فليواقعها فإن

He saw a woman, so he went to his wife, Zainab, and she was licking her semen, so he fulfilled his need, then went out to his companions. van

- كان رسول الله ﷺ جالسا في أصحابه فدخل ثم خرج وقد اغتسل فقلنا : يا رسول الله قد كان شيء ؟ أجل ، مرت بي فلانة فوقع في قلبي شهوة النساء فأتيت بعض أزواجي ، فأصبتها ، فكذلك فافعلوا ، فإنه من أماثل أعمالكم إتيان الحلال
- The Messenger of Allah, may Allah's prayers and peace be upon him, was sitting with his companions, so he entered, then he came out, having taken a bath, so we said: O Messenger of Allah, was there something? Yes, so-and-so passed by me, and the desire for women fell into my heart, so I went to one of my wives and had intercourse with her, so do likewise, for it is among the best of your deeds to have intercourse with what is lawful.

ع T فتنة تفرق الأمة

T is a trial that divides the nation

تفرقت اليهود على إحدى وسبعين فرقة أو اثنين وسبعين فرقة ، والنصارى مثل ذلك ، وستفترق أمتي على ثلاث وسبعين فرقة
The Jews split into seventy-one sects or seventy-two sects, and the Christians are like that, and my nation will split into seventy-three sects.

ع T فتنة إتباع الكفار والتشبه بهم

The fitna of following the infidels and imitating them

سنن من كان قبلكم شبرا بشبر ، وذراعا بذراع ، حتى لو دخلوا جحر ضب لتبعتموهم يا رسول الله اليهود والنصارى ؟ فمن؟
The ways of those who were before you span by span, cubit by cubit, even if they entered the hole of a lizard, would you have followed them, O Messenger of Allah, the Jews and Christians? who?

- لا تقوم الساعة حتى تأخذ أمتي مأخذ القرون قبلها شبرا بشبر وذراعا بذراع يا رسول الله كفارس والروم ؟ من الناس إلا أولئك
- The Hour will not come until my nation takes what the centuries before it took, hand span by hand span, cubit by cubit, O Messenger of Allah, like the Persians and the Romans? Of the people except you

- أن النبي ﷺ لما خرج إلى غزوة حنين ، مرّ بشجرة للمشركين كانوا يعلقون عليها أسلحتهم يقال لها : ذات أنواط ، فقالوا : يا رسول الله اجعل لنا ذات أنواط كما لهم ذات أنواط سبحان الله هذا كما قال قوم موسى |وجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ
When the Prophet, may Allah's prayers and peace be upon him, went out to the Battle of Hunayn, he passed by a tree of the polytheists who used to hang their weapons on it. Sea

ع T لا عذاب هذه الأمة الفتن والزلازل والقتل

T do not torment this nation by strife, earthquakes and murder

أمتي هذه أمته مرحومة، ليس عليها عذاب في الآخرة، عذابها في الدنيا الفتن، والزلازل، والقتل
My nation, this nation is deceased, there is no torment for her in the Hereafter, her torment in this world is turmoil, earthquakes, and killing.

ع T كتاب أشراط الساعة

T Book Signs of the Hour

ع T للساعة أشراط صغيري وكبري

T for the watch are minor and major signs

ع T العلامات الصغرى: بعثة النبي ﷺ

Minor Signs: The Mission of the Prophet, may Allah bless him and grant him peace

بعث أنا والساعة كهاتين، وضم السبابة والوسطىكفضل إحداهما على الأخرى
He sent me and the watch like this, and he joined his forefinger and middle finger as one preferred over the other

ع T من أشراط الساعة

T from the hour tapes

أتيت النبي ﷺ في غزوة تبوك وهو في قُبة أدماعدد ستة بين يدي الساعة : موتي، ثم فتح بيت المقدس، ثم موتان يأخذ فيكم كقعاص الغنم، ثم استفاضة المال حتى يعطى الرجل مائة دينار فيظل ساخطاً، ثم فتنة لا يبقى بيت من العرب إلا دخلته، ثم هدنة تكون بينكم وبين بني الأصفر فيغدرون فيأتونكم تحت ثمانين غاية، تحت كل غاية اثنا عشر ألفا فاستبكيت حتى جعل رسول الله ﷺ يسكتني
came to the Prophet, may Allah's prayers and peace be upon him, in the Battle of Tabuk, while he was in the Dome of Adam. There are six numbers between the hands of the hour: my death, then the conquest of Jerusalem, then two deaths that will be taken from you like the graft of sheep, then the abundance of money until a man is given a hundred dinars and remains indignant, then a fitna that does not remain a house of Arabs I entered it, then a truce will be between you and Banu Al-Asfar, so they will betray you and come to you under eighty targets, under each target twelve thousand, so I cried until the Messenger of Allah, may Allah's prayers and peace be upon him, silenced me.

ع T موته ﷺ

T His death, may Allah bless him and grant him peace

ع T فتح بيت المقدس

T Fatah Bayt Al-Maqdis

ع T موتان كقعاص الغنم

Mutan is like a sheep's calf

ع T استفاضة المال

T extensively money

ع T فتنة شاملة لا ينجو منها بيت

T is a comprehensive killing that no home can escape from

ع T هدنة بين المسلمين وبين الروم ثم حرب بين الجانبين

A truce between the Muslims and the Romans, then a war between the two sides

ع T فتح كنوز كسرى مع غنى الناس وعدم وجود من يقبل الصدقة

T Opening the treasures of Khosrau with the richness of the people and the absence of those who accept charity

بينما أنا عند النبي ﷺ إذ أتاه رجل فشكى إليه الفاقة، وأتاه آخر فشكي إليه قطع السبيليا عدي بن حاتم إن طالت بك حياة لترين الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لا تخاف أحداً إلا الله فقلت فيما بيني وبين نفسي: فأين دعار طيء الذين سعروا البلاد؟ ولئن طالت بك حياة لتفتحن كنوز كسرى قلت: كسرى بن هرمز؟ كسرى بن هرمز، ولئن طالت بك حياة لترين الرجل خرج ملء كفيه من ذهب أو فضة بطلب من يقبله منه فلا يجده

While I was with the Prophet, may Allah’s prayers and peace be upon him, when a man came to him and complained to him of poverty, and another came to him and complained to him about cutting off the path, Uday bin Hatim, if you live long enough, you will see a woman traveling from Al-Hirah until she circumambulates the Ka’bah, fearing no one but Allah. Who priced the country? And if you live long enough to conquer Khosrau’s treasures, I said: Khosrau, the son of Hormuz? Kisra ibn Hurmuz, and if you live long enough, you will see a man who went out with his palms full of gold or silver asking for someone to accept it from him, but he did not find it.

- إذا هلك كسرى فلا كسرى بعده، وإذا هلك قيصر فلا تبصر بعده، والذي نفسي بيده لتنفقن كنوزهما في سبيل الله

- If Chosroes perish, then there will be no Chosroes after him, and if Caesar perishes, then you will not see after him. By Him in whose hand is my soul, you will spend their treasures in the way of Allah.

لتفتحن عصابة من المسلمين كنوز كسرى التي في القصر الأبيض فكنت أنا وأبي فيهم فاصبنا من ذلك ألف درهم

A group of Muslims will open the treasures of Khosrau, which are in the White Palace. My father and I were among them, and we got a thousand dirhams from that.

- لا تقوم الساعة حتى يكثر فيهم المال فيفيض حتى يهم رب المال من يتقبل منه صدقتهوحتى بعرضه فيقول الذي يعرضه عليه: لا ارب لي فيه|، وفي رواية : حتى يخرج الرجل بزكاة ماله فلا يجد أحدة يقبلها منه

The Hour will not come until there is a lot of money among them, and it overflows until the owner of the money is interested in who accepts his alms from him, and even by offering it, so the one who offers it to him says: I have no interest in it |, and in a narration: until a man comes out with the zakat of his money, and he does not find anyone to accept it from him

- تفيء الأرض افلاذ كبدها أمثال الأسطوان من الذهب والفضة، ويجيء القاتل فيقول: في هذا قتلت، ويجيء القاطع فبقول: في هذا قطع رحمي، ويجيء السارق فيقول: في هذا قطعت بدي، ثم يدعونه فلا يأخذون منه شيئا

The earth fills the parts of its liver like cylinders of gold and silver, and the killer comes and says: This is what I killed, and the cutter comes and says: This is what he cut off my kinship, and the thief comes and says: This is what I cut off my blood, then they call him and do not take anything from him

ع T آية انشقاق القمر

What is the splitting of the moon?

بينما نحن مع رسول الله لا فانشق القمر فلقتين، فلقة من وراء الجبل، وفلقة دونه اشهدوا

While we were with the Messenger of Allah, no, the moon was split into two clefts, a cleft behind the mountain, and a cleft below it. Bear witness

ع T الفتوحات الإسلامية

T Islamic conquests

كنا مع رسول الله ﷺ لا في غزوة ، قال : فأتى النبي ﷺ قوم من قبل المغرب عليهم ثياب الصوف فوافقوه عند أكمة، فإنهم لقيام ورسول الله ﷺ قاعد، قال : فقالت لي نفسي: انتهم فقم بينهم وبينه لا يغتالونه ، قال : ثم قلت: لعله تجي معهم، فأتيتهم فقمت بينهم وبينه، قال : فحفظت منه أربع كلمات أعدهن في بدي تغزون جزيرة العرب فيفتحها الله ، ثم فارس، فيفتحها الله ، ثم تغزون الروم فبفتحها الله ، ثم تغزون الدجال فيفتحه الله يا جابر لا ترى الدجال يخرج حتى تفتح الروم

We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, not in a campaign. And between him they do not assassinate him, he said: Then I said: Perhaps you will come with them, so I came to them, so I stood between them and him. O Jabir, you will not see the antichrist coming out until you open the rum

ع T آيتان عجيبتان

T Ethan is amazing

والذي نفسي بيده لا تقوم الساعة حتى تكلم السباع الإنس، وحتى بكلم الرجل عذبة سوطه وشراك نعله، وتخبره فخذه بما احدث اهله بعده
By the One in Whose hand is my soul, the Hour will not come until lions speak to humans, and until a man speaks to the tip of his whip and the straps of his sandal, and his thigh informs him of what happened to his family after him.

ع T تكلم السباع والفخذ والسوط مع الإنسان

The lions, the thigh, and the whip spoke to man

ع T عدة أشراط

T several stripes

أحدثكم حديثاً سمعته من رلله ﷺ لا يحدثكم أحد بعدي أنه سمعه من رسول الله ﷺ إن من أشراط الساعة أن يرفع العلم، ويظهر الجهل، ويفشو الزنا، ويشرب الخمر، ويكثر النساء، ويقل الرجال، حتى يكون لخمسين امرأة قيم واحد
will tell you a hadith that I heard from Allah, may Allah's prayers and peace be upon him, and no one after me will tell you that he heard it from Allah's Messenger, may Allah's prayers and peace be upon him, that among the signs of the Hour is that knowledge will be lifted, ignorance will appear, adultery will become widespread, alcohol will be drunk, women will be many, and men will be few, until fifty women will have values. One

- إن بين يدي الساعة لأياماً ينزل فيها الجهل، ويرفع فيها العلم،" ويكثر فيها الهرج
In the hands of the Hour, there will be days when ignorance descends and knowledge is exalted, and there is much chaos

ع T أشراط أخرى متنوعة جامعة

T other various comprehensive conditions

لا تقوم الساعة حتى بقتل فتان عظيمتان يكون بينهما مقتلة عظيمة دعواهما واحدة، وحتي يبعث دجالون كذابون، قريب من ثلاثين، كلهم بزعم أنه رسول الله ، وحتي يقبض العلم، وتكثر الزلازل، ويتقارب الزمان، وتظهر الفتن، ويكثر الهزج وهو القتل، وحتى يكثر فيكم المال فيفيض حتى يوم رب المال من قبل صدقته، وحتي يعرضه فيقول الذي عرضه عليه : لا أرب لي فيه، وحتي يتطاول الناس في البنيان، وحني بمر الرجل بقبر الرجل فيقول: يا ليتني مكانه، وحتى تطلع الشمس من مغربها، فإذا طلعت ورآها الناس آمنوا اجمعون فنلك حين لا ينفع نفسة ايمانها لم تكن آمنت من قبل أو كبت في إيمانها خيرة، ولتقومن الساعة وقد نشر الرجلان ثوبهما بينهما فلا نبايعانه، ولا بطويانه، ولتقومن الساعة وقد انصرف الرجل بلبن لحقته فلا يطعمه، ولتقومن الساعة وهو يليط حوضه فلا بسقي فيه، ولتقومن الساعة وقد رفع أكلته إلى فيه فلا تطعمها
The Hour will not come until two great women are killed, and there will be a great killing between them, their claim is one, and until impostors are sent, close to thirty, all of them claiming to be the Messenger of Allah, and until knowledge is taken away, and earthquakes multiply, and time draws near, and sedition appears, and confusion abounds, which is killing, and until it multiplies among you. Money overflows until the day the money is taken over by his charity, and until he presents it, and the one who offered it to him says: I have no interest in it, and until people are tall in building, and I am bent over the man's grave by saying: I wish I were in his place, and until the sun rises from its setting, and when it rises behind it, people believe Gather, for when his faith does not benefit his soul, it did not believe before or withhold any good in its faith. And the Hour will come to pass when he has raised his food to his mouth, so do not feed her

- في أمتي كذابون، ودجالون، سبعة وعشرون، منهم أربعة نسوة، وإني خاتم النبيين لا نبي بعدي
There are liars and imposters in my nation, twenty-seven of them, four of whom are women, and I am the last of the prophets, there is no prophet after me.

- كنا جلوسا عند رسول الله ﷺ إذ قال له قائل: يا رسول الله هل أتيت بطعام من السماء؟ نعم وبماذا؟مسخنة فهل كان فيها نفل عنك؟ نعمفما فعل به؟ رفع وهو يوحي إلي اني مكفوت غير لابث فيكم، ولستم لابثين بعدي إلا قليلا، بل تلبثون حتى تقولوا متى، وستأت
- We were sitting with the Messenger of Allah, may Allah's prayers and peace be upon him, when someone said to him: O Messenger of Allah, did you bring food from heaven? Yes, and with what? heated, was there a supererogation for you? Yes, what did he do to him? He lifted it up, and it revealed to me that I am not long enough to stay with you, and you will not stay after me except for a little, but you will stay until you say when, and six

- بعثنا رسول الله ﷺ لنغنم على أقدامنا فرجعنا لم نغنم شيئاً وعرف الجهد في وجوهنا فقام فينا اللهم لا تكلهم إلي فأضعف عنهم، ولا تكلهم إلى أنفسهم فيعجزوا عنها، ولا تكلهم إلى الناس فيستأثروا عليهمليفتحن لكم الشام، والروم، وفارس - أو الروم وفار
The Messenger of Allah, may Allah's prayers and peace be upon him, sent us to gain booty on our feet, but we returned without gaining anything, and the effort was known in our faces, so he rose among us. And flee

- لا تقوم الساعة حتى يتقارب الزمان، فتكون السنة كالشهر، ويكون الشهر كالجمعة، وتكون الجمعة كاليوم، ويكون اليوم الساعة، وتكون الساعة كإحتراق السعفة أو الخوصة

The Hour will not come until the time is close, so the year will be like the month, and the month will be like Friday, and Friday will be like the day, and the day will be the hour, and the hour will be like the burning of a palm leaf or a palm tree.

- متى الساعة؟ أما المسؤول عنها بأعلم من السائل وسأخبرك عن أشراطها: إذا رأيت الأمة تلد ربتها فذاك من أشراطها، وإذا رأيت الحفاة العراة الصم البكم ملوك الأرض فذاك من اشراطها، وإذا رأيت البهم يتطاولون في البنيان فذاك من أشراطها

What time is it? As for the person responsible for it knows better than the questioner, and I will tell you about its signs: If you see the slave-girl giving birth to her mistress, that is one of her signs, and if you see the barefooted, naked, deaf, dumb, the kings of the earth, then that is one of her signs, and if you see the dumb competing in constructing tall buildings, then that is one of her signs.

ع T المباهاة والتفاخر في بناء المساجد

T ostentation and boasting in the construction of mosques

لا تقوم الساعة حتى يتباهى الناس في المساجد

The Hour will not come until people show off in the mosques

ع T صيرورة بلاد العرب مروجا

T becoming promoters of Arabia

لا تقوم الساعة حتى يكثر المال ويفيض، حتى يخرج الرجل بزكاة ماله فلا يجد أحدا يقبلها منه، وحتى تعود أرض العرب مروجا وأنهارا

The Hour will not come until money increases and overflows, until a man pays the zakat of his money and finds no one to accept it from him, and until the land of the Arabs returns to meadows and rivers.

- أنهم خرجوا مع رسول الله ﷺ عام تبوك، فذكر الحديث وقد تقدم في السيرة فيه يوشك يا معاذ إن طالت بك حياة أن ترى ما ههنا قد ملئ جنانا

- They went out with the Messenger of Allah, may Allah’s prayers and peace be upon him, in the year of Tabuk, so he mentioned the hadith and it was mentioned in the biography in it.

ع T أسعد الناس بالدنيا السقطاء

The happiest people in the world are the fallen

لا تقوم الساعة حتى يكون أسعد الناس بالدنيا لكع بن لكع

The Hour will not come until the happiest people in the world are Lakaa bin Lakaa

ع T ظهور أقوام يأكلون بألسنتهم

The appearance of people eating with their tongues

لا تقوم الساعة حتى يخرج قوم يأكلون بألسنتهم كما تأكل البقر بألسنتها

The Hour will not come until a people emerge who eat with their tongues as cows eat with their tongues

ع T تضييع الأمانة

T waste of trust

بينما النبي ﷺ في مجلس يحدث القوم، جاءه أعرابي قال: متى الساعة؟ فمضى رسول الله ﷺ يحدث، فقال بعض القوم: سمع ما قال فكره ما قال، وقال بعضهم: بل لم يسمع حتى إذا قضى حديثه، قال:أين السائل عن الساعة؟قال: أنا يا رسول الله، إذا ضيعت الأمانة فانتظر الساعة كيف: إضاعتها؟ إذا وسد الأمر إلى غير أهله

While the Prophet, may Allah’s prayers and peace be upon him, was in a gathering talking to the people, a Bedouin came to him and said: When is the time? Then the Messenger of Allah, may Allah’s prayers and peace be upon him, proceeded to speak, and some of the people said: Hear what he said and thought what he said, and some of them said: Rather, he did not hear even when he finished his speech, he said: Where is the questioner about the hour? How: miss it? If the matter is closed to other than his family

ع T المسخ والخسف والقذف

T deformation, erosion and ejaculation

في هذه الأمة خسف، ومسخ، وقذف فقال رجل من المسلمين: يا رسول الله ومتى ذلك؟ إذا ظهرت القيان، والمعازف، وشربت الخمور

In this nation eclipsed, deformed, and slandered, a Muslim man said: O Messenger of Allah, and when will that be? If the leaders, musicians, and drink alcohol appear

- ليكونن من أمتي أقوام يستحلون الحر، والحرير، والخمر، والمعازف، ولينزلن أقوام إلى جنب علم يروح عليهم بسارحة ثم يأتيهم لحاجة فيقولون: ارجع إلينا غدا فيبيتهم الله ويضع العلم، ويمسخ آخرين قردة وخنازير إلى يوم القيامةيعزف على رؤوسهم بالمعازف والقينات، يخسف ال

There will be people from my nation who will allow freedom, silk, wine, and musical instruments, and people will come down to the side of knowledge that will go to them in a desert, then come to them for a need, and they will say: Come back to us tomorrow, so Allah will spend them and put the knowledge, and transform others into monkeys and pigs until the Day of Resurrection, playing on their heads with musical instruments and guitars, causing Allah to swallow them.

- أن عمر رضي الله عنهما جاءه رجل فقال: إن فلانا عليك السلام، فقال: إنه بلغني أنه قد أحدث، فإن كان قد أحدث فلا تقرئه مني السلام، فإني سمعت رسول الله ﷺ يقول في هذه الأمة أو في أمتي خسف، أو مسخ، أو قذف في أهل القدريكون في أمتي خسف، ومسخ، وذل
- That Omar, may Allah be pleased with them, came to him a man and said: So and so, peace be upon you. Distortion, or defamation of the people of destiny, in my nation there will be humiliation, deformation, and humiliation

ع T الكاسيات العاريات

T naked and clothed

يكون في آخر هذه الأمة رجال يركبون على الميائر حتى يأتوا أبواب المساجد، نساؤهم كاسيات عاريات على رؤوسهن كأسنمة البخت العجاف، العنوهن فإنهن ملعونات، لو كانت وراءكم أمة من الأمم لخدمن نساؤكم نساءهم، كما يخدمنكم نساء الأمم قبلكم
At the end of this nation there will be men riding on horseback until they come to the doors of the mosques. Their women will be clothed and naked on their heads like the humps of lean camels. Curse them, for they are cursed. If there was a nation behind you, they would have served you.

- صنفان من أهل النار لم أرهما: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات، مائلات، مميلات، رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا
There are two types of people in Hell that I have not seen: people with whips like the tails of cows, with which they strike people, and women who are clothed yet naked, leaning, inclining, their heads like the humps of camels, leaning inclining.

ع T حسر الفرات عن كنز او جبل من ذهب

The loss of the Euphrates for a treasure or a mountain of gold

لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل الناس عليه، فيقتل من كل مائة تسعة وتسعون، فيقول كل رجل منهم: لعلي أكون أنا أنجويوشك الفرات أن يحسر عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئا
The Hour will not come until the Euphrates loses sight of a mountain of gold, people fight over it, and ninety-nine of every hundred are killed, and every man among them says: Perhaps I will be saved.

- يوشك الفرات أن يحسر عن جبل من ذهب، فإذا سمع به الناس ساروا إليه، فيقول من عنده: لئن تركنا الناس يأخذون منه ليذهبن به كلهفيقتتلون عليه فيقتل من كل مائة تسعة وتسعون
The Euphrates is about to lose sight of a mountain of gold, and when people hear about it, they march to it, and whoever is with it says: If we let the people take from it, they would go with it all, and they would fight over it, and ninety-nine of every hundred would be killed.

ع T سنون خداعة

T fool pins

إن بين يدي الساعة سنين خداعة، يصدق فيها الكاذب، يكذب فيها الصادق، ويؤتمن فيها الخائن، ويخون فيها الأمين، ينطق فيها الرويبضة يا رسول الله وما الرويبضة الأمرؤ التافه يتكلم في أمر العامة
There are years of deceit in the hands of the Hour, in which the liar is believed, the truthful is denied, the traitor is trusted, and the trustworthy is betrayed, in which the Ruwaybidah speak out, O Messenger of Allah.

ع T البيوت الموشاة وشي المراحيل

T The houses are the most important

لا تقوم الساعة حتى يبني الناس بيوتا يوشونها وشي المراحيل
The Hour will not come until the people build houses, which they live in, and the things that pass away

ع T قتال الترك والأعاجم

T Fighting the Turks and non-Arabs

لا تقوم الساعة حتى تقاتلوا قوما نعالهم الشعر، ولا تقوم الساعة حتى تقاتلوا قوما كأن وجوههم المجان المطرقةلا تقوم الساعة حتى تقاتلوا خوزا وكرمان قوما من الأعاجم، حمر الوجوه، فطس الأنوف، صغار الأعين، كأن وجوههم المجان المطرقةلا تقوم الساعة حتى يقاتل المسلمون الترك قوما وجوههم كالمجان المطرقة، يلبسون الشعر، ويمشون في الشعر
The Hour will not come until you fight a people whose shoes are hair, and the Hour will not come until you fight a people whose faces were hammer shields Like hammers, they wear hair, and they walk in hair

- إن من أشراط الساعة أن تقاتلوا قوما ينتعلون نعال الشعر، وإن من أشراط الساعة أن تقاتلوا قوما عراض الوجوه
- Indeed, among the signs of the Hour is that you will fight a people who wear sandals of hair, and among the signs of the Hour is that you will fight a people with broad faces

- ينزل ناس من أمتي بغائط يسمونه البصرة عند نهر يقال له: دجلة يكون عليه جسر يكثر أهلها، وتكون من أمصار المهاجرين - وفي رواية: المسلمين - فإذا كان في آخر الزمان، جاء بنو قنطوراء عراض الوجوه صغار الأعين حتى ينزلوا على شط النهر، فيتفرق أهلها ثلاث فرق: فرقة يأ
People from my nation descend in a gorge they call Basra at a river called: Tigris, on which there will be a bridge over which its people will multiply, and it will be one of the destinations of immigrants -

and in a narration: Muslims - so if it was at the end of time, the sons of Centaura came with broad faces and small eyes until they descended on the river bank, and then they dispersed Its people are of three sects: Squad Ya

ع T ستة أشراط في نسق واحد

T Six bars in one arrangement

إن من أشراط الساعة أن يسلم الرجل لا يسلم إلا للمعرفة، وأن تفشو التجارة حتى تعين المرأة زوجها، وقطع الأرحام، شهادة الزور، وكتمان شهادة الحق، وأن يجتاز الرجل بالمسجد لا يصلي فيه

Among the signs of the Hour is that a man submits only to knowledge, that trade becomes widespread until a woman appoints her husband, severing ties of kinship, giving false testimony, concealing testimony of truth, and for a man to pass through a mosque without praying there.

ع T من أشراط الساعة ظهور النار من الحجاز وقعر عدن وحضرموت

T Among the signs of the Hour is the emergence of fire from Hijaz and the depths of Aden and Hadramout

لا تقوم الساعة حتى تخرج نار من أرض الحجاز، تضيء أعناق الإبل ببصرى

The Hour will not come until a fire emerges from the land of Hijaz, lighting the necks of camels in Busra

ع T تخبط الناس في اكتساب المال

T fool people into making money

ليأتين على الناس زمان لا يبالي المرء بم أخذ المال بحلال أم حرام

There will come a time upon people when one will not care about whether or not one takes money

ع T التحذير من الدجاجلة الكذابين

A warning against liars

يكون في آخر الزمان دجالون كذابون، يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم فإياكم وإياهم لا يضلونكم ولا يفتنونكميحدثونكم ببدع من الحديث

At the end of time there will be liars and impostors who will come to you with narrations that you and your fathers did not hear, so beware of them, they do not mislead you or seduce you, they talk to you of innovations from the narrations.

ع T شرط آخر الزمان

T condition of the last time

يوشك إن طالت بك المدة أن ترى قوما في أيديهم مثل أذناب البقر، يغدون في غضب الله ويروحون في سخطه

You are about to see, if you have a long period of time, that you will see a people whose hands are like the tails of cows, they rise in the wrath of Allah and depart in His wrath.

ع T موت الفجأة

T Sudden death

إن من أشراط الساعة موت الفجأة

One of the signs of the Hour is sudden death

ع T انتشار دين الإسلام وظهوره على سائر الأديان

The spread of the religion of Islam and its emergence over all other religions

ليبلغن هذا الأمر ما بلغ الليل والنهار، ولا يترك الله بيت مدر ولا وبر إلا أدخله الله هذا الدين بعز عزيز، أو بذل ذليل، عزا يعز الله به الإسلام، وذلا يذل به الكفر

Let this matter reach what the night and the day reached, and Allah does not leave a house made of mud or wool except that Allah enters it into this religion with the might of the mighty, or with humiliation, with which Allah honors Islam, and humiliates disbelief.

ع T من أشراط الساعة فتح القسطنطينية وروما

T of the signs of the hour of the conquest of Constantinople and Rome

كنا عند عبد الله بن عمرو رضي الله ﷺ عنه وسئل أي المدينتين تفتح أولا القسطنطينية أو روما؟ فدعا عبد الله بصندوق له حلق، قال: فأخرج منه كتابا، قال: فقال عبد الله: بينما نحن حول رسول الله ﷺ نكتب إذ سئل رسول الله ﷺ: أي المدينتين تفتح أولا أقسطنطينية أو روما؟ مدينة هرقل أولا، يعني: قسطنطينية

We were with Abdullah bin Amr, may Allah be pleased with him, and asked which of the two cities would be conquered first, Constantinople or Rome? So Abdullah called for a box with a ring, he said: So he took out a letter from it, he said: Abdullah said: While we were around the Messenger of Allah, may Allah's prayers and peace be upon him, we were writing when the Messenger of Allah, may Allah's prayers and peace be upon him, asked: Which of the two cities will be conquered first, Constantinople or Rome? The city of Heraclius first, meaning: Constantinople

ع T صدق رؤيا المؤمن

The truth of the believer's story

إذا اقترب الزمان لم تكد رؤيا المؤمن تكذب، وأصدقهم رؤيا أصدقهم حديثا
When the time draws near, the believer's narrator can hardly lie, and the most truthful of them in narration is the most truthful of them in speech
ع T تتابع أشراط الساعة
T is the clock signal relay
الآيات خرزات منظومات في سلك، فإن يقطع السلك يتبع بعضها بعضا
The verses are beads arranged in a wire, and if the wire is cut, they follow each other
يخرج الآيات بعضها على أثر بعض تتابعن كما تتابع الخرز في النظام
The verses come out, one after the other, as the beads follow in order
ع T كفر اهل العراق والشام ومصر ومنعهم حقوق الله
T The people of Iraq, the Levant and Egypt are infidels, and they prevent Allah's rights
منعت العراق درهمها وقفيزها، ومنعت الشام مدنها ودينارها، ومنعت مصر إردبها ودينارها، وعدتم من حيث بدأتم، وعدتم من حيث بدأتم، وعدتم من حيث بدأتم
Iraq withheld its dirhams and Qafizha, Syria withheld its cities and its dinars, Egypt withheld its ardab and its dinars, and you returned from where you started, and you returned from where you started, and you returned from where you started
ع T التقاتل مع اليهود
T fighting with the Jews
لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم المسلمون حتى يختبئ اليهودي من وراء الحجر والشجر فيقول الحجر والشجر: يا مسلم، يا عبد الله، هذا يهودي خلفي تعال فاقتله، إلا الغرقد فإنه من شجر اليهودتقتتلون أنتم ويهودتقاتلكم اليهود فتسلطون عليهم
The Hour will not come until the Muslims fight the Jews, and the Muslims kill them, until the Jew hides behind the stone and the tree, and the stone and the tree say: O Muslim, O worshipper of Allah, this is a Jew behind me, come and kill him, except for the Gharqad, for it is from the trees of the Jews.
ع T كثرة الروم من أشراط الساعة
T The abundance of rum is one of the signs of the Hour
تقوم الساعة والروم أكثر الناس
The Hour will come and the Romans will be the majority of people
ع T التسافد في الطريق
T collide on the way
لا تقوم الساعة حتى تتسافدوا في الطريق تسافد الحمير قلت: إن ذاك لكائن؟ |نعم ليكونن|
The Hour will not come until you meet each other on the road as donkeys do. I said: Is that for Kane? Yes, to be
- والذي نفسي بيده لا تفنى هذه الأمة حتى يقوم الرجل إلى المرأة فيفترشها في الطريق، فيكون خيارهم يومئذ من يقول: لو واريتها وراء هذا الحائط
By the One in Whose hand is my soul, this nation will not perish until a man stands up to a woman and covers her in the street, and their choice on that day will be someone who says: If I showed her behind this wall
ع T ذهاب العقول
go brains
إن بين يدي الساعة الهرج القتل، ما هو قتل الكفار، ولكن قتل الأمة بعضها بعضا، حتى أن الرجل يلقاه أخوه فيقتله، ينتزع عقول أهل ذلك الزمان، ويخلف لها هباء من الناس يحسب أكثرهم أنهم على شيء وليسوا على شيء
In the hands of the Hour of Horror is killing, what is the killing of the infidels, but the nation killing one another, so that a man meets his brother and kills him, robbing the minds of the people of that time, and leaving for it vanity from the people, most of whom think that they are on something and they are on nothing
ع T الأشراط الكبري
T major conditions
ع T مبادرة الأشراط الستة بأعمال البر
T The initiative of the six conditions of righteous deeds
بادروا بالأعمال ستا: الدجال، الدخان، ودابة الأرض، وطلوع الشمس من مغربها، وأمر العامة، وخويصة أحدكم
Hasten with six actions: the antichrist, the smoke, the Beast of the Earth, the rising of the sun from the west, commanding the public, and the choice of one of you.
ع T خروج الإمام المهدي عليه السلام
The emergence of Imam Mahdi, peace be upon him
يكون في آخر الزمان خليفة يقسم المال ولا يعده
At the end of time, there will be a caliph who will divide the money without counting it

- لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يبعث فيه رجلا مني أو من أهل بيتي يواطئ اسمه اسمي، واسم أبيه اسم أبي، يملا الأرض قسطا وعدلا كما ملئت ظلما وجورا، لا تذهب أو لا تنقضي الدنيا حتى يملك العرب رجل من أهل بيتي يواطئ اسمه اسمي
If only a day remains from the world, Allah will lengthen that day until He sends a man from me or from my family whose name matches my name, and whose father's name is my father's name, who fills the earth with fairness and justice as it was filled with injustice and oppression. The people of my house have the same name as my name

لو لم يبق من الدهر إلا يوم لبعث الله رجلا من أهل بيتي يملاها عدلا كما ملئت جورا
If only a day remained from time, Allah would have sent a man from my household to fill it with justice as it was filled with oppression.

- المهدي، من عترتي، من ولد فاطمة
Al-Mahdi, from my progeny, from the descendants of Fatima

- المهدي مني أجلى الجبهة، أقنى الأنف، يملا الأرض قسطا وعدلا كما ملئت جورا وظلما، يملك سبع سنين
- Al-Mahdi from me, the forehead, the nose, he will fill the earth with fairness and justice as it has been afflicted with oppression and injustice, he will rule for seven years

ع T أحاديث أخرى تزيد بيانا للإمام المهدي
Other hadiths increase the clarification of Imam Al-Mahdi

يخرج في آخر أمتي المهدي يسقيه الله الغيث، وتخرج الأرض نباتها، ويعطي المال صحاحا، وتكثر الماشية، وتعظم الأمة، يعيش سبعا أو ثمانيا
At the end of my nation, the Mahdi will appear, Allah will water him with rain, the earth will produce its vegetation, money will be given health, livestock will multiply, and the nation will be magnified. He will live seven or eight years.

المهدي منا أهل البيت يصلحه الله في ليلة
The Mahdi is from us, the people of the house, may Allah fix him in one night

- يقتتل عند كنزكم ثلاثة، كلهم ابن خليفة، ثم لا يصير إلى واحد منهم، ثم تطلع الرايات السود من قبل المشرق فيقتلونكم قتلا لم يقتله قوم فإذا رأيتموه فبايعوه ولو حبوا على الثلج فانه خليفة الله المهدي
- Three will fight over your treasure, all of them the son of a caliph, then it will not become to one of them, then the black flags will rise from the east, and they will kill you in a manner that no other people has killed, so if you see him, pledge allegiance to him even if they crawl on snow, for he is the caliph of Allah, the Mahdi

ع T آراء متطرفة في المهدي

T extremist views on the Mahdi

ع T الملحمة الكبرى وفتح القسطنطينية وخروج الدجال
The Great Epic, the Conquest of Constantinople, and the Exit of the Antichrist

عمران بيت المقدس خراب يثرب، وخراب يثرب خروج الملحمة، وخروج الملحمة فتح القسطنطينية، وفتح القسطنطينية خروج الدجال
The construction of Jerusalem is the ruin of Yathrib, and the ruin of Yathrib is the emergence of the epic, and the emergence of the epic is the conquest of Constantinople, and the conquest of Constantinople is the emergence of the Antichrist

فتح القسطنطينية مع قيام الساعة

Constantinople opened with the rise of the hour

- هل سمعتم بمدينة جانب منها في البر، وجانب منها في البحر؟ قالوا: نعم يا رسول الله، قال: لا تقوم الساعة حتى يغزوها سبعون ألفا من بني إسحاق، فإذا جاؤوها نزلوا فلم يقاتلوا بسلاح، ولم يرموا بسهم، قالوا: لا إله إلا الله والله اكبر فيسقط أحد جانبيها الذي في الب
Have you heard of a city, one side of which is on land, and one side is in the sea? They said: Yes, O Messenger of Allah. He said: The Hour will not come until seventy thousand of Banu Ishaq invade it, and when they come to it, they dismount and do not fight with weapons, and they do not shoot with arrows.

- لا تقوم الساعة حتى ينزل الروم بالأعماق أو بدابق فيخرج إليهم جيش من المدينة من خيار أهل الأرض يومئذ، فإذا تصافوا قالت الروم: خلوا بيننا وبين الذين سبوا منا نقاتلهم، فيقول المسلمون: لا والله لا نخلي بينكم وبين إخواننا، فيقاتلونهم فينهزم ثلث لا يتوب الله ع

- The Hour will not come until the Romans descend on Al-Amaq or Dabiq, and an army from Al-Madinah from the best of the people of the earth will come out to them that day, and when they line up, the Romans will say: Leave between us and those of us who were taken captive, and we will fight them. Allah p

- إني لأعرف أسماءهم وأسماء آبائهم، وألوان خيولهم، هم خير فوارس على ظهر الأرض يومئذ أو من خير فوارس على ظهر الأرض يومئذ

I do not know their names, the names of their fathers, and the colors of their horses.
ع T أخبار خروج الدجال وما جاء فيه الإنذار بخروجه

The news of the emergence of the antichrist and what came in it warning of his emergence

إني لأنذركموه، وما من نبي إلا انذر قومه، لقد انذر نوح قومه، ولكني سأقول لكم قولا لم يقله نبي لقومه، تعلمون أنه أعور، وان الله ليس بأعور

I will warn you of him, and there is no prophet but he warns his people, Noah warned his people, but I will tell you something that no prophet said to his people, you know that he is one-eyed, and that Allah is not one-eyed

الدجال يخرج من ارض بالمشرق يقال لها: خراسان

The Antichrist will emerge from a land in the East called Khurasan

- أنها كانت تحدث أنها لما انقضت عدتها من موت ها وهي في بيت ابن أم مكتوم رضي الله تعالي عنه سمعت نداء المنادي، منادي رسول الله ﷺ ينادث الصلاة جامعةليلزم كان إنسان مصلاةأتدرون لم جمعتكم؟إني والله ما جمعتكم لرغبة، ولا لرهبة، ولكن جمعتكم لأن

- It used to happen that when her waiting period had passed since her death, and while she was in the house of Ibn Umm Maktoum, may Allah be pleased with him, she heard the call of the herald, the herald of the Messenger of Allah, may Allah's prayers and peace be upon him, conversing in congregational prayer, so that it was necessary for a person to pray. But I gathered you because

- رأيتني الليلة عند الكعبة فرأيت رجلا آدم كأحسن ما أنت راء من أدم الرجال، له لمة كأحسن ما ان أنت راء من اللمم قد رجلها فهي تقطر ماء، متكئا على رجلين أو على عواتق رجلين، يطوف بالبيت فسألت من هذا؟ فقالوا: هذا المسيح ابن مريم، قال: ثم اذا أنا برجل جعد قطط، أ

You saw me tonight at the Kaaba, and I saw a man whose hair was as good as what you can see from the blood of men. They said: This is the Messiah, son of Mary. He said: Then I see a man with curly hair

- إن الله لا يخفى عليكم، أن الله ليس بأعور أشار بيده إلى عينه وان المسيح الدجال أعور عين اليمنى، كأن عنه عنبه طافية

- That Allah is not hidden from you, that Allah is not one-eyed, he indicated with his hand to his eye, and that the Antichrist is one-eyed in his right eye, he had a floating grape on him

- ما من نبي إلا وقد أنذر أمته الأعور الكذاب، إلا انه أعور، وان ربكم ليس بأعور، مكتوب بين عينه كفر

- There is no prophet but he warned his one-eyed nation the liar, except that he is one-eyed, and your Lord is not one-eyed, written between his eyes is blasphemy

- أن الدجال ممسوح العين عليها ظفرة غليظة، مكتوب بين عينيه كافر يقرؤه كل مؤمن كاتب وغير كاتب

The antichrist will have his eyes covered with a thick cuticle, written between his eyes is an infidel, and every believer, scribe and non-writer, will read it.

يتبع الدجال من يهود أصبهان سبعون ألفا عليهم الطيالسة

The Antichrist will be followed by seventy thousand Jews of Isfahan wearing long tails

الدجال يخرج من أرض بالمشرق يقال لها: خراسان يتبعه أقوام كأن وجوههم المجان المطرقة

The Antichrist will emerge from a land in the East called: Khurasan, followed by people whose faces will be like shields

ع T تطواف الدجال بالأرض وفتنته وكيف يكون أمره ثم عاقبته

The antichrist's circumambulation of the earth, his temptation, and how his affair will be, then his punishment

يخرج وإن معه ماء ونارا، فأما الذي يراه الناس ماء فنار تحرق وأما الذي يراه الناس نارا فماء بارد عذب، فمن أدرك ذلك منكم فليقع في الذي يراه النار، فإنه ماء عذب طيبلأنا أعلم بما مع الدجال منه، معه نهران يجريان دهما رأى العين ماء أبيض، والآخر رأى العين نار تأجج فإما أدركن أحد فليأت النهر الذي يرأه ناراً، وليغمض ثم ليطاطئ رأسه فليشرب منه فإنه ماء بارد

He will come out with water and fire, so as for what people see as water, it is fire that burns, and as for what people see as fire, it is cold, fresh water, so whoever of you realizes that, let him fall into what he sees as fire, for it is fresh, sweet water. And the other person has seen the eye of a blazing fire, so if someone catches sight of him, let him go to the river that he sees as fire, and let him close his eyes and then lower his head and drink from it, for it is cold water.

- ما سأل أحد رسول الله ﷺ عن الدجال أكثر مما سألته وإنه قال لي ما يضرك منه قلت: إنهم يقولون: إن معه جبال خبز ولحم ونهر ماء، قال هو أهون على الله من ذلك

No one asked the Messenger of Allah, may Allah's prayers and peace be upon him, about the Antichrist more than I asked him, and that he told me what would harm you from him. I said: They say: He has mountains of bread and meat and a river of water. He said it is easier for Allah than that

- يخرج الدجال فيتوجه قبله رجل من المؤمنين فيلقاه المالح مالح الدجال فيقولون له: أين تعمد؟ فيقول: أعمد إلى هذا الذي خرج، قال: فيقولون له: أوما تؤمن؟ فيقول: ما بربنا خفاء، فيقولون: اقتلوه، فيقول بعضهم لبعض: أليس قد نهاكم ربكم أن تقتلوا أحدا دونه؟ قال: فينطل

- The Antichrist will come out, and a man of the believers will go before him, and Salty, the Antichrist, will meet him, and they will say to him: Where did you intend to go? And he says: I baptize to this one who came out. He said: They say to him: Do you not believe? And he says: Our Lord is not hidden,

and they say: Kill him, and some of them say to each other: Has your Lord not forbidden you to kill anyone without him? He said: It will fall off

- ليس من بلد إلا سيطؤه الدجال إلا مكة والمدينة، ليس له من نقابها نقب إلا عليه الملائكة صافين يحرسونها، ثم ترجف المدينة ثلاث رجفات فيخرج الله كل كافر ومنافق"فيأتي سبخة الجرف فيضرب رواقه فيخرج إليه كل منافق ومنافقه"

There is no country that the Antichrist will not invade except Mecca and Medina, and he has no veil over it except that the angels are standing guard over it, then the city shakes three tremors, and Allah expels every unbeliever and hypocrite.

- لا يدخل المدينة رعب المسيح الدجال، لها يومئذ سبعة أبواب على كل باب ملكان"

The terror of the Antichrist will not enter the city, and it will have seven gates on each day, with two angels at each gate.

- على أنقاب المدينة ملائكة لا يدخلها الطاعون ولا الدجال"

There are angels at the gates of Medina, neither the plague nor the antichrist will enter it.

- يوم الخلاص وما يوم الخلاص ثلاثا، فقيل له: وما يوم الخلاص؟ يجئ الدجال فيصعد أحدا فيتطلع فينظر إلى المدينة فيقول لأصحابه: ألا ترون إلى هذا القصر الأبيض، هذا مسجد أحمد، ثم يأتي المدينة فيجد بكل نقب من نقابها ملكا مضلتا سيفه فيأتي بسبخة الجرف فيضرب رواقه، ث

The day of salvation and what is the day of salvation three times. Then it was said to him: What is the day of salvation? The Antichrist will come and ascend someone, and he will look at the city and say to his companions: Don't you see this white palace, this is Ahmad's mosque?

- يأتي المسيح إذا جاء دبر أحد صرفت الملائكة وجهه قبل الشام وهنالك يهلك"

“The Messiah will come, if someone’s backside comes, the angels will turn his face towards the Levant, and there he will perish.”

- يقتل ابن مريم الدجال بباب لد"

“The Antichrist’s son will be killed at the door of Ludd.”

- ذكر رسول الله ﷺ الدجال ذات غداة فخفض فيه ورفع حتى ظنناه في طائفة النخل، فلما رحنا إليه عرف ذلك فينا فقال: ما شئنكم؟ قلنا: يا رسول الله ذكرت الدجال غداة فخفضت فيها ورفعت حتى ظنناه في طائفة النخل، فقال غير الدجال أخوفني عليكم، إن يخرج وأن

- The Messenger of Allah, may Allah’s prayers and peace be upon him, mentioned the antichrist one morning, so he lowered it and raised it until we thought he was in a group of palm trees. We said: O Messenger of Allah, I mentioned the antichrist tomorrow, so I lowered it and raised it until we thought he was in a cluster of palm trees.

- ما بين خلق آدم إلى قيام الساعة خلق أكبر من الدجالإنه لم تكن فتنة في الأرض منذ ذرأ الله ذرية آدم أعظم من فتنة الدجال، وإن الله لم يبعث نبيا إلا حذر أمته الدجال إنكم ستفتنون في قبوركم مثل أو قريبا من فتنة الرجال ولا شك أن فتنة القبر أعظم وأفظع ما ينتظر ال

Between the creation of Adam and the advent of the Hour, there is a creation greater than the Antichrist, because there has not been a trial on earth since Allah created the offspring of Adam greater than the trial of the Antichrist, and that Allah did not send a prophet but warned his nation of the Antichrist that you will be tested in your graves like or close to the trial of men, and there is no doubt that the trial of men The grave is the greatest and most horrible thing that awaits the

ع T خلاصة فتنة الدجال

A summary of the antichrist's sedition

شاء الله ﷻ أن يوجد شخص يكون خروجه علامة من أشراط الساعة الكبرى يسمى المسيح الدجال، وهو رجل شاب عظيم الخلقة أعور العين اليمني بارزة كأنها عنبة طافية، وعلى عينه اليسرى جليدة تغشيها، وله شعر جعد قطط كشعر السودان مكتوب بين عينيه إك ف ر| كافر، يقرؤها كاتب وغير كاتب، وسيكون من المعمرين، وكان موجودا أيام النبوة فما قبلها فلا يدرى متى ولد، ولذا جاء التحذير منه عن جميع الأنبياء عليهم الصلاة والسلام، وهو الآن مغلول مسلسل في جزيرة من جزر خراسان، فإذا حان وقته خرج من جهة ما بين العراق والشام، فأول من يستجيب له ويتبعه سبعون ألف يهودي من يهود أصبهان الإيرانية وأقوام من أعاجم الأتراك، ثم ينتشر في الأرض فيطوفها في أربعين يوما يدعو الناس إلى نفسه على أنه رب فيفتن الناس بما سيظهره الله على يديه بحيث يأمر السماء فتمطر، ويأمر الأرض فتنبت، ويعطى جنة ونارا ونهرين، نهرا من ماء بارد طيب، ونهرا من نار متأججة، ويقتل ويحيي، ومن شاء وسع عليه رزقه، ومن شاق ضيق عليه فمن آمن به واتبعه أدخله جنته، ومن كفر به أدخله ناره وقد أخبرنا رسولنا ﷺ بأن جنته نار، وناره جنة، ولذلك كان على المؤمن أن يقع في ناره فيسجدها باردة طيبة وهكذا سيفتن العالم بسحره وتمويهاته التي سخرها الله له تعالى بإذنه امتحانا للناس، وسيطأ كل البقاع في تلك المدة التي قدرها الله ﷻ له إلا مكة والمدينة فإنهما محروستان بالملائكة فلا يدخلهما ولا يصيب أهلهما المؤمنين فتنته، ويأتي المدينة فتطرده الملائكة فيتوجه إلى الشام حيث يقتله المسيح عيسى عليه السلام بباب لد من فلسطين، وبذلك ينتهي أمره لعنه الله وحفظنا والمؤمنين من فتنته، آمين

Allah Almighty wills that there will be a person whose exit will be a sign of the great signs of the Hour, called the Antichrist. | An infidel, they read it as a writer and not a writer, and he will be among the long-lived, and he was present during the days of the prophecy and before it, so he does not know when he was born, and that is why the warning came from him on behalf of all the prophets, peace and blessings be upon them, and he is now chained and chained on an island of Khorasan, so when his time comes, he will leave from a side Between Iraq and the Levant, the first to respond to him, followed by

seventy thousand Jews from the Iranian Jews of Isfahan and the people of the non-Arabs of the Turks, then he spreads in the land and circumambulates it in forty days, calling people to himself as a lord, then he seduces people with what Allah will appear at his hands so that he commands the sky and it rains, and he commands the earth So it will sprout, and he will be given a garden and a fire and two rivers, a river of cool, pure water, and a river of blazing fire. He will kill and give life, and whoever wills, his sustenance will be expanded for him, and whoever is hard will be narrowed for him. That his paradise is fire, and his fire is paradise, and therefore the believer had to fall into his fire and prostrate to it cool and good, and thus the world will be tempted by his magic and camouflage that Allah Almighty subjected to him with his permission to test people, and mediate all the spots in that period that Allah Almighty destined for him except Mecca and Medina, for they are guarded by angels He does not enter them nor afflict their believing family His sedition ends, and he comes to Medina, and the angels expel him, so he heads to the Levant, where Christ Jesus, peace be upon him, will kill him at the door of Lyd from Palestine, and with this his affair ends, may Allah curse him and protect us and the believers from his sedition. Ameen

ع T من أخبار ابن صياد

T from the news of Ibn Sayyad

لقي رسول الله ﷺ ابن صياد في بعض طرق المدينة فاحتبسه وهو غلام يهودي وله ذؤابة ومعه أبو بكر وعمر فذكر نحو ما تقدم وفيه قوله ﷺ: ما ترى؟ما ترى؟ قال: أرى صادقا وكاذبين، أو صادقين وكاذبا قال النبي ﷺ: لبس عليه

The Messenger of Allah, may Allah’s prayers and peace be upon him, met Ibn Sayyad on one of the roads in Medina, so he imprisoned him, and he was a Jewish boy and he had kin, and with him were Abu Bakr and Umar. He said: I see one truthful and two liars, or two truthful ones and a liar. The Prophet, may Allah’s prayers and peace be upon him, said: He is confused

- صحبني ابن صياد إما حجاجا وإما معتمرين، فانطلق الناس وتركت أنا وهو، فلما خلصت به اقشعررت منه واستوحشت منه مما يقول الناس فيه، فلما نزلت قلت له: ضع متاعك حيث تلك الشجرة، قال: ففعل، قال: فرفعت لنا غنم، فانطلق فجاء بعس، فقال: اشرب أبا سعيد، فقلت: إن الحر ال

Ibn Sayyad accompanied me, either for pilgrims or for Umrah performers, so the people went off and I and he left, and when I finished with him, I shuddered at him and became lonely at what people say about him. When I came down, I said to him: Put your luggage where that tree is. It's bad. He said: Drink, Abu Saeed. I said: The heat is not

ع T نزول عيسى وقتله الدجال وخروج يأجوج ومأجوج وما يتبع ذلك

T The descent of Jesus and his killing of the Antichrist and the exit of Gog and Magog and what follows that

ع T نزول المسيح ابن مريم عند المنارة البيضاء بدمشق

The Descent of Christ, son of Mary, at the White Lighthouse in Damascus

فبينما هو كذلك إذ بعث الله المسيح ابن مريم فينزل عند المنارة البيضاء شرقي دمشق بين مهرودتين واضعا كفيه على أجنحة ملكين إذا طأطأ رأسه قطر، وإذا رفعه تحدر منه جمان اللؤلؤ، فلا يحل لكافر يجد ريح نفسه إلا مات، ونفسه ينتهي حيث ينتهي طرفه فيطلبه حتى يدركه بباب لد فيقتله"

So while he is like that, when Allah sent the Messiah, the son of Mary, and he descends at the white lighthouse east of Damascus between the two Mahruds, placing his palms on the wings of two angels, when he lowers his head, drops drop, and when he raises him, a lollipop descends from him. He will meet him at the door of Lud and kill him.”

- والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكما عدلا - وفي رواية: حكما مقسطا وإماما عدلا - فيكسر الصليب، ويقتل الخنزير، ويضع الجزية، ويفيض المال حتى لا يقبله أحد، حتى تكون السجدة الواحدة خيرا من الدنيا وما فيهاولتتركن القلاص فلا يسعى عليها، ولتذهبن ال

By the One in Whose hand is my soul, the son of Mary will soon descend upon you as a just ruler - and in a narration: a just ruler and a just Imam - and he will break the cross, kill the pig, abolish the jizyah, and overflow the money until no one accepts it, so that one prostration will be better than the world and what is in it, and leave the straitened so that he does not strive for it. , and go to the

- كيف أنتم إذا نزل ابن مريم فيكم وإمامكم منكم"

How will you be if the son of Mary descends among you and your Imam is among you?

- لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة، قال: فينزل عيسى ابن مريم صلى الله عليه وعلى نبينا وآلة وسلم فيقول أميرهم: تعال صل لنا، فيقول: لا إن بعضكم على بعض أمراء تكرمه الله هذه الأمة"

- A group of my nation will continue to fight for the truth, manifest until the Day of Resurrection.

- الأنبياء إخوة لعلات، أمهاتهم شتى، ودينهم واحد، وأنا أولى الناس بعيسى ابن مريم لأنه ليس بيني وبينه نبي، وإنه نازل، فإذا رأيتموه فاعرفوه، رجل مربوع إلى الحمرة والبياض، بين ممصرتين، كأن رأسه يقطر، وإن لم يصبه بلل، فيقاتل الناس على الإسلام، فيدق الصليب، ويق

The prophets are brothers, their mothers are different, and their religion is one, and I am the closest of people to Jesus, the son of Mary, because there is no prophet between me and him, and he is descending, so if you see him, recognize him. On Islam, so the cross beats, and wakes

- لقيت ليلة أسري بي إبراهيم وموسى وعيسى عليهم السلام، قال: فتذاكروا أمر الساعة فردوا أمرهم إلى إبراهيم فقال: لا علم لي بها، فردوا أمرهم إلى موسى فقال: لا علم لي به، فردوا أمرهم إلى عيسى فقال: أما وجبتها فلا يعلم بها أحد إلا اللهوفيما عهد إلى ربي عز وجل أن

I met Abraham, Moses and Jesus, peace be upon them, on the night of my captivity. He said: So they remembered the matter of the Hour and referred their matter to Abraham, and he said: I have no knowledge of it. Except Allah and what entrusted to my Lord Almighty that

- تقاتلكم اليهود فتظهرون عليهم حتى يقول الحجر: يا مسلم هذا يهودي ورائي تعال فاقتله"، وفي رواية: "فتسلطون عليهم"

- The Jews will fight you, and you will prevail over them until the stone says: O Muslim, this is a Jew and my opinion, come and kill him.

- لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم المسلمون حتى يختبئ اليهودي من وراء الحجر والشجر فيقول الحجر والشجر: يا مسلم يا عبد الله هذا يهودي خلفي فتعال فاقتله إلا الغرقد فإنه من شجر اليهود"

The Hour will not come until the Muslims fight the Jews, and the Muslims kill them, until the Jew hides behind the stone and the tree, and the stone and the tree say: O Muslim, O worshipper of Allah, this is a Jew behind me, so come and kill him, except for the gharqad, for it is from the tree of the Jews.

- إن يأجوج ومأجوج يحفرون كل يوم حتى إذا كادوا يرون شعاع الشمس قال الذي عليهم: ارجعوا فسنحفره غدا، فيعيده الله أشد ما كان، حتى إذا بلغت مدتهم وأراد الله أن يبعثهم على الناس حفروا حتى إذا كادوا يرون شعاع الشمس قال الذي عليهم: ارجعوا فستحفرونه غدا إن شاء الل

- That Gog and Magog dig every day until when they almost see the sunbeams, the one over them said: Go back, and we will dig it tomorrow, so Allah will restore it as hard as it was, until when their period reached and Allah wanted to send them to the people, they dug until when they almost saw the sunbeams, the one who had to say: Go back and you will dig it Tomorrow, Allah willing

- تفتح يأجوج ومأجوج فيخرجون كما قال الله تعالى: {وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ} فيعمون الأرض وينحاز منهم المسلمون حتى تصير بقية المسلمين في مدائنهم وحصونهم، ويضمون إليهم مواشيهم حتى إنهم ليمرون بالنهر فيشربونه حتى ما يذرون فيه شيئا، فيمر آخرهم على

Gog and Magog will open, and they will emerge, as Allah Almighty said: {And they will swarm from every side} and they will spread across the earth, and the Muslims will take sides from them until the rest of the Muslims are in their cities and fortresses, and they will gather their livestock to them until they pass by the river and drink it until they leave nothing in it, and then the last of them pass on

- استيقظ النبي ﷺ وهو يقول: "لا إله إلا الله، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوجوحلق بيده عشرة، قالت: قلت: يا رسول الله أنهلك وفينا الصالحون؟ قال: "نعم إذا كثر الخبث"

The Prophet, may Allah's prayers and peace be upon him, woke up saying: "There is no god but Allah, woe to the Arabs from evil that has approached. Today, he opened the ruins of Gog and Magog, and shaved his hand with ten. She said: I said: O Messenger of Allah, shall we perish while the righteous are among us? "

فتح اليوم من ردم يأجوج ومأجوج مثل هذا

Open today from the filling of Gog and Magog like this

- فبينما هو كذلك إذ أوحى الله ﷻ إلى عيسى إني قد أخرجت عبادا لي لا يدان لأحد بقتالهم فحرز عبادي إلى الطور، ويبعث الله يأجوج ومأجوج وهم من كل حدب ينسلون فيمر أولهم ببحيرة طبرية فيشربون ما فيها، ويمر آخر فيقولون: لقد كان بهذه مرة ماء، ويحصر نبي الله ع

So while it is like this, when Allah, His Majesty, revealed to Jesus that I have sent forth my worshippers, and no one is condemned to fight them, so my worshippers are sent to the mountain, and Allah sends Gog and Magog, and they swarm from every side, and the first of them pass by Lake Tiberias and drink what is in it, and another passes by and says: It was this time Water, and the Prophet of Allah pbuh is confined

نزول عيسى ابن مريم من قبل يوم القيامة

The descent of Jesus son of Mary before the Day of Resurrection

- فيدركه عند باب اللد الشرقي فيقتله فيهزم الله اليهود، فلا يبقي شيء مما خلق الله يتوارى به يهودي إلا أنطق الله ذلك الشيء، لا حجر ولا شجر ولا حائط ولا دابة إلا الغرقد فإنها من شجرهم لا تنطق، إلا قال: يا عبد الله المسلم هذا يهودي فتعال اقتله

He will overtake him at the eastern door of Lod, and kill him, and Allah will defeat the Jews, and there will be nothing left of what Allah created for a Jew to hide with, except that Allah will make that thing utter, not a stone, nor a tree, nor a wall, nor an animal except the gharqad, for it is from their trees that cannot speak, except that he will say: O worshipper of Allah, this Muslim A Jew, come and kill him

ع T ماذا ينجز عيسى في أيامه وماذا يكون بعد قتل الدجال واليهود وياجوج ومأج
T What will Jesus accomplish in his days and what will he be after killing the Antichrist and the Jews and Gog and Mag?
ع T نهاية سيدنا عيسى عليه السلام
The end of our master Jesus, peace be upon him
ع T ما بعد سيدنا عيسى على نبينا وعليه الصلاة السلام
T After our master Jesus, upon our Prophet, peace be upon him
ع T طلوع الشمس من مغربها وخرج الدابة
T The sun has risen from the west and the beast has gone out
إن أول الآيات خروجا طلوع الشمس من مغربها، وخروج الدابة على الناس ضحى فأيتهما ما كانت قبل صاحبتها فالأخرى على أثرها قريبا"
The first of the signs is the emergence of the sun from its setting place, and the emergence of the Beast to people in the forenoon.
ع T طلوع بالشمس من مغربها وانغلاق باب التوبة
The rising of the sun from the west and the closing of the door of repentance
لا تقوم الساعة حتى تطلع الشمس من مغربها، فإذا طلعت ورآها الناس آمنوا أجمعون، وذلك حين لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا"
The Hour will not come until the sun rises from the west, and when it rises after the people see it, they will all believe.
- ثلاث إذا خرجت لم ينفع نفسا إيمانها لم تكن آمنت من قبل: الدجال، والدابة، وطلوع الشمس من مغربها"
Three things, if they emerge, will not benefit a soul whose faith did not believe before: the antichrist, the beast, and the rising of the sun from the west.
- أبا ذر أتدري أين تذهب هذه الشمس؟تذهب تسجد تحت العرش فتستأذن فيؤذن لها، ويوشك أن تسجد فلا يقبل منها، وتستأذن فلا يؤذن لها، فيقال لها: ارجعي من حيث جئت، فتطلع من مغربها فذلك قوله عز وجل: {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ
Aba Dhar, do you know where this sun goes? She goes prostrating under the Throne, then she asks for permission, and permission is granted to her, and she is about to prostrate, but it is not accepted from her, and she asks permission, and permission is not granted to her, and it is said to her: Go back from whence you came, and then she rises from her setting, for that is what the Almighty said: {And the sun runs to its resting place That's dear appreciation
ع T خروج الدابة
T Exit the beast
لا تقوم الساعة حتى تروا عشر آيات: طلوع الشمس من مغربها، والدخان، والدابة، وخروج يأجوج ومأجوج، وخروج عيسى ابن مريم عليه السلام، والدجال، وثلاثة خسوف: خسف بالمغرب، وخسف بالمشرق، وخسف بجزيرة العرب، ونار تخرج من قعر عدن تسوق أو تحشر الناس تبيت معهم حيث باتوا، وتقيل معهم حيث قالوا"
The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the Beast, the emergence of Gog and Magog, the emergence of Jesus, the son of Mary, peace be upon him, and the Antichrist, and three eclipses: an eclipse in the West, an eclipse in the East, an eclipse in the Arabian Peninsula, and a fire that emerges from the bottom of Eden, shopping or People will be gathered together, you will spend the night with them where they spend the night, and you will take a nap with them where they say."
ع T مهمة الدابة عند خروجها
The task of the beast when it comes out
تخرج دابة الأرض ومعها عصا موسى، وخاتم سليمان، فتخطم أنف الكافر بالعصا، وتجلو وجه المؤمن بالخاتم، حتى إن أهل الخوان الواحد ليجتمعون فيقول هذا: يا مؤمن، ويقول هذا: يا كافر"
The Beast of the Earth will come out with the staff of Moses and the ring of Solomon, and it will cover the nose of the unbeliever with the stick, and the face of the believer will shine with the ring, so that the people of the same Brotherhood would gather, and this one would say: O believer, and this one would say: O unbeliever.
ع T الدخان
T smoke
أول الآيات: الدجال، ونزول عيسى ابن مريم، ونار تخرج من قعر عدن أبين، تسوق الناس إلى الحشر، تقيل معهم إذا قالوا، والدخان"، قال حذيفة: يا رسول الله وما الدخان؟ فتلا رسول الله ﷺ الآية: {يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ |10| يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} يملأ ما بين المشرق والمغرب، يمكث أربعين يوما وليلة، أما المؤمن فيصيبه منه كهيئة الزكام، وأما الكافر فيكون بمنزلة السكران يخرج من منخريه وأذنيه ودبره
The first of the signs: The Antichrist, the descent of Jesus, son of Mary, and a fire emerging from the bottom of Eden and Abyan, driving people to the gathering, sipping with them when they say, and

smoke." Hudhayfah said: O Messenger of Allah, what is smoke? [10] The sky will come with clear smoke. [10] People will be enveloped in this. This is a painful chastisement.} It fills the distance between the east and the west. It lasts for forty days and nights. As for the believer, he will be afflicted by it like a cold, and as for the unbeliever, he will be in the position of a drunkard. It will come out of his nostrils, ears and back.

- إن ربكم ﷻ أنذركم ثلاثا: الدخان يأخذ المؤمن كالزكمة، ويأخذ الكافر فينتفخ حتى يخرج من كل مسمع منه، والثانية: الدابة، والثالثة: الدجال"

Your Lord, may He be glorified and exalted, warns you of three things: smoke seizes the believer like a piece of smoke, it seizes the disbeliever and puffs up until it comes out of every hearing of it, the second: the beast, and the third: the antichrist.

- يهيج الدخان بالناس، فأما المؤمن فيأخذه كهيئة الزكمة، وأما الكافر فينفخه حتى يخرج من كل مسمع عنه

Smoke irritates people, so as for the believer, he picks it up like a lump of smoke, and as for the unbeliever, he blows it until it comes out from everyone who hears about him.

- إن الدخان لم يمض بعد، يأخذ المؤمن كهيئة الزكام، وينفخ الكافر حتى ينفذ

- The smoke has not passed yet, the believer takes the form of a cold, and the unbeliever blows until it runs out

دخلت على ابن عباس رضي الله ﷺ عنهما فقال: لم أنم هذه الليلة فقلت: لم؟ قال: طلع الكوكب ذو الذنب فخشيت أن يطرق الدخان

I entered upon Ibn Abbas, may Allah be pleased with him, and he said: I did not sleep tonight, so I said: Why? He said: The star with the tail appeared, and I was afraid that it would touch the smoke

ع T الخسوفات الثلاثة

The three eclipses

ع T هدم الكعبة علي يد الحبشة

The demolition of the Kaaba by the Abyssinians

يخرب الكعبة ذو السويقتين من الحبشة"

The Kaaba with two stalks is destroyed by Abyssinia."

- كأني أنظر إليه أسود أفحج ينقضها حجراً حجراً" يعني الكعبة

As if I could see him as black and white, tearing it apart stone by stone, meaning the Kaaba

- يخرب الكعبة ذو السويقتين من الحبشة ويلبها حليتها، ويجردها من كسودتها، ولكأني أنظر إليه أصيلع، أفيدع، يضرب عليها بمسحاته ومعوله"

- He destroys the Kaaba with two stalks from Abyssinia, fills it with its ornaments, and strips it of its blackness.

- يبايع لرجل ما بين الركن والمقام، ولن يستحل إلا أهله، فإذا استحلوه فلا تسأل عن هلكه العرب، ثم تأتي الحبشة فيخربونه خراباً لا يعمر بعده أبداً وهم الذين يستخرجون كنزه"

He pledges allegiance to a man who is between the Rukn and the Maqam, and he will not deem it permissible except for his family, so if they deem it permissible, then do not ask about his destruction by the Arabs, then the Abyssinians will come and destroy it so that it will never be rehabilitated after it, and they are the ones who extract its treasure.

ع T القحطاني وجهجاه

T Al-Qahtani and Jahjah

لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه"

The Hour will not come until a man from Qahtan comes out driving the people with his stick.

- لا تذهب الأيام والليالي حتى يملك رجل يقال له: الجهجاهحتى يملك رجل من الموالي يقال له: الجهجهاه"

Days and nights do not pass until a man named al-Jahjah rules until a man from the freedmen who is called al-Jahjah rules.

ع T ذهاب الإيمان وبقاء الأشرار ورفع القرآن ثم عبادة الأصنام

The disappearance of faith, the survival of the wicked, the removal of the Qur'an, and then the worship of idols

لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم ولا من خذلهم حتى تقوم الساعةحتى يأتي أمر الله وهم على ذلك"

A group of my nation will continue to prevail over the truth, and they will not be harmed by those who oppose them or those who abandon them until the Hour comes, until the command of Allah comes, and they are in that state.

- إن الله يبعث ريحاً من اليمن ألين من الحرير، فلا تدع أحداً في قلبه مثقال ذرة من إيمان إلا قبضته"

"Allah sends a wind from Yemen that is softer than silk, so do not let anyone have an atom's weight of faith in his heart except that you will hold him."

- يخرج الدجال في أمتي فيمكث أربعين، لا أدري أربعين يوماً، أو أربعين شهراً، أو أربعين عاماً، فيبعث الله عيسى ابن مريم كأنه عروة بن مسعود فيطلبه فيهلكه، ثم يمكث الناس سبع سنين ليس بين اثنين عداوة، ثم يرسل الله ريحاً باردة من قبل الشام فلا يبقى على وجه الأرض

The Antichrist will appear in my nation and he will remain for forty days, I do not know forty months, or forty years, then Allah will send Jesus son of Mary as Urwa bin Masoud, and he will search for him and destroy him, then people will stay for seven years without enmity between two, then Allah will send a cold wind before Levant does not remain on the face of the earth

- لا تقوم الساعة حتى تضطرب آليات نساء دوس على ذوي الخلصة، وذو الخلصة طاغية دوس التي كانوا يعبدون في الجاهلية"، وفي رواية: "حول ذي الخلصة"

The Hour will not come until the buttocks of the women of the tribe of Daws stir against the people of al-Khalasa, and Dhul-Khalasa is the tyrant of the tribe of Daus, which they worshiped during the Jahiliyyah.

- لا يذهب الليل والنهار حتى تعبد اللات والعزىإنه سيكون من ذلك ما شاء الله، ثم يبعث الله ريحاً طيبة فتوفى كل من في قلبه مثقال حبة خردل من إيمان، فيبقى من لا خير فيه فيرجعون إلى دين آبائهم"

- Night and day do not pass until you worship Al-Lat and Al-Uzza, and it will happen from that as Allah wills, then Allah will send a good wind, and everyone in whose heart is the weight of a mustard seed will die of faith, and there will remain those who have no good in them, and they will return to the religion of their fathers.

- يدرس الإسلام كما يدرس وشي الثوب، حتى لا يدري ما صيام، ولا صلاة، ولا نسك، ولا صدقة، وليسري على كتاب الله ﷻ في ليلة، فلا يبقى في الأرض منه آية وتبقى طوائف من الناس، الشيخ الكبير، والعجوز، يقولون: أدركنا آباءنا على هذه الكلمة لا إله إلا الله فنحن نق

He studies Islam as he studies the hem of a garment, so that he does not know what is fasting, prayer, rituals, or almsgiving, and he follows the Book of Allah, may He be glorified and exalted, in one night, so that not a single sliver of it remains on the earth, and groups of people remain, the old and the old, they say: We realized our fathers on this word there is no god but Allah, we are pure

- لا تقوم الساعة حتى لا يقال في الأرض: الله اللهلا تقوم الساعة على أحد يقول: الله الله"

The Hour will not come until it is not said on earth: Allah, Allah. The Hour will not come when someone says: Allah, Allah.

- لا تقوم الساعة إلا على شرار الناس"

“The Hour will only come upon the worst of people.”

ع T خروج النار من قعر عدن او حضرموت تحشر الناس إلى المحشر

T The emergence of fire from the depths of Aden or Hadramout, gathering people to the gathering

ستخرج نار من حضر موت، أو من بحر حضر موت قبل يوم القيامة تحشر الناسعليكم بالشامستخرج عليكم نار في آخر الزمان"

fire will emerge from the presence of death, or from the sea of death, before the Day of Resurrection, and people will be gathered against you in the Levant, and a fire will emerge against you at the end of time.”

- ونار تخرج من قعر عدن تسوق - أو - تحشر الناس تبيت معهم حيث باتوا، وتقيل معهم حيث قالواوآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم"

And a fire that emerges from the depths of Eden, driving - or - gathering people, staying overnight with them where they spent the night, and taking naps with them where they said, and the last of that is a fire emerging from Yemen, expelling people to their gathering.

- أما أول أشراط الساعة فنار تحشرهم من المشرق إلى المغرب"

As for the first signs of the Hour, it will be a fire that will gather them from the East to the West.”

- يحشر الناس على ثلاث طرائق: راغبين، وراهبين، واثنان على بعير، وثلاثة على بعير، وأربعة على بعير، وعشرة على بعير، وتحشر بقيتهم النار تقيل معهم حيث قالوا، وتبيت معهم حيث باتوا، وتصبح معهم حيث أصبحوا، وتسير معهم حيث أمسوا"

People will be gathered on three paths: two monks, two on a camel, three on a camel, four on a camel, and ten on a camel, and the rest of them will be gathered to the Fire.

ع T كتاب قيام الساعة والبعث والنشور ويوم الجزاء

The Book of the Hour, the Resurrection, the Resurrection, and the Day of Recompense

ع T قيام الساعة

T the rise of the hour

ع T لا تقوم الساعة وعلى الأرض مؤمن

T the hour will not be established and on earth a believer

فبينما هم كذلك إذ بعث الله ريحاً طيبة فتأخذهم - يعني المؤمنين - تحت آباطهم فتقبض روح كل مؤمن وكل مسلم، ويبقى شرار الناس يتهارجون فيها تهارج الحمر، فعليهم تقوم الساعة"

So while they are like that, when Allah sends a good wind, it takes them - meaning the believers - under their armpits, and takes the soul of every believer and every Muslim, and the worst of people remain.

- ثم يرسل الله ريحاً باردة من قبل الشام، فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته، حتى لو كان أحدهم دخل في كبد جبل لدخلت عليه حتى تقبضهفيبقى شرار الناس في خفة وأحلام السباع، ولا يعرفون معروفاً، ولا ينكرون منكراً، فيتمثل لهم ا

- Then Allah sends a cold wind from Syria, and there will not remain on the face of the earth anyone who has an atom's weight of goodness or faith in his heart except that he will seize him, even if one of them entered the liver of a mountain, it would enter him until he seizes him, so the worst of people will remain in the lightness and dreams of lions, and they will not know what is good. And they do not deny an evil, so it is represented to them

ع T النفخ في الصور

T blowing the pictures

وكيف أنعم وصاحب القرن قد التقم القرن واستمع الإذن متى يؤمر بالنفخ فينفخقالوا: حسبنا الله ونعم الوكيل على الله توكلنا"

And how was he blessed when the owner of the horn had latched on to the horn and listened to the ear when he was commanded to blow and then he would blow? They said: Allah is sufficient for us, and He is the best disposer of affairs.

- قرن ينفخ فيه"

A century blowing

- يوم ينفخ في الصور فلا يسمعه أحد إلا أصغى ليتا، ورفع ليتا، فأول من يسمعه رجل يلوط حوض إبلهفيصعق ويصعق الناس ثم يرسل اللهمطراً كأنه الطل فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون

On the Day when the Trumpet will be blown, no one hears it except that he listens to us and raises our voices, and the first one who hears it will be a man who will touch the basin of his idiot and he will stun and stun the people, then Allah will send rain like dew, and the bodies of people will grow from it, then another blow will be blown into it, and lo and behold, they are standing looking on.

من أفضل أيامكم الجمعة فيه الصعقة وفيه النفخة

One of your best days is Friday, when the thunderbolt is made and when the blow is blown

- ثم ينزل الله من السماء ماء فينبتون كم ينبت البقل، قال: وليس من الإنسان شيء إلا يبلى إلا عظماً واحداً وهو عجب الذنب ومنه يركب الخلق يوم القيامة

- Then Allah sends down water from the sky, and they grow like plants.

ع T فناء الدنيا وقيام الساعة

The end of the world and the resurrection of the Hour

ولتقومن الساعة وقد نشر الرجلان ثوبهما بينهما فلا يتبايعانه ولا يطويانه، ولتقومن الساعة وقد انصرف الرجل بلبن لقحته فلا يطعمه، ولتقومن الساعة وهو بلوط حوضه فلا يسقى منه، ولتقومن الساعة وقد رفع أكلته إلى فيه فلا يطعمها

And the Hour will come when the two men have spread their garments between them, and they will neither sell it nor fold it.

- تتركون المدينة على خير ما كانت لا يغشاها إلا العوافي - يريد عوافي السباع والطير - وآخر من يحشر راعيان من مزينة يريدان المدينة ينعقان بغنمهما فيجدانها وحشاً، حتى إذا بلغا الوداع خرا على وجوههما

- You leave the city as good as it used to be, with nothing covering it except Al-Awafi - Awafi wants lions and birds - and the last to be gathered are two shepherds from Mazina who want the city to croak with their sheep and find it a beast, until when they reach the farewell, they fall on their faces

ع T مشاهد قيام الساعة

T Scenes of the Hour

من سره أن ينظر إلى يوم القيامة كأنه رأى عين فليقرأ: {إِذَا الشَّمْسُ كُوِّرَت}و {إِذَا السَّمَاء انفَطَرَت} و{إِذَا السَّمَاء انشَقَّت}

Whoever would like to look at the Day of Resurrection as if he has seen it with his own eyes, let him recite: “When the sun is turned” and “When the sky is split open” and “When the sky is split open.”

- تفيء الأرض أفلاذ كبدها أمثال الأسطوان من الذهب والفضة، فيجيء القاتل فيقول: في هذا قتلت، ويجيء القاطع فيقول: في هذا قطعت رحمي، ويجيء السارق فيقول: في هذا قطعت يدي، ثم يدعونه فلا يأخذون منه شيئاً

The earth fills its livers like cylinders of gold and silver, so the killer comes and says: For this I killed, and the cutter comes and says: For this I cut off my kinship, and the thief comes and says: For this I cut off my hand, then they call him and do not take anything from him

- فإن أخبارها أن تشهد على كل عبد أو أمة بما عمل على ظهرها تقول: عمل يوم كذا وكذا كذا وكذا، فهذه أخبارها

- Its news is that it bears witness to every male or female slave of what he did on its back, saying: He did such-and-such on such-and-such day. This is its news.

ع T خلاصة ما جاء في قيام الساعة

A summary of what came about the Hour

ع T نفخة الصعق والقيامة والبعث

T queasy puff and resurrection and rebirth

ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى ليتاً ورفع ليتاً، فأول من يسمعه رجل يلوط حوض إبله، قال: فيصعق ويصعق الناس، ثم يرسل الله، أو قال: ينزل الله مطراً كأنه الطل، أو الظل، فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون

Then the trumpet is blown, and no one hears it but listens to a litt and raises a litt. The first one who hears it is a man who touches the cistern of an idiot, he said: He stuns and stuns the people, then Allah sends, or he said: Allah sends down rain as if it were dew, or a shadow, then the bodies of the people grow from it, then he blows There is another, so behold, they stand looking

- يصعق الناس حين يصعقون فأكون أول من قام، فإذا موسى أخذ بالعرش، فما أدري أكان فيمن صعق أم لافإن الناس يصعقون يوم القيامة فأكون أول من يفيق، فإذا موسي باطشن بجانب العرش، فلا أدري أكان موسي فيمن صعق فأفاق قلبي، أو كان ممن استثني الله جل جلالهفإن ينفخ في الص

- People are electrocuted when they are electrocuted, so I will be the first to rise, so when Moses takes the throne, I do not know whether he was among those who were electrocuted or not, because people will be electrocuted on the Day of Resurrection, so I will be the first to wake up. Allah Almighty is blowing in the p

- كل ابن آدم يأكله التراب، إلا عجب الذنب منه خلق ومنه يركب"

“Every son of Adam is eaten by dirt, except for the coccyx, from which he was created and from which he rides.”

- يطوي الله ﷻ السماوات يوم القيامة، ثم يأخذهن بيده اليمنى، ثم يقول: أنا الملك أين الجبارون أين المتكبرون؟ ثم يطوي الأرضين بشماله، ثم يقول: أنا الملك أين الجبارون أين المتكبرون؟

Allah Almighty will fold the heavens on the Day of Resurrection, then he will take them with his right hand, then he will say: I am the King, where are the tyrants, where are the arrogant? Then he folds the earths with his left hand, then says: I am the king, where are the tyrants, where are the arrogant?

- {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُون}

{And they did not value Allah with the true value of Him, and the earth is all in His grip on the Day of Resurrection, and the heavens are folded in His right hand, Glory be to Him above what they associate with Him}

- ثم يقول: أنا الملك، أين ملوك الأرض

- Then he says: I am the king, where are the kings of the earth?

على جسر جهنم

On the bridge of hell

- أنا أول الناس، سأل رسول الله ﷺ عن هذه الآية: {يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُواْ للهِ الْوَاحِدِ الْقَهَّار}قالت: قلت: أين الناس يومئذ يا رسول الله؟ قال: على الصراطعلى متن جهنم

- I am the first of people. The Messenger of Allah, may Allah’s prayers and peace be upon him, asked about this verse: {On the day when the earth will be changed to another earth and the heavens, and they will appear to Allah, the One, the Subduer} She said: I said: Where will the people be on that day, O Messenger of Allah? He said: On the path, on the board of hell

- كنت قائماً عند رسول الله ﷺ فجاء حبر من أحبار اليهود فقال: السلام عليك يا محمد، فذكر الحديث وفيه: جئت أسألك، فقال له رسول الله ﷺ : سل أين يكون الناس يوم تبدل الأرض غير الأرض والسماوات في الظلمة دون الجسر

I was staying with the Messenger of Allah, may Allah’s prayers and peace be upon him, and one of the Jewish rabbis came and said: Peace be upon you, O Muhammad. He mentioned the hadith and in it: I came to ask you, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said to him: Ask where the people will be on the day when the earth will be changed to another, and the heavens will be in darkness. without the bridge

يحشر الناس يوم القيامة على أرض بيضاء عفراء كقرصة النقي ليس فيها علم لأحد

On the Day of Resurrection, people will be gathered on a white, unblemished earth, like a pure piece of land, of which no one has any knowledge

- تبدل الأرض أرضاً كأنها فضة لم يسفك فيها دم حرام، ولم يعمل عليها خطيئة

The earth will be transformed into a land as if it were silver, in which unlawful blood was not spilled, and no sin was committed on it

ع T البعث والحشر في القرآن الكريم

T Resurrection and resurrection in the Holy Quran

أيحيي الله ﷻ هذا بعدما أرى؟ نعم يميتك الله ثم يحييك، ثم يدخلك جهنم ونزلت الآيات من آخر يس

May Allah Almighty bless this after I see? Yes, Allah will make you die, then revive you, then enter you into Hell, and the verses were revealed from the end of Yasin

- قال الله ﷻ: ابن آدم تعجزني وقد خلقتك من مثل هذه حتى إذا سويتك وعدلتك مشيت بين برديك وللأرض منك وئيد فجمعت ومنعت، حتى إذا بلغت التراقي قلت: أتصدق وأني أوان الصدقة

Allah Almighty said: Son of Adam, you fail me, and I created you from such a thing that when I made you equal and fair, I walked between your cloaks and the earth from you and hand, so I collected and withheld, until when I reached the Thracian I said: Do you give charity and it is time for charity

- قال رجل لم يعمل حسنة قط لأهله إذا مت فحرقوه ثم أذروا نصفه البر ونصفه في البحر فلما مات الرجل فعلوا ما أمرهم فأمر الله البر فجمع ما فيه وأمر البحر فجمع ما فيهكن فإذا هو رجل قائم فقال له:ما حملك على ما صنعت؟ قال: مخافتك، فغفر الله له

A man who never did a good deed for his family said: If you die, they burn him and then throw half of it in the land and the other in the sea. He said: I fear you, so Allah forgave him

- قال الله ﷻ: كذبني ابن آدم ولم يكن له ذلك، وشتمني ولم يكن له ذلك، فأما تكذيبه إياي فزعم أني لا أقدر أن أعيده كما كانلن يعيدني كما بدأني، وليس أول خلق بأهون على من إعادته، وأما شتمه إياي فقوله: اتخذ الله ولداً، وأنا الله الأحد الصمد لم ألد ولم أولد

Allah Almighty said: The son of Adam lied to me and he did not have that, and he insulted me and he did not have that. A son, and I am Allah, the One, the Eternal, I did not give birth nor was I born

- يا أيها الناس إنكم محشورون إلى الله ﷻ حفاة عراة غزلا،كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِين}، ألا وإن أول الخلائق يكسى يوم القيامة إبراهيم علية السلام

O people, you will be gathered together to Allah, the Majestic, barefoot, naked, flirting, just as we initiated the first creation to return it, and it was a promise upon us that we were to do it.

يحشر الناس حفاة عراة غزلا قالت عائشة: فقلت: الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟ الأمر أشد من أن يهمهم ذلكالأمر أشد من أن ينظر بعضهم إلى بعض

People will be gathered barefoot and naked flirting. Aisha said: I said: All men and women looking at each other? The matter is more severe than that they care about it, more than that they look at each other

يا رسول الله كيف يحشر الناس على وجوههم؟ إن الذي أمشاهم على أقدامهم قادر أن يمشيهم على وجوههم

O Messenger of Allah, how will people be gathered on their faces? He who made them walk on their feet is able to make them walk on their faces

- ففي حديث جبريل عليه السلام الذي يرويه سيدنا عمر رضي الله ﷻ عنه، عن رسول الله ﷺ في السؤال عن الإيمان أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره

- In the hadith of Gabriel, peace be upon him, which our master Umar, may Allah be pleased with him, narrated, on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, in the question about faith: to believe in Allah, His angels, His books, His messengers, and the Last Day, and believe in fate, its good and its bad.

- أن تؤمن بالله وملائكته، وكتابه ولقائه ورسله، وتؤمن بالبعث الآخر

- To believe in Allah and His angels, His Book, His meeting, His Messengers, and believe in the resurrection

- لا يؤمن عبد حتى يؤمن بأربع: يشهد أن لا إله إلا الله وأني ﷴ رسول الله بعثني بالحق، ويؤمن بالموت، ويؤمن بالبعث بعد الموت، ويؤمن بالقدر

worshipper does not believe until he believes in four things: he testifies that there is no god but Allah and that Muhammad is the Messenger of Allah who sent me with truth, he believes in death, he believes in resurrection after death, and he believes in destiny

ع T مشاهد موقف يوم القيامة

T stand doomsday scenes

أنه تلا: {أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُون 4 لِيَوْمٍ عَظِيم 5 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِين} يقوم أحدهم في رشحه إلى أنصاف أذنيه

He recited: {Do not those of you think that they will be resurrected? 4 for a great day, 5 for the day when people will stand up to the Lord of the worlds.

- يعرق الناس يوم القيامة حتى يذهب في الأرض عرقهم سبعين ذراعاً، وإنه يلجمهم حتى يبلغ آذانهم

He will make people sweat on the Day of Resurrection until their sweat runs seventy cubits across the earth, and he will bridle them until it reaches their ears.

- تدني الشمس يوم القيامة من الخلق حتى تكون منهم كقيد ميل، فيكون الناس على قدر أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقويه، ومنهم من يلجمه ارق إلجاما وأشار رسول الله صلى اللهعليه وسلم بيده إلى فيه فتصهرهم ال

On the Day of Resurrection, the sun will come close to the creation until it becomes from them like a mile chain, so people will be according to their deeds in sweat, so some of them will be up to their heels, and some of them will be up to their knees, and some of them will be up to their loins, and some of them will bridle them with the thinnest of the garments, and the Messenger of Allah, may Allah's prayers and peace be upon him, indicated With his hand in it, the Vtshrhm

- يشتد كرب ذلك اليوم حتى يلجم الكافر العق، قيل له: فأين المؤمنون؟قال: على الكراسي من ذهب، ويظلل عليهم الغمام

The anguish of that day intensifies until the unbeliever bridles the disbelievers. It was said to him: Where are the believers? He said: On chairs of gold, and clouds overshadow them.
- الشمس فوق رؤوس الناس يوم القيامة وأعمالهم تظلهم وقوى سنده الحاف أيضا، وهذا أيضاً له حكم الرفع لأن ذلك لا دخل للرأي فيه
- The sun will be above people's heads on the Day of Resurrection, and their deeds will shade them.
ع T تشقق السماء بالغمام وتنزل الملائكة ومجيء الرب والملائكة صفاً صفاً
The sky is cleft with clouds, and the angels descend, and the coming of the Lord, and the angels, rank upon rank
يجمع الله الخلق يوم القيامة في صعيد واحد، الجن والإنس، والبهائم والسباع والطير وجميع الخلق، فتنشق السماء الدنيا فينزل أهلها، وهم أكثر من الجن والإنس ومن جميع الخلائق، فيحيطون بالجن والإنس وبجميع الخلق، ثم تنشق السماء الثانية فينزل أهلها وهم أكثر من أهل السماء الدنيا ومن الجن والإنس ومن جميع الخلق فيحيطون بالملائكة الذين نزلوا قبلهم والجن وانس وجميع الخلق، ثم تنشق السماء الثالثة فينزل أهلها وهم أكثر من أهل السماء الثانية والسماء دنيا ومن جميع الخلق، فيحيطون بالملائكة الذين نزلوا قبلهم وبالجن والإنس وبجميع الخلق، ثم كذلك كل سماء على ذلك التضعيف، حتى تنشق السماء السابعة فينزل أهلها وهم أكثر ممن نزل قبلهم من أهل السماوات ومن الجن والإنس ومن جميع الخلق فيحيطون بالملائكة الذين نزلوا قبلهم من أهل السماوات وبالجن والإنس وجميع الخلق كلهم، وينزل ربنا عز وجل في ظل من الغمام وحوله الكروبيون وهم أكثر من أهل السماوات السبع والإنس وجميع الخلق لهم قرون كأكعب القنا وهم تحت العرش لهم زجل بالتسبيح والتهليل والتقديس لله ﷻ ما بين أخمص قدم أحدهم إلى كعبه مسيرة خمسمائة عام، وما بين كعبة إلى ركبته مسيرة خمسمائة عام وما بين ركبته إلى حجزته مسيرة خمسمائة عام، وما بين حجزته إلى ترقوته مسيرة خمسمائة عام، وما بين ترقوته إلى موضع القرط مسيرة خمسمائة عام، وما فوق ذلك مسيرة خمسمائة عام، وجهنم مجنبته
Allah will gather creation on the Day of Resurrection on one level, the jinn and mankind, the beasts, the lions, the birds and all creation, so the lower heaven will split open and its people will descend, and they are more than the jinn and mankind and of all creatures, so they will surround the jinn and mankind and all creation, then the second sky will split open and its people will descend and they are more than the people of the sky The world and from the jinn and mankind and from all of creation, so they surround the angels who descended before them, the jinn, mankind and all creation, then the third heaven is split open and its people descend, and they are more than the people of the second heaven, and the heaven is lower and from all creation, so they surround the angels who descended before them and the jinn and mankind and all creation, then so is every heaven on That doubles, until the seventh heaven is cleft, and its people descend, and they are more than those who descended before them from among the inhabitants of the heavens, from the jinn, from mankind, and from all creation, so they surround the angels who descended before them from among the inhabitants of the heavens, and with the jinn, mankind, and all creation as a whole. The people of the seven heavens, mankind, and all creation have horns like the heels of the canvas, and they are under the Throne. They have a glory of praising, exalting, and sanctifying Allah, may He be exalted. What is between the sole of one’s foot to his heel is a distance of five hundred years, and what is between the Kaaba to his knee is a distance. The distance between his knee to his loin is the distance of five hundred years, and the distance between his loin to his collarbone is the distance of five hundred years, and the distance between his collarbone to the place of his earring is the distance of five hundred years, and above that is the distance of five hundred years, and Hell is his abode.
- يجمع الله الأولين والآخرين لميقات يوم معلوم قياماً، شاخصة أبصارهم إلى السماء ينتظرون فصل القضاء، وينزل الله في ظلل من الغمام من العرش إلى الكرسي
- Allah will gather the first and the last for the appointed time of a known day, standing up, fixing their eyes to the sky, waiting for the final judgment, and Allah will descend in shades of clouds from the Throne to the Chair.

ع T شدة يوم القيامة وطوله على الكافرين وخفته على المؤمنين
T The severity and length of the Day of Resurrection for the unbelievers, and its lightness for the believers
ما من صاحب كنز لا يؤدي حقه إلا جعل صفائح يحمي عليها في نار جهنم فتكوي بها جبهته، وجنبه، وظهره، حتى يحكم الله بين عباده في يوم كان مقداره خمسين ألف سنة مما تعدون، ثم يري سبيله إما إلى الجنة وإما إلى النار
There is no owner of a treasure who does not pay his due except that he makes sheets to protect them in the fire of hell, and his forehead, his side, and his back are cauterized with them, until Allah judges between His worshippers on a day the length of which is fifty thousand years of what you count, and then he shows his way, either to heaven or to hell.
- يا رسول الله {يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ} ما أطول هذا اليوم؟ فقال رسول الله ﷺ والذي نفسي بيده إنه يخفف على المؤمن، حتى يكون أخف عليه من صلاة مكتوبة يصليها في الدنيا
O Messenger of Allah {a day the length of which is fifty thousand years} how long is this day? The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “By the One in Whose hand is

my soul, it will be lightened for the believer, to the extent that it will be lighter for him than a written prayer he performs in this world."

- يقوم الناس لرب العالمين مقدار نصف يوم من خمسين ألف سنة، يهون الله ذلك على المؤمنين كتدلي الشمس للغروب إلى أن تغرب

People stand before the Lord of the worlds for half a day out of fifty thousand years.

ع T الشفاعة العظمي والمقام المحمود

The Greatest Intercession and the Praised Station

بلحم فرفع إليه الذراع وكانت تعجبه، فنهس منها نهسة ثم قال أنا سيد الناس يوم القيامة، وهل تدرون مم ذلك؟ يجمع الله الناس الأولين والآخرين في صعيد واحد، يسمعهم الداعي، وينفذهم البصر، وتدنو الشمس فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون، فيقول الناس: ألا ترون ما قد بلغكم؟ ألا تنظرون من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: عليكم بآدم، فيأتون آدم عليه السلام فيقولون له: أنت أبو البشر خلقك الله بيده، ونفخ فيك من روحه، وأمر الملائكة فسجدوا لك، اشفع لنا إلى ربك، ألا ترى إلى ما نحن فيه، ألا ترى إلى ما قد بلغنا؟ فيقول آدم عليه السلام: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنه نهاني عن الشجرة فعصيته، نفسي، نفسي، اذهبوا إلى غيري، اذهبوا إلى نوح، فيأتون نوحا فيقولون: يا نوح إنك أنت أول الرسل إلى أهل الأرض، وقد سماك الله عبدا شكورا، اشفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ فيقول: إن ربي عز وجل قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنه قد كانت لي دعوة دعوتها على قومي نفسي، نفسي، نفسي، اذهبوا إلى غيري، اذهبوا إلى إبراهيم، فيأتون إبراهيم فيقولون: يا إبراهيم أنت نبي الله وخليله من أهل الأرض، اشفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ فيقول لهم: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قد كنت كذبت ثلاث كذبات، نفسي، نفسي، نفسي، اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى فيقولون: يا موسى أنت رسول الله فضلك الله برسالته وبكلامه على الناس، اشفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ فيقول: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قد قتلت نفسا لم أومر بقتلها، نفسي، نفسي، نفسي، اذهبوا إلى غيري، اذهبوا إلى عيسى، فيأتون عيسى فيقولون: يا عيسى أنت رسول الله وكلمته ألقاها إلى مريم وروح منه، وكلمت الناس في المهد صبيا، اشفع لنا، ألا ترى إلى ما نحن فيه؟ فيقول عيسى: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله قط، ولن يغضب بعده مثله، نفسي، نفسي، نفسي، اذهبوا إلى غيري، اذهبوا إلى محمد ﷺ، فيأتون محمدا ﷺ فيقولون: يا محمد أنت رسول، وخاتم الأنبياء، وقد غفر الله لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ فأنطلق فآتي تحت العرش، فأقع ساجدا لربي عز وجل، ثم يفتح الله علي من محامده وحسن الثناء عليه شيئا لم يفتحه على أحد قبلي، ثم يقال: يا محمد ارفع رأسك، سل تعطه، واشفع تشفع، فأرفع رأسي فأقول: أمتي يا رب، أمتي يا رب، فيقال: يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة، وهم شركاء الناس فيما سوى ذلك من الأبواب، ثم قال: والذي نفسي بيده إن ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر، أو: كما بين مكة وبصري

With meat, he raised the arm to him and he liked it, so he sighed from it, then said, I am the master of people on the Day of Resurrection, and do you know why that is? Allah gathers people first and last in one level, the caller hears them, sight penetrates them, and the sun approaches, so people reach what they cannot bear or bear, so people say: Don't you see what has reached you? Do you not from your Lord to intercede for you? So some people say to each other: You have Adam, so they come to Adam, peace be upon him, and say to him: You are the father of human beings. ? Then Adam, peace be upon him, says: Today, my Lord became angry as He had never been angry before, nor would He be angry after that, and that He forbade me from the tree, so I disobeyed Him. Messengers to the people of the earth, and Allah has called you a grateful worshipper, intercede for us with your Lord, don't you see what we are in? He says: Today, my Lord, the Exalted and Majestic, has become angry as He had never been angry before, nor will He be angry after that, and that I had a prayer that I called upon my people, myself, myself, myself, go to someone else, go to Abraham, and they will come to Abraham and say: Oh Abraham, you are a prophet. Allah and his friend from the people of the earth, intercede for us with your Lord, don't you see what we are in? He says to them: Today, my Lord has become angry as He has never been angry before, nor will He be angry after it, and I have told three lies: Myself, Myself, Myself, go to someone else, go to Moses, and they will come to Moses and say: O Moses, you are the Messenger of Allah, please. Allah with his message and his words to people, intercede for us with your Lord, don't you see what we are in? He says: Today, my Lord has become angry as He had never been angry before, nor will He be angry after that, and I have killed a soul that I was not commanded to kill, myself, myself, myself, go to someone else, go to Jesus, so they come to Jesus and say: O Jesus, you are the Messenger of Allah and His Word He delivered it to Mary and a spirit from Him, and she spoke to people in the cradle as a young boy, intercede for us, don't you see what we are in? Then Jesus said: Today, my Lord has become angry as He had never been angry before, and He will never be angry after that. And the Seal of the Prophets, and Allah has forgiven you of your past and future sins. Intercede for us with your Lord, don't you see what we are in? So go and come under the Throne, fall down in prostration to my Lord, the Mighty and Majestic, then Allah will reveal to me one of His praises and good praises to Him that He did not open to anyone before me, then it will be said: O Muhammad, raise your head, ask and you will give it, and intercede and it will be interceded, so I will raise my head and say: My nation, O Lord, my nation O Lord, it will be said: O Muhammad, enter from among your nation those who have no reckoning with them from the right gate

of the gates of Paradise, and they will be partners with people in other than that gates. As between Mecca and Basra

- يطول على الناس يوم القيامة فيقول بعضهم لبعض: انطلقوا بنا إلى آدم أبي البشر، فيشفع لنا إلى ربنا عز وجل فليقض بينناوفي كل يقولون: اشفع لنا إلى ربك فليقض بينناقيقولون: لو استشفعنا إلى ربنا فيريحنا من مكاننا هذا

The Day of Resurrection will be prolonged for people, and they will say to each other: Take us to Adam, the father of mankind, and he will intercede for us with our Lord, may He be glorified and exalted, and let him judge between us.

- إن الناس يصيرون يوم القيامة جثي كل أمة تتبع نبيها، يقولون: يا فلان اشفع حتى تنتهي الشفاعة إلى النبي ﷺ فذلك يوم يبعثه الله المقام المحمود

On the Day of Resurrection, people will become the knees of each nation following its prophet, saying: O so-and-so, intercede until the intercession ends with the Prophet, may Allah’s prayers and peace be upon him, for that is the day Allah will raise him to the praised station.

- يبعث الناس يوم القيامة فأكون أنا وأمتي على تل ويكسوني ربي حلة خضراء، ثم يؤذن لي فأقول ما شاء الله أن أقول، فذاك المقام المحمود

People will be resurrected on the Day of Resurrection, and I and my nation will be on a hill, and my Lord will clothe me in a green robe, then He will grant me permission to say whatever Allah wills that I say, for that is the praiseworthy station.

- إن الشمس تدنو يوم القيامة حتى يبلغ العرق نصف الأذن، فبينما هم كذلك، استغاثوا بآدم ثم بموسى، ثم بمحمد ﷺ، فيشفع ليقضى بين الخلق، فيمشى حتى يأخذ بحلقة الباب فيومئذ يبعثه الله مقاما محمودا يحمده أهل الجمع كلهم

The sun is approaching on the Day of Resurrection until the sweat reaches half of the ear, so while they are like that, they seek help from Adam, then Moses, then Muhammad, may Allah’s prayers and peace be upon him, and he intercedes to judge between creation, so he walks until he takes the ring of the door.

- إني لقائم أنتظر أمتي تعبر على الصراط، إذ جاءني عيسى عليه السلام فقال: هذه الأنبياء قد جاءتك يا محمد يشتكون أو قال: يجتمعون إليك، ويدعون الله ﷻ أن يفرق جميع الأمم إلى حيث يشاء الله لغم ما هم فيه، والخلق ملجمون في العرق

- I am standing waiting for my nation to cross the path, when Jesus, peace be upon him, came to me and said: These prophets have come to you, O Muhammad, complaining, or he said: They gather to you, and they pray to Allah, may He be glorified and exalted, to disperse all nations to wherever Allah wills to mine what they are in, and people are bridled in sweat

ع T حوض نبينا ﷺ

T basin of our Prophet, may Allah bless him and grant him peace

حوضي مسيرة شهر وزواياه سواء، ماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منه لم يظمأ أبدا

My basin is the distance of a month and its corners are equal. Its cloth is whiter than milk, its scent is more pleasant than musk, and its weights are like the stars of the sky. Whoever drinks from it will never be thirsty.

- إني فرطكم على الحوض من مر علي شرب، ومن شرب لم يظمأ أبدا، ليردن علي أقوام أعرفهم ويعرفوني، ثم يحال بيني وبينهمفأقول: إنهم مني، فيقال: إنك لا تدري ما أثوا بعدك، فأقول: سحقاً سحقاً لمن غير بعدي

I drop you on the basin. Whoever passed by me drank, and whoever drank never thirsted, people I know and know me will come back to me, then they will come between me and them, and I will say: They are from me, and it will be said: You do not know what they have done after you.

- قلت يا رسول الله ما آنية الحوض؟ والذي نفس محمد بيده لآنيته أكثر من عدد نجوم السماء وكواكبها، ألا في الليلة المظلمة المصحية، آنية الجنة، من شرب منها لم يظمأ، آخر ما عليه يشخب فيه ميزابان من الجنة، من شرب منه لم يظمأ، عرضه مثل طوله ما بين عمان إلى أيلة، م

- I said, O Messenger of Allah, what is the vessels of the basin? By the One in Whose hand is the soul of Muhammad, its vessels are more than the number of stars and planets in the sky, except in the dark, clear night. The vessels of Paradise are those of Paradise. Whoever drinks from them will not be thirsty. The last thing on him will be two gullies from Paradise. Whoever drinks from them will not be thirsty. Its width is the same as its length, from Amman to Aila. , M

- إن لكل نبي حوضا، وإنهم يتباهون أيهم أكثر واردة، وإني أرجو أن أكون أكثرهم واردة

- Every prophet has a basin, and they boast about which of them is more incoming, and I hope to be the most incoming of them.

ع T العرض على الله تعالى

T offer to Allah Almighty

ع T العرض العام

T public display

يعرض الناس يوم القيامة ثلاث عرضات، فأما عرضتان فجدال ومعاذير، وأما الثالثة فعندها تطير الصحف في الأيدي، فآخذ بيمينه، وآخذ بشماله

On the Day of Resurrection, people will present themselves with three offerings, so as for the two offerings, they are arguments and excuses, and as for the third, then the newspapers will fly in the hands, so he took his right hand and took his left.

ع T عرض الأمم على النار حيث سيؤتي بها إلى الموقف

T Show nations to the fire where they will be brought to the stand

يؤتي بجهنم يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها

He will be brought to Hell on a day that has seventy thousand reins, with each reins seventy thousand angels dragging it

- يخرج عنق من النار يوم القيامة له عينان تبصران، وأذنان تسمعان: ولسان ينطق، ويقول: غني وكلت بثلاثة: بمن دعا مع الله إلها آخر، وبكل جبار عنيد، وبالمصورين

neck will emerge from the Fire on the Day of Resurrection. It has two eyes that see, two ears that hear, and a tongue that speaks.

ع T بداية العرض على الله تعالى

T the beginning of the presentation to Allah Almighty

ع T عرض آدم عليه السلام

T Show Adam peace be upon him

يقول الله ﷻ يوم القيامة: يا آدم، فيقول: لبيك ربنا وسعديك والخير في يديك، فينادي بصوت: إن الله يأمرك أن تخرج من ذريتك بعث النار، قال: يا رب وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعين، فحينئذ تضع الحامل حملها ويشيب الوليد وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد، فشق ذلك على الناس حتى تغيرت وجوههمن يأجوج ومأجوج تسعمائة وتسعة وتسعين، ومنكم واحد ثم أنتم في الناس كالشعرة السوداء في جنب الثور الأبيض، أو كالشعرة البيضاء في جنب الثور الأسود، وإني لأرجو أن تكونوا ربع أهل الجنة، فكبرنا، ثم قال:ثلث أهل الجنة، فكبرنا، ثم قال:شطر أهل الجنةفكبرنا

Allah Almighty will say on the Day of Resurrection: O Adam, and he will say: We are at your service, our Lord, and your happiness, and goodness is in your hands. He said: From every thousand nine hundred and ninety-nine, then at that time the pregnant woman gives birth to her pregnancy and the newborn turns gray and you see people drunk and they are not drunk, but Allah's punishment is severe, so it was difficult for people until their faces changed. The white one, or like the white hair in the side of a black bull, and I hope that you will be a quarter of the people of Paradise.

- أتدرون أي يوم ذلك؟قالوا: الله ورسوله أعلم، قال:ذلك يوم يقول الله ﷻ لآدم عليه السلام: ابعث بعث النار فذكر مثل ما سبق، ثم قال: فأنشأ المسلمون يبكون، فقال ﷺ قاربوا وسددوا فإنها لم تكن نبوة قط إلا كان بين يديها جاهليةفيؤخذ العدد من ا

- Do you know what day that is? They said: Allah and His Messenger know best. He said: That is the day when Allah, may His Majesty be glorified and exalted, says to Adam, peace be upon him: “Send the resurrection of the Fire.” He mentioned the same as the above, then he said: The Muslims began to weep. Never, but it was pre-Islamic in her hands, so the number is taken from A

ع T عرض الرسل على الله وسؤالهم عن التبليغ وشهادتهم

Presentation of the Messengers to Allah and their questioning about the message and their testimony

ع T على أممهم ثم شهادة الرسول وأمته على الجميع

T on their nations, then the testimony of the Messenger and his nation on everyone

يدعى نوح يوم القيامة فيقول: لبيك وسعديك يا رب، فيقول: هل بلغت؟ فيقول: نعم، فيقال لأمته: هل بلغكم؟ فيقولون: ما أتانا من نذير، فيقول: من يشهد لك؟ فيقول: محمد وأمته، فيشهدون أنه قد بلغ، ويكون الرسول عليكم شهيدا، فذلك قوله عز وجل: {وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا}وفي رواية: قال ﷺ: يجئ النبي يوم القيامة ومعه الرجل، والنبي ومعه الرجلان، وأكثر من ذلك، فيدعى قومه فيقال لهم: هل بلغكم هذا؟ فيقولون: لا، فيقال له: هل بلغت قومك؟ فيقول: نعم، فيقال له: من يشهد لك؟ فيقول: محمد وأمته، فيدعى محمد وأمته فيقال لهم: هل بلغ هذا قومه؟ فيقولون: نعم، فيقال: وما علمكم؟ فيقولون: جاءنا نبينا ﷺ فأخبرنا أن الرسل قد بلغوا فصدقناه، فذلك قوله عز وجل:وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا - أي: خيارا عدولا - لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا}

Noah will be called on the Day of Resurrection, and he will say: I am at your service, O Lord, and he will say: Have you conveyed the message? And he says: Yes, then it is said to his nation: Did he reach you? They say: No warner has come to us, and he says: Who testifies for you? He says: Muhammad and his nation, and they testify that he has conveyed it, and the Messenger will be a witness against you, and that is what the Almighty said: {Thus We have made you a middle nation so that you may be witnesses over the people and the Messenger will be a witness over you} And in a narration: The Prophet, may Allah’s prayers and peace be upon him, said: The Prophet will come on the Day of Resurrection with the man. And the Prophet and the two men with him, and more than that, so his people are summoned, and it is said to them: Did this reach you? They say: No, then it is said to him: Did you inform your people? And he says: Yes, then it is said to him: Who testifies for you? He says:

Muhammad and his nation, then Muhammad and his nation are called, and it is said to them: Did this reach his people? They say: Yes, and it is said: What do you know? They say: Our Prophet, may Allah's prayers and peace be upon him, came to us and told us that the messengers had conveyed the message, so we believed him, so that is what the Almighty said: And thus We made you a just community - i.e.: good and just - so that you may be witnesses over the people and the Messenger will be a witness over you.}

ع T الاختصام بين الأمم والجماعات يوم القيامة

The dispute between nations and groups on the Day of Resurrection

لما نزلت على رسول الله ﷺ:إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ |30| ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}، قال الزبير رضى الله ﷺ عنه: أي رسول الله أيكرر علينا ما كان بيننا في الدنيا مع خواطر الذنوب؟ فقال ﷺ:نعم ليكررن عليكم حتى يؤدي إلى كل ذي حق حقه قال الزبير: والله إن الأمر لشديد

When it was revealed to the Messenger of Allah, may Allah's prayers and peace be upon him: You are dead and they are dead |30| Then, on the Day of Resurrection, you will be disputing with your Lord.} Al-Zubayr, may Allah be pleased with him, said: Which Messenger of Allah will repeat to us what was between us in this world with thoughts of sins? He, may Allah's prayers and peace be upon him, said: Yes, they will repeat it for you until everyone who has a right pays his due. Al-Zubair said: By Allah, the matter is severe.

ع T بداية الحساب

T is the beginning of the account

ع T أهم ما يسأل عنه العبد

T is the most important thing a worshipper is asked about

كلكم راع وكلكم مسؤول عن رعيته، الإمام راع ومسؤول عن رعيته، والرجل راع في أهله ومسؤول عن رعيته، والمرأة راعية في بيت زوجها ومسؤولة عن رعيتها، والخادم راع في مال سيده ومسؤول عن رعيته، فكلكم راع وكلكم مسؤول عن رعيته

All of you are shepherds and each of you is responsible for his subjects, the imam is a shepherd and is responsible for his subjects, the man is a shepherd of his family and is responsible for his subjects, the woman is a shepherd in her husband's house and is responsible for her subjects, and the worshipper is a shepherd of his master's money and is responsible for his subjects, so all of you are a shepherd and all of you are responsible for his subjects

- إن الله سائل يكل راع عما استرعاه، حفظ أم ضيع حتى يسأل الرجل عن أهل بيته

- Allah is asking the shepherd for what he has entrusted, preserved or wasted, until he asks the man about his household

- يؤتي بالعبد يوم القيامة فيقول الله تعالى: ألم أجعل لك سمعا، وبصرا، ومالا، وولدا، وسخرت لكم الأنعام، والحرث، وتركتك ترأس وتربع، أفكنت تظن أنك ملاقي يومك هذا؟ قال: فيقول العبد: لا، فيقول الله ﷻ له: اليوم أنساك كما نسيتني

worshipper will be brought on the Day of Resurrection, and Allah Almighty will say: Did I not grant you hearing, sight, wealth, and a son, and subjugated the cattle and the fields for you, and left you as a terrace and a quarter? Did you think that you would meet this day of yours? He said: So the worshipper says: No, so Allah Almighty says to him: Today I will forget you as you forgot Me

- عن النبي ﷺ في حديث يأتي في شهادة الجوارح وفيه فيلقى العبد ربه فيقول: أي فل ألم أكرمك، وأسودك، وأزوجك، وأسخر لك الخيل، والإبل، وأذرك ترأس، وتربع

- On the authority of the Prophet, may Allah's prayers and peace be upon him, in a hadith that comes in the testimony of the limbs and in which the worshipper meets his Lord and says: Oh, did I not honor you, make you black, marry you, and subject you to horses and camels, and leave you a terrace, and a quarter

- لا تزول قدما عبد حتى يسأل عن عمره فيما أفتاه، وعن علمه فيما فعل به، وعن ماله من أين اكتسبه، وفيما أنفقه، وعن جسمه فيما أبلاه

The feet of a worshipper do not move until he is asked about his life in what he gave fatwa, about his knowledge and what he did with it, about his money from where he earned it and on what he spent it, and about his body and how he wore it out.

- لما نزلت: {ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ}قال الزبير: يا رسول الله وأي نعيم نسأل عنه وإنما هما الأسودان التمر والماء، قال: أما أنه سيكون

- When the verse was revealed: "Then you will ask, on Day of Judgment, about bliss." Al-Zubayr said: O Messenger of Allah, what bliss shall we ask about? They are only black dates and water. He said: Either it will be.

- هذا والذي نفسي بيده من النعيم الذي تسألون عنه يوم القيامة: ظل بارد، ورطب طيب، وماء بارد

By the One in Whose hand is my soul, this is among the blessings that you will be asked about on the Day of Resurrection: cool shade, sweet dates, and cool water.

- إن أول ما يسأل عنه يوم القيامة - يعني العبد - من النعيم أن يقال: ألم نصح لك جسمك، ونزوك من الماء البارد
The first thing he will be asked about on the Day of Resurrection - meaning the slave - is one of the bliss to be said: Didn't we make your body healthy for you and save you from cold water?
ع T القصاص وأداء الحقوق وهو أول الحساب
T retribution and the performance of rights, which is the first reckoning
لتؤدن الحقوق إلى أهلها يوم القيامة حتى يقاد للشاة الجلحاء من الشاة القرناء
Let the rights be given to its people on the Day of Resurrection, so that the horned sheep will be led to the horned sheep
- أتدرون ما المفلس؟ قالوا: المفلس فينا من لا درهم لا ولا متاع، إن المفلس من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا وقذف هذا وأكل مال هذا وسفك دم هذا وضرب هذا، فيعطى هذا من حسناته وهذا من حسناته، فإن فنيت حسانته قبل أن يقضي ما عليه أخذ من خطا
- You know what's broke? They said: The bankrupt among us is he who has neither dirhams nor goods. The bankrupt is the one who comes on the Day of Resurrection with prayer, fasting and zakat, and he comes and has cursed this one, slandered this one, devoured the money of this one, shed the blood of this one, and beat this one. What he took wrong
- من كانت عنده مظلمة لأخيه من عرضه أو شيء منه فليتحلله منه اليوم من قبل أن لا يكون دينار ولا درهم، إن كان له عمل صالح، أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليهرحم الله عبدا كانت لأخيه عنده مظلمة
Whoever has wronged his brother from his honor or something from him, let him be relieved of it today before there is no dinar or dirham. dark
- قالت: جاء رجل فقعد بين يدي رسول الله ﷺ فقال: يا رسول الله إن لي مملوكين يكذبونني ويخونونني ويعصونني، وأشتمهم، وأضربهم، فكيف أنا معهم؟ فقال رسول الله ﷺ إذا كان يوم القيامة يحسب ما خانوك وعصوك وكذبوك وعقابك إياهم، فإن كان
- She said: A man came and sat in front of the Messenger of Allah, may Allah’s prayers and peace be upon him, and said: O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I curse them and beat them, so how am I with them? The Messenger of Allah, may Allah’s prayers and peace be upon him, said: If on the Day of Resurrection he will count what betrayed you, disobeyed you, and lied to you, and your punishment for them.
ع T تكليم الله تعالى عباده كفاحا بلا ترجمان
T Speak to Allah Almighty His worshippers struggle without an interpreter
ما منكم من أحد إلا سيكلمه الله يوم القيامة ليس بينه وبينه ترجمان، ثم ينظر أيمن منه فلا يرى شيئا، إلا شيئا قدمه، ثم ينظر أشأم منه فلا يرى شيئا إلا شيئا قدمه، ثم ينظر تلقاء وجههثم ينظر بين يديه فتستقبله النار قال رسول الله ﷺ من استطاع منكم أن يقي وجهه النار ولو بشق تمرة فليفعل
There is no one among you except that Allah will speak to him on the Day of Resurrection, and there is no interpreter between him and him. Then he looks to his right and does not see anything except something that he has advanced, then he looks to the left of him and does not see anything except something that is ahead of him. May Allah bless him and grant him peace, whoever of you is able to protect his face from the Fire, even if it is even with half a date, let him do so
ع T ما يكتب على العبد من حسنات وسيئات
What is written on the worshipper of good and bad
إن الله ﷻ كتب الحسنات والسيئات ثم بين ذلك، فمن هم بحسنة فلم يعملها كتبها الله له عنده حسنة كاملة، فإن هم بيها وعلمها كتبها الله له عنده عشر حسنات إلى سبعمائة إلى أضعاف كثيرة، ومن هم بسيئة فلم يعملها كتبها الله له عنده حسنة كاملة، فإن هو هم بها فعلمها كتبها الله له سيئة واحدة
Allah Almighty has written good deeds and bad deeds and then explained that. So whoever intends to do a good deed and does not do it, Allah writes it down for him with Him as a complete good deed. If he is concerned about it and knows it, Allah writes it down for him as one bad thing
- قال الله ﷻ: إذا هم عبدي بحسنة فاكتبوها له حسنة، فإن عملها بمثلها فإن تركها، وربما قال: فإن لم يعمل فاكتبوها له حسنة
Allah Almighty said: If My worshipper intends a good deed, write it as a good deed for him.
- إن الله سيخلص رجلا من أمتي على رؤوس الخلائق يوم القيامة، فينشر عليه تسعة وتسعين سجلا، كل سجل مثل مد البصر ثم يقول: أتنكر من هذا شيئا، أظلمك كتبتي الحافظون؟ فيقول: لا يا رب، فيقول: أفلك عذر؟ فيقول: لا يا رب
- Allah will save a man from my nation on the heads of creatures on the Day of Resurrection, and He will spread over him ninety-nine records, each record as far as the eye can see, then he will say: Do you deny any of this? And he says: No, Lord, and he says: Do you have an excuse? He says: No, Lord
ما من حافظين يرفعان إلى الله ﷻ ما حفظا في يوم فيرى في أول الصحيفة وفي آخرها استغفارا إلا قال الله تعالى: قد غفرت لعبدي ما بين طرفي الصحيفة
There are no two memorizers who raise up to Allah, may His Majesty be exalted, what they have memorized in a day, and he sees at the beginning and at the end of the scroll a request for forgiveness

except that Allah Almighty says: I have forgiven my worshipper for what is between the two ends of the scroll.

- إن الله ﷻ ينهاكم عن التعري، فاستحيوا من ملائكة الله الذين معكم الكرام الكاتبين الذين لا يفارقونكم إلا عند ثلاث حالات: الغائط، والجنابة، والغسل فإذا اغتسل أحدكم بالعراء فليستتر بثوبه، أو بجرم حائط، أو بغيره أول من يحاسب من الأمم، أمة خاتم الأنبياء

Allah Almighty forbids you to be naked, so be ashamed of the angels of Allah who are with you, the honorable writers, who do not separate from you except in three cases: defecation, impurity, and washing. the last of prophets

ع T أول من يحاسب من الأمم، أمة خاتم الأنبياء سيدنا محمد ﷺ وشرف وعظم

T The first of the nations to be brought to account, the nation of the Seal of the Prophets, our master Muhammad, may Allah bless him and grant him peace, honor and greatness

نحن الآخرون من أهل الدنيا، والأولون يوم القيامة المقضي لهم قبل الخلائق

We are the last of the people of the world, and the first on the Day of Resurrection, who will be judged before the creatures

- نحن آخر الأمم، وأول من يحاسب، يقال: أين الأمة الأمية ونبيها؟ فنحن الآخرون الأولون

- We are the last of the nations, and the first to be held accountable. It is said: Where is the illiterate nation and its Prophet? We are the first others

ع T أول الناس قضاء وحسابا المراؤون المنافقون

The first people to judge and reckon with are hypocrites

إن أول الناس يقضى يوم القيامة عليه: رجل استشهد، فأتي به فعرفه نعمه فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، فقال: كذبت، ولكنك قاتلت لأن يقال: جرئ فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في الناورجل تعلم العلم وعلمه، وقرأ القرآن فأتي به فعرفه نعمه فعرفها، قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته، وقرأت فيك القرآن، قال: كذبت، ولكنك تعلمت العلم ليقال: عالم، وقرأت القرآن ليقال: هو قارئ، فقد قيل، ثم أمر فسحب على وجهه حتى ألقي في النارورجل وسع عليه وأعطاه من أصناف المال كله، فأتي به فعرفه نعمه فعرفها، قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال: هو جواد، فقد قيل، ثم أمر به فسحب على وجهه ثم ألقي في النار

The first person to be judged on the Day of Resurrection is a man who was martyred, and he was brought to him and he recognized his blessing, so he recognized it. He said: What did you do about it? He said: I fought for you until I was martyred, and he said: I lied, but you fought because it was said: Run, it was said, then he was ordered to be dragged on his face until he was thrown into the fire. He said: I learned knowledge and taught it, and I recited the Qur'an in you. So he knew his grace, so he knew it, he said: What did you do with it? He said: What you left out of the way you like to spend in it, but spent it for you, he said: lied, but you did to say: He is a horse, it was said, then ordered pulled on his face and then thrown into the fire

ع T أول ما يقضى بين العباد في حقوقهم في الدماء

T is the first thing that is decided between the worshippers regarding their rights in blood

إن أول ما يقضى بين العباد في الدماء

The first thing to be decided between the worshippers is in the blood

- يجئ المقتول بالقاتل يوم القيامة ناصيته ورأسه بيده، وأوداجه تشخب دما، فيقول: يا رب سل هذا فيما قتلني؟ حتى يدنيه من العرش

On the Day of Resurrection, the slain man will come to the killer with his forelock and his head in his hand, and his jugular veins will ooze blood, and he will say: O Lord, ask this why he killed me? Until he brings him down from the throne

ع T أول ما يحاسب به العباد من حقوق الله الصلاة

The first thing that people are called to account for from the rights of Allah is prayer

إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت فقد أفلح وأنجح، وإن فسدت فقد خاب وخسر، فإن انتقص من فريضته شيئا قال الرب ﷻ : انظروا هل لعبدي من تطوع؟ فيكمل بها ما انتقص من الفريضة، ثم يكون سائر عمله على ذلك

The first thing that a worshipper will be held accountable for on the Day of Resurrection is his prayer. He completes with it what has been detracted from the obligatory prayer, and then the rest of his work will be on that

- ثم الزكاة مثل ذلك، ثم تؤخذ الأعمال على حسب ذلك

- Then zakat is like that, then actions are taken according to that

ع T أحوال عصاة المؤمنين عند الحساب

The conditions of disobedient believers when calculating

اجتنبوا السبع الموبقات: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات

Avoid the seven destructive things: associating partners with Allah, witchcraft, killing a soul that Allah has forbidden except with justice, consuming usury, consuming an orphan's money, fleeing on the day of battle, and slandering chaste, believing and heedless women.

- ثلاثة لا ينظر الله إليهم يوم القيامة: العاق لوالديه، والمرأة المترجلة المتشبهة بالرجال، والديوث
There are three whom Allah will not look at on the Day of Resurrection: the one who disobeys his parents, the woman on foot who imitates men, and the cuckold.
- ثلاثة لا يكلمهم الله يوم القيامة ولا يزكيهم ولا ينظر إليهم ولهم عذاب أليم: شيخ زان، وملك كذاب، وعائل مستكبر
There are three whom Allah will not speak to on the Day of Resurrection, nor purify them, nor look at them, and they will have a painful punishment: an old adulterer, a lying king, and an arrogant poor man.
ع T حال الأتقياء عند العرض على الله تعالى وحسابهم
The state of the pious when presenting to Allah Almighty and their reckoning
سئل رسول الله ﷺ عن أكثر ما يدخل الناس الجنة تقوى الله وحسن الخلق
The Messenger of Allah, may Allah's prayers and peace be upon him, asked about what most people will enter into Paradise: Allah-fearing and good manners
- قال الله ﷻ: وعزتي وجلالي لا أجمع لعبدي أمنين، ولا خوفين، إن هو أمنني في الدنيا أخفته يوم أجمع فيه عبادي، وإن خافني في الدنيا أمنته يوم أجمع فيه عبادي
- Allah Almighty said: By my glory and majesty, I do not unite for my worshipper two security, nor two fears.
ع T أصناف يدخلون الجنة بغير حساب
T categories enter Paradise without reckoning
عرضت على الأمم فرأيت النبي ومعه الرهط، والني ومعه الرجل والرجلان، والنبي وليس معه أحد، إذ رفع لي سواد عظيم فقلت: هذه أمتي، فقيل: هذا موسى وقومه ولكن أنظر إلى الأفق، فإذا سواد عظيم، ثم قيل لي: انظر إلى هذا الجانب الآخر، فإذا سواد عظيم، فقيل: هذه أمتك ومعهم سبعون الفا يدخلون الجنة بغير حساب ولا عذاب ثم نهض النبي ﷺ فدخل فخاض القوم في ذلك فقالوا: من هؤلاء الذين يدخلون الجنة بغير حساب ولا عذاب، فقال بعضهم: لعلهم الذين صحبوا النبي ﷺ، وقال بعضهم: لعلهم الذين ولدوا في الإسلام ولم يشركوا بالله شيئا قط، وذكروا أشياء، فخرج النبي ﷺ ما هذا الذي كنتم تخوضون فيه؟فأخبروه بمقالتهم، فقالهم الذين لا يكتوون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون فقاك عكاشة بن محصن الأسدي فقال: أنا منهم يا رسول الله؟ فقال أنت منهم ادع الله أن يجعلني منهم، فقال: أنت منهم ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم، فقال:سبقك بها عكاشة
was shown to the nations, and I saw the Prophet with the group, and the Ney with him the man and the two men, and the Prophet and no one with him, when a great crowd was raised to me, and I said: This is my nation, and it was said: This is Moses and his people, but look at the horizon, and then I was told: Look to this side The other, then, behold, a great mass, and it was said: This is your nation, and with them seventy thousand will enter Paradise without reckoning or punishment. Then the Prophet, may Allah's prayers and peace be upon him, got up and entered. The people delved into that, and they said: Who are those who enter Paradise without reckoning or punishment? Some of them said: Perhaps they are the ones who accompanied the Prophet. Peace be upon him, and some of them said: Perhaps they are those who were born in Islam and did not associate anything with Allah at all, and they mentioned things, so the Prophet, may Allah's prayers and peace be upon him, came out. Their Lord put their trust in Akasha bin Muhsin Al-Asadi, and he said: Am I one of them, O Messenger of Allah? He said: You are one of them. Pray to Allah to make me one of them. He said: You are one of them. Then another man got up and said: Pray to Allah to make me one of them. He said: Ukashah beat you to it.
- ليدخلن الجنة من أمتي سبعون ألفا - أو سبعمائة - متماسكون آخذ بعضهم بعضا لا يدخل أولهم حتى يدخل آخرهم، وجوههم على صورة القمر ليلة البدر
Seventy thousand - or seven hundred - of my nation will enter Paradise, holding on to each other, the first of them will not enter until the last of them, their faces in the image of the moon on the night of a full moon.
يدخل الجنة من أمتي سبعون ألفا بغير حساب
Seventy thousand of my nation will enter Paradise without reckoning
وعن أبي هريرة نحوه
On the authority of Abu Hurairah towards him
- وعدني ربي أن يدخل الجنة من أمتي سبعين ألفا لا حساب عليهم ولا عذاب، مع كل ألف سبعين ألفا، وثلاث حثيات من حثيات ربي
My Lord promised me that seventy thousand of my ummah will enter Paradise without judgment or punishment, with every thousand seventy thousand, and three handfuls of my Lord's handfuls.
ع T مشهد الحساب اليسير والعسير
T The scene of easy and difficult reckoning
ليس أحد يحاسب يوم القيامة إلا هلك ، فقلت: يا رسول الله أليس قد قال الله تعالى: {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ |7| فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}، فقال رسول الله صلى الله عليه وسلمإنما ذلك العرض، وليس أحد يناقش الحساب يوم القيامة إلا عذبإلا هلكمن نوقش الحساب عذب

No one will be held accountable on the Day of Resurrection except that he will perish. So I said: Oh Messenger of Allah, didn't Allah Almighty say: {As for he who was given his book in his right hand |7| He will be brought to an easy reckoning." The Messenger of Allah, may Allah's prayers and peace be upon him, said, "It is only a show, and no one will discuss the reckoning on the Day of Resurrection except that he will be punished."

ع T عرض ذنوب العبد عليه ثم العفو عنه

T Show the sins of the worshipper to him, then pardon him

يدنى المؤمن من ربه حتى يضع عليه كنفه فيقرره بذنوبه: تعرف ذنب كذا وكذا؟ فيقول: أعرف ربي، ـ مرتين ـ ، فيقول: سترتها علي في الدنيا وأغفرها لك اليوم، ثم تطوى صحيفة حسناته، وأما الآخرون أو الكفار أو المنافقون فينادي بهم على رؤوس الخلائق

The believer will be brought near to his Lord until He puts His cover on him and confirms his sins: Do you know the sin of such-and-such? Then he says: Know my Lord twice, then he says: You have covered it for me in this world and I will forgive you today. Then the sheet of his good deeds is folded.

ـ إني لأعلم آخر أهلي الجنة دخولا الجنة، وآخر أهل النار خروجا منها: رجل يؤتي به يوم القيامة فيقال: اعرضوا عليه صغار ذنوبه، وارفعوا عنه كبارها، فيعرض عليه صغارها، فيقال له: عملت يوم كذا وكذا كذا وكذا، وعملت يوم كذا وكذا كذا وكذا، فيقول: نعم، لا يستطيع أن ين

I do not know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to leave it: a man who will be brought on the Day of Resurrection, and it will be said: Show him his minor sins, and remove from him the major ones. Likewise, he says: Yes, he cannot yin

ع T معاتبة الله تعالى عبده على تقصيره في الدنيا

T Allah Almighty admonishes His worshipper for his shortcomings in this world

إن الله ﷻ يقوم يوم القيامة: يا ابن آدم مرضت فلم تعدني، قال: يا رب كيف أعودك وأنت رب العالمين؟ قال: أما علمت أن عبدي فلانا مرض فلم تعده؟ أما علمت أنك لو عدته لوجدتني عنده؟ يا ابن آدم استطعمتك فلم تطعمني، قال: يا رب وكيف أطعمك وأنت رب العالمين؟ قال: أما علمت أنه أستطعمك عبدي فلان فلم تطعمه؟ أما علمت أنك لو أطعمته لوجدت ذلك عندي؟ يا ابن آدم استسقيتك فلم تسقني، قال: يا رب كيف أسقيك وأنت رب العالمين؟ قال: استسقاك عبدي فلان فلم تسقه، أما إنك لو سقيته وجدت ذلك عندي

Allah Almighty will rise on the Day of Resurrection: O son of Adam, I fell ill and you did not visit Me. He will say: O Lord, how can I visit You when You are the Lord of the worlds? He will say: Did you not know that such-and-such worshipper of Mine was sick and you did not visit him? Did not you know that, if you visited him, you well find me there? O son of Adam, I asked you for food but you did not feed me. He will say: O Lord, and how can I feed You when You are the Lord of the worlds? He will say: Did you not know that such-and-such worshipper of Mine asked you for food, but you did not feed him? Do you not know that if you Otamth have found that I have? O son of Adam, I asked you for drink but you did not provide for Me. He will say: O Lord, how can I give You drink when You are the Lord of the worlds? He will say: Such-and-such worshipper of Mine asked you for a drink but you did not provide for him, and had you fed him you would have found him with Me

ع T شهادة الجوارح على الإنسان يوم القيامة

The testimony of the limbs to man on the Day of Resurrection

هل تدرون مم أضحك؟ قال: قلنا الله ورسوله أعلم من مخاطبة العبد ربه، يقول: يا رب ألم تجرني من الظلم؟ قال: يقول: بلى، قال: فيقول: فإني لا أجيز على نفسي إلا شاهدا مني، قال: فيقول: كفى بنفسك اليوم عليك شهيدا، وبالكرام الكاتبين شهودا، قال: فيختم على فيه فيقال لأركانه: انطقي، قال: فتنطق بأعماله، قال: ثم يخلى بينه وبين الكلام، قال: فيقول: بعدا لكن وسحقا فعنكن كنت أناضل

Do you know why I'm laughing? He said: We said: Allah and His Messenger know better than addressing a worshipper to his Lord, saying: O Lord, did you not save me from injustice? He said: He says: Yes, he said: He says: I do not permit myself except as a witness from me. He said: He says: Sufficient for yourself today is a witness against you, and for the honorable writers as witnesses. Then he will leave him alone with speech, then he will say: Far away, but by Allah, I was fighting for you

ع T مكالمة الله الكفار يوم الحشر وتذكيره إياهم وتقريرهم بما أنعم عليهم في الدنيا من آلاء

Allah's call to the disbelievers on the Day of Judgment, His reminder to them, and His approval of what He bestowed upon them in this world of bounty

قالوا: يا رسول الله هل نرى ربنا يوم القيامة؟ فقال هل تضارون في رؤية الشمس في الظهيرة ليس في سحابة؟قالوا: لا، فقال:هل تضارون في رؤية القمر ليلة البدر ليس في سحابة؟ قالوا: لا، قال: فوالذي نفسي بيده لا تضارون في رؤية ربكم إلا كما تضارون في رؤية أحدهما فيلقى العبد ربه فيقول: أي فل، ألم أكرمك، وأسودك، وأزوجك، وأسخر لك الخيل، والإبل، وأذرك ترأس، وتربع؟ فيقول: بلى يا رب، فيقول: أظننت أنك ملاقي؟ فيقول: لا، فيقول: فإني أنساك كما نسيتني، ثم يلقى الثاني فيقول: أي فل ألم أكرمك، فذكر مثله، ثم يلقى الثالث، فذكر مثله، فيقول: أي رب آمنت بك، وبكتابك، وبرسولك، وصليت، وصمت، وتصدقت، ويثني بخير ما استطاع، فيقول: ههنا إذن، ثم يقول: الآن نبعث شاهدا عليك فيتفكر في نفسه من ذا الذي يشهد عليه؟ فيختم على فيه، ويقال لفخذه انطقي، فتنطق فخذه ولحمه وعظامه بعمله، وذلك ليعذر من نفسه وذلك المنافق، ذلك الذي يسخط الله ﷻ عليه

They said: O Messenger of Allah, will we see our Lord on the Day of Resurrection? He said: Do you have any difficulty in seeing the sun at noon, when there is no cloud? They said: No. He said: By the

One in Whose hand is my soul, you will not have any difficulty in seeing your Lord except as you suffer in seeing one of them. Then the worshipper will meet his Lord and say: Oh, so, did I not honor you, make you black, marry you, and subject you to horses and camels, and leave you a terrace, and a quarter? And he says: Yes, O Lord, and he says: I thought you would meet me? And he says: No, and he says: I have forgotten you as you have forgotten me. As much as he can, then he says: Here then, then he says: Now we will send a witness against you, so he thinks to himself: Who is the witness against him? So he seals his mouth, and it is said to his thigh, then his thigh, his flesh, and his bones join with his deed, and that is to excuse himself and that hypocrite, who is the one with whom Allah Almighty is angry.

ع T حساب الكفار والمشركين

T account of the infidels and polytheists

وقد اختلف العلماء من المفسرين وغيرهم في حساب الكفار، فذهب بعضهم إلى أنهم لا يحاسبون لأنهم ليست لديهم حسنات يعتدون بيها فليس لهم إلا الكفر وكبار الذنوب، واستدل

The scholars among the commentators and others differed regarding the calculation of the infidels, so some of them went to the fact that they are not held accountable because they do not have good deeds to count on, so they have nothing but disbelief and major sins.

ع T الميزان ووزن الأعمال

T Libra and Weighing Works

يوضع الميزان يوم القيامة فلو وزن فيه السماوات والأرض لوسعت، فتقول الملائكة: يا رب لمن يزن هذا؟ فيقول الله تعالى: لمن شئت من خلقي، فتقول الملائكة: سبحانك ما عبدناك حق عبادتك، ويوضع الصراط مثل حد الموسى فتقول الملائكة: من تجيز على هذا؟ فيقول: من شئت من خبقي، فيقولون: سبحانك ما عبدناك حق عبادتك

The balance will be placed on the Day of Resurrection, so if the heavens and the earth were weighed in it, it would expand, so the angels would say: O Lord, for whom will this be weighed? And Allah Almighty says: To whom of My creation will I choose? And he says: Whosoever will be of my creation

- أنه كان دقيق الساقين فجعلت الريح تلقيه، فضحك القوم منه، فقال رسول الله ﷺ: مم تضحكون؟ قالوا: يا نبي الله من دقة ساقيه، قال رسول الله ﷺ والذي نفسي بيده لهما أثقل في الميزان من أحد

It was thin-legged, so the wind made it throw it, so the people laughed at it, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said: What are you laughing at? They said: O Prophet of Allah, because of the fineness of his legs. The Messenger of Allah, may Allah’s prayers and peace be upon him, said, “By the One in Whose hand is my soul, they are heavier in the scale than Uhud.”

- إن الله سيخلص رجلا من أمتي على رؤوس الخلائق يوم القيامة، فينشر الله ﷻ عليه تسع وتسعين سجلا، كل سجل مد البصر، ثم يقول له: أتنكر من هذا شيئا؟ أظلمك كتبتي الحافظون؟ قال: لا يا رب، فيقول: ألك عذر أو حسنة؟ فيبهت الرجل فيقول: بلى، إن لك عندنا حسنة واحد

- Allah will save a man from my nation on the heads of creatures on the Day of Resurrection, and Allah will spread ninety-nine records over him, each record as far as the eye can see, then he will say to him: Do you deny anything of this? Is it wrong for you to write memorizers? He said: No, Lord, and he says: Do you have an excuse or a good deed? The man was stunned and said: Yes, we have one reward for you

- توضع الموازين يوم القيامة، فيؤتي بالرجل فيوضع في كفة فيوضع ما أحصى عليه فيتمايل به الميزان، قال: فيبعث إلى النار، قال: فإذا أدبر صاح صائح من عند الرحمن تبارك وتعالى يقول: لا تعجلوا فإنه قد بقي له، فيؤتي ببطاقة فيها: لا إله إلا الله، فتوضع مع الرجل في كف

The scales will be set on the Day of Resurrection, and the man will be brought and put on a scale, and he will put what he counted on, and the scale will sway with it. He said: Then he will be sent to the Fire. There is no god but Allah, so it is placed with the man in the palm of his hand

- كلمتان حبيبتان إلى الرحمن، خفيفتان على اللسان، ثقيلتان في الميزان: سبحان الله وبحمده، سبحان الله العظيم

Two beloved words to the Most Merciful, light on the tongue, heavy on the scale: Glory be to Allah and praise be to Him, Glory be to Allah the Great.

- إنه ليأتي الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بعوضه وقال: أقرأوا إن شئتم: إفَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا|

- On the Day of Resurrection, a great, fat man will not weigh the wing of a mosquito with Allah, and he will say: Read, if you wish: “We will not assign them a weight on the Day of Resurrection.”

- ما شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، فإن الله ليبغض الفاحش البذيء

Nothing will be heavier on the scale of a believer on the Day of Resurrection than good manners, for Allah hates the obscene and the obscene.

- ما من شيء يوضع في الميزان أثقل من حسن الخلق، وإن صاحب حسن الخلق ليبلغ به درجة صاحب الصوم والصلاة

Nothing weighs heavier in the scale than good manners, and the owner of good manners reaches the rank of the one who fasts and prays.

- مولى رسول الله ﷺ أن رسول الله ﷺ قال: بخ بخ لخمس ما أثقلهن في الميزان: لا إله إلا الله، والله أكبر، وسبحان الله، والحمد لله، والولد الصالح يتوفي فيحتسبه والده ، وقال: بخ بخ لخمس، من لقي الله مستقينا بهن دخل الجنة: يؤمن ب

The Mawla of the Messenger of Allah, may Allah's prayers and peace be upon him, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: Congratulation, congratulation to five, what weighs the heaviest in the scale: There is no god but Allah, Allah is great, glory be to Allah, and praise be to Allah, and a righteous child dies, so his father counts for him, and he said: Congratulation, concession to one-fifth. Whoever meets Allah seeking protection from them will enter Paradise: b

- أقرءوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه، اقرؤوا الزهراوين البقرة وآل عمران، فإنهما تأتيان يوم القيامة كأنهما غمامتان - أو غيايتان - أو كأنهما فرقان من طير صواف تحاجان عن صاحبهما

- Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Recite the two bright ones, Al-Baqarah and Al-Imran, for they will come on the Day of Resurrection as if they were two clouds - or two clouds - or as if they were two flocks of birds in rows arguing on behalf of their companion.

عنه ﷺ: يؤتي بالقرآن يوم القيامة وأهله الذين كانوا يعملون به في الدنيا تقدمهم سورة البقرة وآل عمران

On his authority, may Allah's prayers and peace be upon him: The Qur'an will be brought to life on the Day of Resurrection, and its people who used to act according to it in this world will be preceded by Surah Al-Baqarah and Al-Imran.

ع T خطر مشاهد الميزان والحساب والصراط وتطاير الصحف

T The danger of scenes of the scale, the reckoning, the path, and the flying of newspapers

قالت: ذكرت النار فبكيت، فقال رسول الله ﷺ: ما يبكيك؟ قلت: ذكرت النار فبكيت، فهل تذكرون أهليكم يوم القيامة؟ قال أما في ثلاثة مواطن فلا يذكر أحد أحدا: عند الميزان حتى يعلم أيخف ميزانه أم يثقل؟ وعند تطاير الصحف حتى يعلم أين يقع كتابه في يمينه، أم في شماله، أم من وراء ظهره؟ وعند الصراط إذا وضع بين ظهري جهنم حتى يجوز

She said: I mentioned the fire, so I cried. Then the Messenger of Allah, may Allah's prayers and peace be upon him, said: What makes you cry? I said: I mentioned Hellfire, so I cried. Will you remember your families on the Day of Resurrection? He said: As for three places, no one mentions anyone: at the scale until he knows whether his scale is lighter or heavier? And when the newspapers are flying, so that he knows where his book is located in his right, or in his left, or behind his back? And at the path, when it is placed between the backs of Hell, until it is permissible

- قال: سألت رسول الله ﷺ أن يشفع لي يوم القيامة فقال أنا فاعل إن شاء الله ﷻ قلت: فأين أطلبك؟ قال أول ما تطلبني على الصراط قلت: فإن لم ألقك على الصراط؟ قال فاطلبني عند الميزانقلت: فإن لم ألقك عند الميزان؟ قال فاطلبني عند الحوض، فإني

He said: I asked the Messenger of Allah, may Allah's prayers and peace be upon him, to intercede for me on the Day of Resurrection, and he said, "I will do so, Allah willing." I said: "Where should I ask you?" He said: The first thing you will ask me for is on the path. I said: Why do I meet you on the path? He said, "Then ask me at the weighing scale." I said: "If I did not meet you at the weighing scale?" He said: So ask for me at the pond, for I am

ع T الصراط والمرور عليه

T the path and passing on it

عن النبي ﷺ قال إذا كان يوم القيامة أذن موذن: لتتبع كل أمة ما كانت تعبد، فلا يبقى أحد كان يعبد غير الله سبحانه من الأصنام والأنصاي إلا يتساقطون في النار، حتى إذا لم يبق إلا من كان يعبد الله من بر وفاجر وغير أهل الكتاب، فيدعى اليهود فقال لهم: ما كنتم تعبدون؟ قالوا: كنا نعبد عزيزا ابن الله، فيقال: كذبتم، ما اتخذ الله من صاحبة، ولا ولد فماذا تبغون؟ قالوا: عطشنا يا ربنا فاسقنا، فيشار إليهم ألا تردون؟ فيحشرون إلى النار كأنها سراب يحطم بعضها بعضا فيتساقطون في النارثم يدعى النصارى فيقال لهم: ما كنتم تعبدون؟ قالوا: كنا نعبد المسيح ابن الله، فيقال لهم: كذبتم، ما اتخذ الله من صاحبة ولا ولد، فيقال لهم: ما تبغون؟ فيقولون: عطشنا يا ربنا فاسقنا، قال: فيشار إليهم ألا تردون؟ فيحشرون إلى جهنم كأنها سراب يحكم بعضها بعضا فيتساقطون في النارحتى إذا لم يبق إلا من كان يعبد الله ﷻ من بر وفاجر، أتاهم رب العالمين سبحانه وتعالى في أدنى صورة من التي رأوه فيها، قال: فماذا تنظرون؟ تتبع كل أمة ما كانت تعبد، قالوا: يا ربنا فارقنا الناس في الدنيا أفقر ما كنا إليهم ولم نصاحبهم، فيقول: أنا ربكم، فيقولون: نعوذبالله منك لا نشرك بالله شيئا - مرتين أو ثلاثا - حتى إن بعضهم ليكان أن ينقلب، فيقول: هل بينكم وبينه آية فتعرفونه بها؟ فيقولون: نعم، فيكشف عن ساق، فلا يبقى من كان يسجد لله ﷻ من تلقاء نفسه إلا أذن الله له بالسجود، ولا يبقى من كان يسجد اتقاء ورياء إلا جعل الله ﷻ ظهره طبقة واحدة، كلما أراد أن يسجد خر على قفاه، ثم يرفعون رؤوسهم وقد تحول في صورته التي رأوه فيه أول مرة فقال: أنا ربكم، فيقولون: انت ربناثم يضرب الجسر على جهنم، وتحل الشفاعة، ويقولون: اللهم سلم سلم، قيل: يا رسول الله وما الجسر؟ قال: دحض، مزلة، فيه خطاطيف وكلاليب وحسك، تكون بنجد، فيها شويكة يقال لها: السعدان، فيمر المؤمنون كطرف العين، وكالبرق، وكالريح، وكالطير، وكأجاويد الخيل، والركاب، فناج مسلم، ومخدوش مرسل، ومكدوس في نار جهنم

On the authority of the Prophet, may Allah's prayers and peace be upon him, he said: If on the Day of Resurrection there is an ear of a muezzin: Let every nation follow what it used to worship, so that there

will remain no one who worshiped other than Allah, Glory be to Him, among the idols and followers, that they will not fall into the fire, even if there is no one left except those who worshiped Allah from the righteous and the wicked and others. People of the Book, then the Jews will be called, and he will say to them: What did you worship? They said: We used to worship the Mighty One, the Son of Allah, so it is said: You lied. Allah did not take a wife or a son, so what do you want? They said: We are thirsty, O Lord, so give us drink. Then it was pointed out to them, "Will you not respond?" Then they will be gathered to the Fire as if it were a mirage, smashing into each other, and they will fall into the Fire. Then the Christians will be called, and it will be said to them: What did you worship? They said: We used to worship Christ, the Son of Allah, so it is said to them: You lied, Allah did not take a wife or a son, so it is said to them: What do you want? They say: Our thirst, O Lord, give us drink. He said: Then it is indicated to them: Will you not respond? Then they will be gathered to Hell as if it were a mirage that governs one another, and they will fall into the Fire until there is nothing left except those who used to worship Allah, may He be glorified and exalted, whether righteous or immoral. Every nation follows what it used to worship. They said: O our Lord, we separated from people in this world, the poorest we were to them, and we did not accompany them, so He says: I am your Lord. What is between you and him, so you know him by it? They say: Yes, and he uncovers his shin, so there is no one left who used to prostrate to Allah, may His Majesty be glorified, on his own accord except that Allah permitted him to prostrate, and there is no one left who used to prostrate out of fear and hypocrisy except that Allah, may He be glorified and exalted, makes his back one layer, whenever he wants to prostrate he falls on his back, then They raise their heads and he has transformed into the image that they saw him for the first time, so he said: I am your Lord, and they say: You are our Lord. Then the bridge is erected over Hell, and intercession becomes permissible, and they say: Oh Allah, peace, peace. It was said: O Messenger of Allah, and what is the bridge? He said: A refutation, a slide, in which there are hooks, hooks, and thorns. It is found in Najd, and it has a thorn called: the cataclysm, so the believers pass by like the blink of an eye, like lightning, like the wind, like a bird, like the horses' jaws, and the stirrups.

- فيه: يحشر الناس يوم القيامة فيقول من كان يعبد شيئا فليتبع، فمنهم من يتبع الشمس، ومنهم من يتبع القمر، ومنهم من يتبع الطواغيت، وتبقي هذه الأمة فيها منافقوها، فيأتيهم الله ﷻ فيقول: أنا ربكم، فيقولون: هذا مكاننا حتى يأتينا ربنا، فإذا جاء ربنا عرفناه

- In it: People will be gathered on the Day of Resurrection, and it will say: Whoever used to worship something should follow it, so some of them follow the sun, and some of them follow the moon, and some of them follow the tyrants, and this nation will remain among its hypocrites, so Allah Almighty will come to them and say: I am your Lord, and they will say: This is our place until he comes to us Our Lord, and when our Lord comes, we will know Him

- يكشف ربنا عن ساقه فيسجد له كل مؤمن ومؤمنة، ويبقى من كان يسجد في الدنيا رياء وسمعة، فيذهب ليسجد فيعود ظهره طبقا واحدا

Our Lord reveals his shin, and every believing man and woman prostrates to Him, and there remains the one who used to prostrate in this world to show off and gain a reputation.

بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة

Give glad tidings to those who walk in darkness to mosques with full light on the Day of Resurrection

- قال: يجمع الله الناس يوم القيامة، قال: فينادي مناد: أيها النس فذكر الحديث بنحو ما تقدم سابقا وفيه: ثم يؤمرون فيرفعون رؤوسهم فيعطون نورهم على قدر أعمالهم، قال: فمنهم من يعطى نوره مثل الجبل بين يديه، ومنهم من يعطى نوره فوق ذلك، ومنهم من يعطى نوره مثل النخ

- He said: Allah will gather the people on the Day of Resurrection. He said: Then a caller will call out: O people. He mentioned the hadith according to what was previously mentioned and in it: Then they will be commanded to raise their heads and be given their light according to the measure of their deeds. He said: Some of them will be given his light like a mountain in his hands, and among them will be given his light above That, and some of them are given his light like a carpenter

أن النبي ﷺ قال: لا يموت لأحد من المسلمين ثلاثة من الولد فتسمه النارفيلج النار إلا تحلة القسم

The Prophet, may Allah's prayers and peace be upon him, said: "None of the Muslims will have three children die, and the Fire will name him, and the Fire will break through, except that the oath will be fulfilled."

- يرد الناس النار ثم يصدرون عنها بأعمالهم، فأولهم كلمح البرق، ثم كالريح، ثم كحضر الفوس، ثم كالراكب في رحله، ثم شد الرجل، ثم كمشيه

People return to the Fire, then they radiate from it with their deeds, so the first of them is like a glimpse of lightning, then like the wind, then like the presence of a horse, then like a rider on a journey, then the strength of a man, then like his walk.

- أنها سمعت رسول الله ﷺ يقول عند حفصة رضي الله ﷻ عنها: لايدخل النار إن شاء الله من أصحاب الشجرة أحد من الذين بايعوا تحتها قالت: بلى يا رسول الله، فانتهرها، قالت حفصة: ﴿وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا﴾ قال النبي ﷺ:

- That she heard the Messenger of Allah, may Allah's prayers and peace be upon him, say at Hafsa's house, may Allah be pleased with him, may Allah be pleased with him: None of the owners of the tree will enter the fire, Allah willing, from those who pledged allegiance under it. She said: Yes, O Messenger of Allah, so he rebuked it. The Prophet, may Allah bless him and grant him peace, said:

ع T خاتمة لما سبق

T Conclusion to the above

ع T شفاعة الشافعين وأولهم سيد الكائنات سيدنا محمد

The intercession of the intercessors, and the first of them is the master of the entities, our master Muhammad

لكل نبي دعوة مستجابة، فتعجل كل نبي دعوته، وإني اختبأت دعوتي شفاعة لأمتي يوم القيامة، فهي نائلة إن شاء الله ﷻ من مات من أمتي لا يشرك بالله شيئا

Every prophet has an answered prayer, so every prophet hastened his prayer, and I hid my prayer as intercession for my nation on the Day of Resurrection.

- إن ربي ﷻ خيرني بين أن يدخل نصف أمتي الجنة، أو شفاعة، فاخترت لهم الشفاعة، وعلمت أنها أوسع لهم، وهي لمن مات لا يشرك بالله شيئا

Indeed, my Lord, may He be glorified and exalted, has given me a choice between half of my ummah entering Paradise, or intercession, so I chose intercession for them, and I knew that it is more extensive for them, and it is for those who die not associating anything with Allah.

شفاعتي لأهل الكبائر من أمتي

My intercession for the great people of my nation

- يخرج قوم من النار بشفاعة محمد ﷺ، فيدخلون الجنة يسمون الجهنميين

- A people will come out of Hell through the intercession of Muhammad, may Allah bless him and grant him peace, and they will enter Paradise called the Hellfire

يخرج من النار بالشفاعة كأنهم الثعارير

He comes out of the fire with intercession, as if they were harpies

- أريت ماتلقي أمتي من بعدي وسفك يعضهم دماء بعض، وكان ذلك سابقا من الله ﷻ كما سبق في الأمم قبلهم، فسألته أن يوليني شفاعة فيهم يوم القيامة ففعل

- I saw what my nation would encounter after me, and the shedding of the blood of some of them, and that was a precedent from Allah, may He be glorified and exalted, as it preceded in the nations before them.

- أما أهل النار الذين هم أهلها فهم لا يموتون فيها ولا يحيون، ولكن ناس أصابتهم النر بذنوبهم، أو قال: بخطاياهم، فأماتهم إماتة، حتى إذا كانوا فحما أذن بالشفاعة فجيء بهم ضبائر ضبائر فبثوا على أنهار الجنة، ثم قيل: يا أهل الجنة أفيضوا عليهم، فينبتون نبات الحبة

As for the people of the Fire who are its inhabitants, they do not die in it nor live, but there are people whom the Fire has afflicted with their sins, or he said: with their sins, so He put them to death, even if they were coals, then intercession was permitted. On them, they grow the bean plant

- يجمع الله الناس يوم القيامة فذكرحديث الشفاعة الطويل كما تقدم عن أبي هريرة وأبي سعيد وفيه: فيقال: يا محمد ارفع رأسك قل تسمع، سل تعطه، اشفع تشفع، فأرفع رأسي فأحمده بتحميده يعلمنيه ربي ثم أشفع فيحدد لي حدا فأخرجهم من النار وأدخلهم الجنة، ثم أعود فأقع ساجدا

- Allah will gather people on the Day of Resurrection, so he mentioned the long hadith of intercession, as it was previously reported on the authority of Abu Hurairah and Abu Saeed, and in it: It is said: O Muhammad, raise your head, say, you will hear, ask, you will be given, intercede, and intercession will be interceded, so I will raise my head and praise Him with His praise. Then I come back prostrating

- فشفعت في أمتي أن أخرج من كل تسعة وتسعين إنسانا واحدا، فما زلت أتردد إلى ربي فلا أقوم منه مقاما إلا شفعت حتى أعطاني الله من ذلك أن قال: يا محمد أدخل من أمتك من خلق الله ﷻ من شهد أن لا إله إلا الله يوما واحدا مخلصا ومات على ذلك

So I interceded for my nation that I would be expelled from every ninety-nine people, one, so I kept going back to my Lord, and I did not stand before him except that I interceded until Allah gave me of that if he said: O Muhammad, enter from your nation from the creation of Allah, the majesty of His majesty, who witnessed that there is no god but Allah one day One sincere and died on it

- أنا سيد ولد آدم يوم القيامة، وأول من تنشق عنه الأرض، وأول شافع، وأول مشفع

I am the master of the children of Adam on the Day of Resurrection, and the first for whom the earth will split open, the first intercessor, and the first intercessor

ع T كتاب الجنة والنار وجوب الإيمان بهما وأنهما مخلوقتان

The Book of Heaven and Hell, the obligation to believe in them and that they are created

لما خلق الله ﷻ الجنة والنار، أرسل جبريل عليه السلام إلى الجنة فقال: انظر إليها وإلى ما أعددت لأهلها فيها، فجاء فنظر إليها وإلى ما أعد الله لأهلها فيها، فرجع إليه فقال: وعزتك لا يسمع بها أحد إلا دخلها، فأمر بها فحجبت بالمكاره، قال: ارجع إليها فانظر إليها وإلى ما أعددت لأهلها فيها، قال: فرجع إليها وإذا هي قد حجبت بالمكاره، فرجع إليه فقال: وعزتك لقد خشيت أن لا يدخلها أحد، قال: اذهب إلى النار فانظر إليها وما أعددت لأهلها فيها، فنظر إليها فإذا هي يركب بعضها بعضا، فرجع إليه بالشهوات فقال: ارجع إليها، فرجع إليها فقال: وعزتك لقد خشيت ان لا ينجو منها أحد إلا دخلها

When Allah Almighty created Heaven and Hell, He sent Gabriel, peace be upon him, to Heaven and said: Look at it and what I have prepared for its people in it. So he came and looked at it and what Allah had prepared for its people in it. He said: Go back to it and look at it and at what I have prepared for its people in it. She rides one another, so he returned to him with desires, and he said: Return to them, so he returned to them, and said: By your glory, I feared that no one would escape from them but enter them.

- اشتكت النار إلى ربها فقالت: يا رب أكل بعضي بعضا، فأذن لها بنفسين، نفس في الشتاء، ونفس في الصيف، فهو أشد ما تجودن من الحر، وأشد ما تجودن من الزمهرير

- The fire complained to its Lord, and said: O Lord, one part of me devours another, so give permission for it to take two breaths, a breath in the winter, and a breath in the summer, for it is the most intense of what you provide from the heat, and the most intense of what you provide from the cold

إذا كان اليوم الحار فأبردوا بالصلاة فإن شدة الحر من فتح جهنم

If it is a hot day, then cool off with prayer, for the intense heat is from the opening of Hell

ع T سعة جهنم وعظمها

T Hell's vastness and greatness

يؤتى بالنار يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها

He will be brought to Hell on the Day of Judgment. It has seventy thousand reins, with each reins having seventy thousand angels who drag it

ع T قعر جهنم

Hell bottom

إن الصخرة العظيمة لتلقى من شفير جهنم، فتهوي فيها سبعين عاما ما تفضي إلى قرارها قال: وكان عمر رضي الله ﷺ عنه يقول: أكثروا ذكر النار فإن حرها شديد، وإن قعرها بعيد، وإن مقامعها حديد

The great rock is thrown from the brink of Hell, and it falls in it for seventy years, which leads to its resolution.

- لو أن حجرا مثل سبع خلفات ألقي من شفير جهنم هوى فيها سبعين خريفا، لا يبلغ قعرها

If a stone the size of seven calfs were to be thrown from the brink of Hell, it would plunge into it seventy years without reaching its bottom.

- قال: كنا مع رسول الله ﷺ إذ سمع وجبة فقال أتدرون ما هذا؟قلنا: الله ورسوله أعلم، قال:هذا حجر رمي به في النار منذ سبعين خريفا، فهو يهوي في النار الآن حين انتهى

He said: We were with the Messenger of Allah, may Allah’s prayers and peace be upon him, when he heard a meal, and he said, “Do you know what this is?” We said: Allah and His Messenger know best.

ع T حر نار جهنم يعادل من نارنا تسعة وستين جزءا

The free fire of Hell is equivalent to sixty-nine parts of our fire

ناركم جزء من سبعين جزءا من نار جهنمنتركم التي يوقد ابن آدم قيل يا رسول الله إن كانت لكافية، قال: فضلت عليهن بتسعة وستين جزءا، كلهن مثل حرها

Your fire is one out of seventy parts of the fire of Hell, your fire that kindles the son of Adam.

ع T في جهنم سلاسل وأغلال وأصفاد

T in Hell are chains, shackles and handcuffs

لو أن رصاصة مثل هذه ـ وأشار إلى مثل الجمجمة ـ وأرسلت من السماء إلى الأرض، وهي مسيرة خمسمائة سنة لبلغت الأرض قبل الليل، ولو أنها أرسلت من رأس السلسلة لسارت أربعين خريفا الليل والنهار قبل أن تبلغ أصلها أو قعرها

If a bullet like this - and he pointed to the likeness of a skull - was sent from the sky to the earth, which is a distance of five hundred years, it would have reached the earth before night, and if it was sent from the top of the chain, it would have traveled forty autumns, night and day, before reaching its origin or bottom.

ع T صفة المقمعة التي يضرب بها اهل النار

is the adjective of the oppressor with which the people of Hell are struck

لو أن مقمعا من حديد جهنم وضع في الأرض، فاجتمع له الثقلان، ما أقلوه من الأرض

If a cradle made of iron from hell were to be placed on the ground, and the weights would be gathered to it, they would not have removed it from the ground

ع T ظلمة النار وشدة سوادها

T The darkness of fire and the intensity of its blackness

قال: أترونها حمراء كناركم هذه؟ لهي أسود من القار
He said: Do you see it as red as this fire of yours? It is black from bitumen
- أوقد على النار ألف سنة حتى احمرت، ثم أوقد عليها ألف سنة حتى ابيضت، ثم أوقد عليها ألف سنة حتى اسودت فهي سوداء مظلمة
The fire was kindled for a thousand years until it turned red, then it was kindled for a thousand years until it became white, then it was kindled for a thousand years until it turned black, so it is black and dark

ع T وقود النار الناس والحجارة

T fuel fire people and stones
قوله ﷻ: إوَقُودُهَا النَّاسُ وَالْحِجَارَةُإ، قال: هي حجارة من كبريت، خلقها الله عنده كيف شاء أو كما شاء
His Majesty said: “Its fuel is people and stones.” He said: They are stones of sulfur, which Allah created with Him as He willed or as He wished.

ع T حيات جهنم وعقاربها

The life of hell and its scorpions
من آتاه الله مالا غلم يؤد زكاته، مثل له ماله شجاعا أقرع له زبيبتان يطوقه يوم القيامة، يأخذ بلهزمتيه - يعني شدقيه - يقول: أنا مالك أنا كنزك، ثم تلا هذه الآية: إوَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِن فَضْلِهِإ الآية
Whoever Allah gives him the money of a slave who wishes to pay its zakat, his wealth will be likened to a brave, bald man, he will have two crows that will encircle him on the Day of Resurrection, he will take with his two hands - meaning by his cheeks - he will say: I am your owner, I am your treasure. verse
- إن في النار حيات كأمثال أعناق البخت تلسع إحداهن اللسعة فيجد حرها سبعين خريفا، وإن في النار عقارب كأمثال البغال الموكفة، تلسع إحداهن اللسعة فيجد حموتها أربعين سنة
- In the fire there are snakes like the necks of camels, one of them stings and finds its heat seventy years, and in the fire there are scorpions like mules tied up, one of them stings and finds its mother-in-law for forty years
- قوله ﷻ: إزِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِإ، قال: زيدوا عقارب أنيابها كالنخل الطوال
- His Majesty, may He be glorified and exalted, says: We will increase their punishment above the punishment.

ع T أودية جهنم وجبالها

The valleys and mountains of Hell
تعوذوا بالله من جب الحزن أو وادي الحزن ، قيل: يا رسول الله وما جب الحزن أو وادي الحزن؟ قال: واد في جهنم تتعوذ منه جهنم كل يوم سبعين مرة أعده الله ﷻ للقراء المرائين
Seek refuge in Allah from the well of sadness or the valley of sadness. It was said: O Messenger of Allah, what is the well of sadness or the valley of sadness? He said: A valley in Hell from which Hell seeks refuge every day seventy times.
عن النبي ﷺ قال: ويل واد في جهنم يهودي فيه الكافر أربعين خريفا قبل أن يبلغ قعرها
On the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Woe to a valley in Hell, a Jew, in which the infidel is forty years before he reaches its bottom.
- ثلاثة لا يدخلون الجنة ، فذكر منهم مدمن الخمر، قال: ومن مات يدمن الخمر سقاه الله جل وعلا من نهر الغوطة ، قيل وما نهر الغوطة؟ قال: نهر يجري من فروج المومسات يؤذي أهل النار ريح فروجهن
Three will not enter Paradise. He mentioned among them the one who is addicted to alcohol. He said: And whoever dies addicted to alcohol, Allah will give him water from the Ghouta River. It was said: What is the Ghouta River? He said: A river flowing from the vulva of prostitutes, the smell of their private parts hurting the people of Hell
- إن على الله ﷻ عهدا لمن يشرب المسكر أن يسقيه من طينة الخبال ، قالوا: يا رسول الله وما طينة الخبال؟ قال: عرق أهل النار أو عصارة أهل النار
- That Allah, may He be glorified and exalted, made a covenant to whoever drinks intoxicants to give him to drink of Tinat al-Khabal. They said: O Messenger of Allah, what is Tinat al-Khabal? He said: The sweat of the people of Hell, or the juice of the people of Hell
والصعود جبل في النار يتصعد فيه سبعين خريفا يهوي منه كذلك أبدا
Ascension is a mountain in the fire, seventy autumns ascend to it, and it will fall likewise forever

ع T شرر نار جهنم ودخانها

The sparks of Hellfire and its smoke
أما إني لست أقول كالشجرة، ولكن كالحصون والمدائن
As for I do not say like a tree, but like fortresses and cities
- لو أن غربا من جهنم جعل في وسط الأرض لآذى نتن ريحه وشده حره ما بين المشرق والمغرب، ولو أن شرارة من شرر جهنم بالمشرق لوجد حرها من في المغرب

If a stranger from Hell were to be placed in the middle of the earth, its stench would be harmful and its heat would be intense between the East and the West, and if a spark from the sparks of Hell were in the East, its heat would be found in the West.

ع T سور النار وحائطها

T The wall of fire and its surroundings

السرادق النار أربعة جدر، كثف كل جدار مسيرة أربعين سنة

The pavilion of fire has four walls, each wall condensing a journey of forty years

ع T أبواب جهنم

The gates of hell

إذا جاء رمضان فتحت أبواب الجنة، وغلقت أبواب النار

When Ramadan comes, the gates of Paradise are opened and the gates of Hell are closed

لجهنم سبعة أبواب: باب منها لمن سل السيف على أمتي ـ أو قال ـ على أمة محمد ﷺ

Hell has seven gates: one of them is for whoever draws the sword against my nation - or he said - against the nation of Muhammad, may Allah bless him and grant him peace.

ع T اهل النار وأنواع عذابهم

The people of Hell and their types of punishment

تحاجت الجنة والنار، فقالت النار: أوثرت بالمتكبرين والمتجبرين، وقالت الجنة: فما لي لا يدخلني إلا ضعفاء الناس، وسقطهم، وغرثهم؟وعجزهم ـ فقال الله ﷻ للجنة: أنت رحمتي أرحم بك من أشاء من عبادي، وقال للنار: أنت عذابي أعذب بك من أشاء من عبادي، ولكل واحدة منهما ملؤها

Heaven and Hell argued, and Hell said: I preferred the arrogant and the arrogant, and Paradise said: What is mine that only the weakest of people, their downfalls, and their helplessness enter me? Whoever I will of My worshippers, and each one of them is his own

ألا أخبركم بأهل النار؟ كل عتل جواظ زنيم مستكبر

Shall I not inform you of the people of Hell? Every crowbar is arrogant, arrogant

ع T عظم جثث اهل النار وأطرافهم

The bones of the dead bodies of the people of Hell and their limbs

ما بين منكبيء الكافي مسيرة أيام للراكب المسرع

Between the two reclining shoulders is a days' walk for the speeding rider

ـ ضرس الكافر أو ناب الكافر مثل أحد، وغلظ جلده مسيرة ثلاث ، وفي رواية: إن غلظ جلد الكافر اثنان وأربعون ذراعا، وإن ضرسه مثل أحد، وإن مجلسه من جهنم ما بين مكة والمدينة ، وفي رواية: ومقعده من النار مسيرة ثلاث مثل الربذة

The tooth of the infidel or the fang of the infidel is like Uhud, and the thickness of his skin is a distance of three, and in a narration: The thickness of the skin of an infidel is forty-two cubits, and his molar is like Uhud, and his seat is from Hell, which is between Mecca and Medina, and in a narration: His seat in Hell is a distance of three times the distance of a rib

ـ يعظم أهل النار في النار حتى إن بين شحمة أذن أحدهم إلى عاتقة مسيرة سبعمائة عام، وإن غلظ جلده سبعون ذراعا، وإن ضرسه مثل أحد

The people of Hell will be glorified in the Fire until the distance between the earlobe of one of them and his shoulder is the distance of seven hundred years, and if his skin is seventy cubits thick, and his molar is the size of Uhud.

ع T تفاوت اهل جهنم في العذاب

The inequality of the people of Hell in torment

منهم من تأخذه النار إلى كعبيه، ومنهم من تأخذه النار إلى ركبتيه، ومنهم من تأخذه النار إلى حجزته، ومنهم من تأخذه النار إلى تزقوته

Some of them will be taken by fire to their ankles, and some of them will be taken by fire to their knees, and some of them will be taken by fire to their hips, and some of them will be taken by fire to their collarbones.

ع T أهون اهل النار عذابا

The easiest punishment for the people of Hell

قال: سمعت النبي ﷺ يقول: إن أهون أهل النار عذابا يوم القيامة لرجل توضع في أخمص قدمه جمرة يغلي منها دماغه –

He said: I heard the Prophet, may Allah’s prayers and peace be upon him, say: The least torment of the people of Hell on the Day of Resurrection will be a man who will have an ember placed on the sole of his foot, from which his brain will boil.

ع T طعام اهل النار وشرابهم

The food and drink of the people of Hell

أن رسول الله ﷺ قرأ هذه الآية: |اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُون|، فقال لو أن قطرة من الزقوم قطرت في الدنيا لأفسدت على أهل الدنيا معايشهم، فكيف بمن يكون طعامهم

The Messenger of Allah, may Allah’s prayers and peace be upon him, recited this verse: “Fear Allah as you should be feared, and do not die except as Muslims.” Then he said, “If a drop of Zaqqum were to fall into this world, it would spoil the lives of the people of the world, so what about those whose food is?”

- عن النبي ﷺ قال: إن الحميم ليصب على رؤوسهم فينفذ حتى يخلص إلى حوفه فيسلت ما في جوفه حتى يمرق من قدميه، وهو الصهر ثم يعاد كما كان

- On the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: The hot water is poured over their heads, then it runs out until it reaches their edges, then what is in their stomachs flows until it passes through their feet, and it is melting, then it is returned as it was.

- عن النبي ﷺ في قوله تعالى: |وَيُسْقَى مِن مَّاء صَدِيد يَتَجَرَّعُهُ| الآية، قال يقرب إلى فيه فيكرهه، فإذا أدني منه شوى وجهه، ووقعت فروة رأسه، فإذا شربه قطع أمعاءه حتى يخرج من دبره، قال الله تعالى: |وَسُقُوا مَاء حَمِيمًا فَقَطَّعَ أَمْع

- On the authority of the Prophet, may Allah’s prayers and peace be upon him, in the Almighty’s saying: “And he should be given water from the pus he swallows.” Verse, he said, he brought it close to his mouth, and he hated it, so if he came close to it, his face was roasted, and his scalp fell, and when he drank it, he cut his intestines until he came out of his anus.

- عن النبي ﷺ قال: كالمهل ، قال: كعكر اليت إذا قرب إليه سقطت فروة وجهه

On the authority of the Prophet, may Allah’s prayers and peace be upon him, he said: Like a muhl

- أنها سمعت رسول الله ﷺ يقول من شرب الخمر لم يرض الله ﷻ عنه أربعين ليلة، فإن مات مات كافرا، فإن عاد كان حقا على الله أن يسقيه من طينة الخبال قيل: يا رسول الله وما طينة الخبال؟ قال: صديد أهل النار

- She heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: Whoever drinks alcohol, Allah Almighty will not be pleased with him for forty nights, and if he dies, he dies as an infidel. He said: The pus of the people of Hell

- يلقى على أهل النار الجوع فيعدل ما هم فيه من العذاب، فيستغيثون فيغاثون بطاعم من ضريع، لا يسمن ولا يغني من جوع، فيستغيثون فيعاثون بطعام ذي غصة فيذكرون أنهم يجيزون الغصص في الدنيا بالشراب، فيستغيثون بالشراب فيدفع إليهم الحميم بكلاليب الحديد، فإذا دنت من وج

- Hunger is thrown upon the people of Hell, and He equalizes what they are in from the torment, so they cry out for help, and they seek help from food from the stomach, which does not fatten or suffice from hunger. and c

ع T لباس اهل النار

T is the clothing of the people of Hell

أربع في أمتي من أمر الجاهلية لا يتركونهن الفخر بالأحساب، والطعن في الأنساب، والاستسقاء بالنجوم، والنياحة على الميت، والنائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب

There are four things in my Ummah from the matters of Jahiliyyah that they do not abandon: pride in one’s lineage, slandering lineages, praying for rain by the stars, and wailing over the dead.

ع T تتويج اهل جهنم بتيجان من نار

T Crowning the people of Hell with crowns of fire

في قوله تعالى: |يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ| فذكر الحديث وفيه: وأما الكافر فيسود وجهه، ويمد له في جسمه ستون ذراعا في صورة آدم، ويلبس تاجا من نار فيراه أصحابه فيقولون: نعوذ بالله من شر هذا، اللهم لا تأتنا بهذا، فيأتيهم فيقولون: اللهم اخزه، فيقول: أبعدكم الله فإن لكل رجل منكم مثل هذا

In the Almighty’s saying: “On the Day when We will call every people with their Imam.” So he mentioned the hadith, and in it: As for the unbeliever, his face will be darkened, and his body will be extended sixty cubits in the form of Adam, and he will wear a crown of fire, so his companions will see him and say: We seek refuge in Allah from the evil of this, O Allah, do not bring us this. man of you like this

ع T تلقيح وجوههم النار وهم فيها كالحون

Their faces will be vaccinated by the fire while they are grumbling about it

في قوله ﷻ: |وَهُمْ فِيهَا كَالِحُونَ| قال: تشويه النار فتقلص شفته العليا حتى يبلغ وسط رأسه، وتسترخي شفته السفلى حتى تضرب سرته

In his saying, may His Majesty be exalted: |And they are therein like hummus| He said: A distortion of fire, so his upper lip would contract until it reached the center of his head, and his lower lip would relax until it hit his navel.

ع T بكاء اهل النار وما ينشأ عن ذلك

The crying of the people of Hell and what results from that

إن أهل النار ليبكون حتى لو أجريت السفن في دموعهم لجرت، وإنهم ليبكون الدم

The people of Hell cry, even if ships were to run through their tears, they would flow, and they weep blood

ع T صناديق اهل النار المقفلة عليهم والمعذبون فيها

The boxes of the people of Hell, who are locked up and tortured therein

قال: إذا أراد الله أن ينسى أهل النار جعل للرجل منهم صندوق على قدره من نار، لا ينبض منه عرق إلا فيه مسمار من نار، ثم تضرم فيه النار، ثم يقفل بقفل من نار، ثم يجعل ذلك الصندوق في صندوق من نار، ثم يضرم بينهما نار، ثم يقفل بقفل من نار، ثم يجعل ذلك الصندوق في صندوق من نار، ثم يضرم بينهما نار ثم يقفل، ثم يلقى أو يطرح في النار فذلك قوله تعالى: |لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَاعِبَادِ فَاتَّقُون|، وذلك قوله: |لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لاَ يَسْمَعُون|، قال: فما يرى أن في النار أحدا غيره

He said: If Allah wanted to forget the people of Hell, He made for a man from among them a box of his size of fire, from which no vein beats except that there is a nail of fire in it, then it is set on fire, then it is closed with a lock of fire, then that box is placed in a box of fire, then it is set on fire. There is fire between them, then he closes it with a lock of fire, then he puts that chest into a chest of fire, then he sets fire between them, then it closes, then he is thrown or thrown into the fire, and that is what the Most High says: “For them there are shades of fire above them, and underneath them canopies. O worshippers, fear Allah, and that is His saying: “They will have a sigh in it, and they will not hear in it.” He said: He does not see that there is anyone in Hell besides Him.

ع T أودية القيح تجرى بين إذن الكافر وعاتقه

The valleys of pus run between the infidel's ear and his back

قال: قال لي ابن عباس رضي الله ﷺ عنهما: أتدري ما سعة جهنم؟ قلت: لا أدري، قال: أجل والله لا تدري، إن بين شحمة أذن أحدهم وبين عالقة مسيرة سبعين خريفا، يجري فيها أودية القيح والدم، قلت: أنهار، قال: لا بل أودية

He said: Ibn Abbas, may Allah be pleased with him, said to me: Do you know what is the capacity of Hell? I said: I don't know, he said: Yes, by Allah, you don't know, that between the lobe of someone's ear and a stick of seventy autumns, valleys of pus and blood flow in it, I said: collapses, he said: No, but valleys

ع T طلب الكفار الفداء

The unbelievers asked for redemption

يقول الله ﷺ لأهون أهل النار عذابا يوم القيامة: لو أن لك ما في الأرض من شيء أكنت تفتدي به؟ فيقول: نعم، فيقول: أردت منك أهون من هذا وأنت في صلب آدم أن لا تشرك بي بي شيئا فأبيت إلا أن تشرك بي

Allah Almighty will say to the least tormented of the people of Hell on the Day of Resurrection: If you had everything on earth, would you ransom it? And he says: Yes, and he says: I wanted from you something easier than this, while you were in the loins of Adam, not to associate anything with Me, but you refused but to associate with Me.

ع T نسيان الكافر كل نعيم مر عليهم في الدنيا بغمسة واحدة في نار جهنم

The unbeliever forgets every blessing that passed them by in this world with a single dip in the fire of Hell

يؤتي بأنعم أهل الدنيا من أهل النار يوم القيامة فيصبغ في النار صبغة، ثم يقال: يا ابن آدم هل رأيت خيرا قط، هل مر بك نعيم قط، فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤسا في الدنيا من أهل الجنة فيصبغ صبغة في الجنة، فيقال له: يا ابن آدم هل رأيت بؤسا قط؟ هل مر بك شدة قط؟ فيقول: لا والله يا رب ما مر بي بؤس قط، ولا رأيت شدة قط

On the Day of Resurrection, the most affluent of the people of this world will be brought to Hell, then he will be dipped once in the Fire, then it will be said: O son of Adam, have you ever seen good? Heaven, and it will be said to him: O son of Adam, have you ever seen kissing? have you ever suffered distress? He will say: No, by Allah, O Lord, I have never had a kiss, and I have never seen hardship

ع T ملء جهنم وطلبها المزيد

T filling hell and asking for more

لا تزال جهنم تقول: هل من مزيد، حتى يضع رب العزة قدمه فيها فتقول: قط قط، وعزتك، وينزي بعضها إلى بعض، ولا يزال في الجنة فضل حتى ينشئ الله خلقا فيسكنه فضول الجنة

Hell continues to say: Is there more, until the Lord of Glory puts his foot in it, and it says: Never, never, and your glory, and some of them are attributed to others, and there is still grace in Paradise until Allah creates a creation, and the abundance of Paradise dwells in it.

ع T النساء من أكثر سكان النار

T Women are among the most occupants of Hellfire

قمت على باب الجنة فكان عامة من دخلها المساكين، وأصحاب الجد محبوسون، غير أن أصحاب النار قد أمر بهم إلى النار، وقمت على باب النار فإذا عامة من دخلها النساء

I stood at the gate of Paradise, and most of those who entered it were poor, and the companions of the grandfather were imprisoned, except that the companions of the Fire had been ordered to go to the Fire, and I stood at the gate of the Fire, and behold, the majority of those who entered it were women

- قال اطلعت في الجنة فرأيت أكثرأهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء

He said: I looked into Paradise and saw that most of its inhabitants were poor, and I looked into Hell and saw that most of its inhabitants were women

أريت النار فرأيت أكثر أهلها النساء

I saw the Fire and I saw that most of its inhabitants are women

- قال: خرج رسول الله ﷺ في أضحى أو أفطر إلى المصلى ثم انصرف فوعظ الناس وأمرهم بالصدقة فقال أيها الناس تصدقوا فمر على النساء فقال يا معشر النساء تصدقن، فإني رأيتكن أكثر أهل النار ، فقلن: وبم يا رسول الله؟ قال تكثرن اللعن وتكفرن العشير، ما ر

- He said: The Messenger of Allah, may Allah's prayers and peace be upon him, went out to the prayer place for the sacrifice or iftar, then he went away and preached to the people and commanded them to give alms. He said: You curse a lot and you are ungrateful to your kindred

ع T تعذيب اهل الكبائر من الموحدين

T The torture of the great people of the Almohads

ع T أصناف من اهل الكبائر الموحدين الذين سينفذ فيهم وعيد الله تعالى

T varieties of the people of the great monotheists who will implement the feast of Allah Almighty

يخرج قوم من النار بعدما مسهم منها سفع، فيدخلون الجنة، فيسميهم أهل الجنة الجهنميين

A people will come out of the Fire after being touched by a scorching fire, and they will enter Paradise, and the people of Paradise will call them the Hellfire

- حتى إذا أراد الله رحمه من أراد من أهل النار، أمر الملائكة أن يخرجوا من النار من كان لا يشرك بالله يئا ممن أراد الله أن يرحمه ممن يقول: لا إله إلا الله فيعرفونهم في النار يعرفونهم بأثر السجود، تأكل النار من ابن آدم إلا أثر السجود، حرم الله على النار أن ت

Even if Allah wanted to have mercy on whoever He wanted from the people of Hell, He commanded the angels to bring out from the Fire whoever does not associate anything with Allah, whoever Allah wants to have mercy on, who says: There is no god but Allah, so they know them in the Fire, they know them with the effect of prostration, the fire eats from the son of Adam except a trace Prostration, Allah forbids the fire to t

ع T آخر من يخرج من النار وأخر من يدخل الجنة

is the last one to come out of Hell and the last to enter Paradise

ثم يفرغ الله من القضاء بين العباد، ويبقى رجل بين الجنة والنار، وهو آخر أهل النار دخولا الجنة مقبلا بوجهه قبل النار، فيقول: يا رب اصرف وجهي عن النار قد قشبتي ريحها وأحرقني ذكاؤها، فيقول: هل عسيت إن فعل ذلك بك أن تسأل غير ذلك؟ فيقول: لا وعزتك، فيعطي الله ما يشاء من عهد وميثاق، فيصرف الله وجهه عن النار، فإذا أقبل به على الجنة رأى بهجتها، سكت ما شاء الله أن يسكت، ثم قال: يا رب قدمني عند باب الجنة، فيقول الله له: أليس قد أعطيت العهود والمواثيق أن لا تسأل غير الي كنت سألت؟ فيقول: يا رب لا أكونن أشقى خلقك، فيقول: فما عسيت إن أعطيت ذلك أن لا تسأل غيره؟ فيقول: لا وعزتك، لا أسأل غير ذلك، فيعطي ربه ما شاء من عهد وميثاق، فيقدمه إلى باب الجنة، فإذا بلغ بابها فرأى زهرتها وما فيها من النضرة والسرور، فيسكت ما شاء الله أن يسكت، فيقول: يا رب أدخلني الجنة، فيقول الله تعالى: ويحك يا ابن آدم ما أغدرك، أليس قد أعطيت العهود والمواثيق أن لا تسأل غير الذي أعطيت؟ فيقول: يا رب لا تجعلني أشقى خلقك، فيضحك الله ﷻ منه، ثم يأذن له في دخول الجنة فيقول: تمن، فيتمني، حتى إذا انقضت أمنيته قال الله ﷻ: من كذا وكذا اقبل، يذكره ربه حتى إذا انتهت به الأماني قال الله تعالى: لك ذلك ومثله معهوفي روايه: ذلك لك وعشرة أمثاله

Then Allah empties the judgment between the worshippers, and a man remains between Paradise and Hell, and he is the last of the people of Hell to enter Paradise, facing his face before the Fire. that? And he says: No, by your honor, so Allah gives whatever he wants of a covenant and a covenant, so Allah turns his face away from the fire, so when he accepts him to heaven, he sees its joy. You were given covenants and covenants not to ask other than what you asked? And he says: O Lord, I will not be the most miserable of your creatures, and he says: If you were given that, you would not ask for anything else? So he says: No, by Your Honor, I do not ask for anything else. Then he gives his Lord what He wills of a covenant and a covenant, and He brings him to the door of Paradise. When he reaches its door, he sees its flower and what is in it of freshness and happiness. The Most High: Woe to you, son of Adam, for what treachery you have been given. Have you not been given covenants and covenants not to ask for anything other than what you have been given? He says: O Lord, do not make me the most miserable of your creation. Then Allah, may He be glorified and exalted, laughs at him, then gives permission for him to enter Paradise. The Almighty: That is for you and the like of it with it, and in his narration: That is for you and ten times like it

- إني لأعلم آخر أهل النار خروجا منها، وآخر أهل الجنة دخولا، رجل يخرج من النار كبوا، فيقول الله تعالى: اذهب فادخل الجنة، فيأتيها فيخيل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول: اذهب فادخل الجنة، فيأتيها فيخيل إليه أنها ملأى فيرجع فيقول: يا رب

I do not know the last of the people of Hell to be taken out of it, and the last of the people of Paradise to enter, a man who will be brought out of the Fire who is afflicted, so Allah Almighty says: Go and enter Paradise, and he comes to it and imagines to him that it is full, then he returns and says: O Lord, I found it full, and he says: Go and enter Paradise, and he comes to it and imagines To him, it is full, and he returns and says: O Lord!

- سأل موسى ربه: ما أدنى أهل الجنة منزلة؟ قال: هو رجل يجيء بعدما أدخل أهل الجنة الجنة فيقال له: ادخل الجنة، فيقول: أي رب كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم، فيقال له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب، فيقول: لك ذلك، ومثله،

- Moses asked his Lord: What is the lowest status of the people of Paradise? He said: He is a man who comes after the people of Paradise have entered Paradise, and it is said to him: Enter Paradise, and he says: O Lord, how is it when people have settled in their homes and taken what they have, and it is said to him: Would you be satisfied that you have a king like one of the kings of the world? He says: I am satisfied, Lord, and he says: You have that, and the like of it.

ع T خلود اهل الجنة والنار وذبح الموت

T immortality of the people of Paradise and Hell and the slaughter of death

يجاء الموت يوم القيامة كأنه كبش أملح، فيوقف بين الجنة والنار فيقال: يا أهل الجنة هل تعرفون هذا؟ فيشرئبون وينظرون ويقولون: نعم، هذا الموت، قال: ويقال: يا أهل النار هل تعرفون هذا؟ قال: فيشرئبون وينظرون ويقولون: نعم، هذا الموت، قال: فيؤمر به فيذبح، فال: ثم يقال: يا أهل الجنة خلود، فلا موت، ويا أهل النار خلود فلا موتإذا دخل أهل الجنة الجنة، وأهل النار النار، يجاء بالموت إلخ، وفي رواية: فيضجع فيذبح، فلولا أن الله قضي لأهل الجنة الحياة والبقاء لماتوا فرحا، ولولا أن الله قضي لأهل النار الحياة فيها والبقاء لماتوا ترحا

Death will come on the Day of Resurrection as a ram of salt, and it will stand between Paradise and Hell, and it will be said: O people of Paradise, do you know this? So they drink and look and say: Yes, this is death. He said: And it is said: O people of Hell, do you know this? He said: They drink and look and say: Yes, this is death. Narration: He lies down and is slaughtered, and had it not been for Allah having decreed life and survival for the people of Paradise, they would have died of joy, and had it not been that Allah had decreed life and survival for the people of Hell, they would have died of joy.

- يجمع الله الناس يوم القيامة في صعيد واحد فذكر الحديث، وفيه: فإذا أدخل الله أهل الجنة الجنة، وأهل النار النار، أتي بالموت ملببا، فيوقف على السور الذي بين أهل الجنة وأهل النار، ثم يقال: يا أهل الجنة، فيطلعون خائفين، ثم يقال: يا أهل النار فيطلعون مستبشرين

Allah will gather people on the Day of Resurrection on one level, so he mentioned the hadith, and in it: If Allah enters the people of Paradise into Paradise, and the people of Hell into Hell, then death will be brought upon him, and he will stop on the wall that separates the people of Paradise and the people of Hell, then it will be said: O people of Paradise, and they will look up in fear, then It will be said: O people of Hell, and they will rise rejoicing

- إذا صار أهل الجنة إلى الجنة، وأهل النار إلى النار، جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح، ثم ينادي مناد: يا أهل الجنة لا موت، يا أهل النار لا موت، فيزداد أهل الجنة فرحا إلى فرحهم، ويزداد أهل النار حزنا إلى حزنهم

- When the people of Paradise come to Paradise, and the people of Hell to Hell, death will be brought until it is placed between Paradise and Hell, then it will be slaughtered, then a caller will call out: O people of Paradise, there is no death, O people of Hell, there is no death, so the people of Paradise increase in joy to their joy, and the people of Hell increase in grief to their grief

ع T النار وسكانها في القرآن الكريم (تنقل من الجزء الثاني عشر من بداية الوصول للحافظ عبد الله التليدي الحسني شرح هذا المتن النووي المتاح بي دي إف والقرآن الكريم)

Hellfire and its inhabitants in the Holy Qur’an (transferred from the twelfth part of the beginning of arrival by Hafiz Abdullah Al-Talidi Al-Hasani explaining this available text of the nuclear PDF and the Holy Qur’an)

ع T من سورة البقرة

T from Surat Al-Baqara

ع T ومن سورة آل عمران

T and from Surah Al-Imran

ع T ومن سورة النساء

T and from Surat Al-Nisa

ع T ومن سورة المائدة

T and from Surat Al-Maida

ع T ومن سورة الأنعام

T and from Surat Al-Anam

ع T ومن سورة الأعراف

T and from Surat Al-A'raf

ع T ومن سورة الأنفال

T and from Surat Al-Anfal

ع T ومن سورة التوبة

and from Surah At-Tawbah

ع T ومن سورة يونس

T and from Surat Yunus

T and from Surat Hud

T and from Surat Al-Ra'd

T and from Surat Ibrahim

T and from Surat Al-Hijr

T and from Surah An-Nahl

T and from Surat Al-Isra

T and from Surat Al-Kahf

T and from Surah Maryam

T and from Surah Taha

T and from Surat Al-Anbiya

T and from Surat Al-Hajj

T and from Surat Al-Muminin

T and from Surat Al-Nur

T and from Surah Al-Furqan

T and from Surat Al Shuraa

T and from Surah An-Naml

T and from Surat Al-Qasas

T and from Surat Al-Ankabut

T and from Surat Al-Rum

T and from Surah Luqman

T and from Surat Al-Sajdah

T and from Surah Al-Ahzab

T and from Surat Saba

T and from Surah Fatir

T and from Surah Yaseen

T and from Surat As-Saffat

T and from Surah p

ع T ومن سورة هود

ع T ومن سورة الرعد

ع T ومن سورة إبراهيم

ع T ومن سورة الحجر

ع T ومن سورة النحل

ع T ومن سورة الإسراء

ع T ومن سورة الكهف

ع T ومن سورة مريم

ع T ومن سورة طه

ع T ومن سورة الأنبياء

ع T ومن سورة الحج

ع T ومن سورة المؤمنين

ع T ومن سورة النور

ع T ومن سورة الفرقان

ع T ومن سورة الشعراء

ع T ومن سورة النمل

ع T ومن سورة القصص

ع T ومن سورة العنكبوت

ع T ومن سورة الروم

ع T ومن سورة لقمان

ع T ومن سورة السجدة

ع T ومن سورة الأحزاب

ع T ومن سورة سبأ

ع T ومن سورة فاطر

ع T ومن سورة يس

ع T ومن سورة الصافات

ع T ومن سورة ص

ع T ومن سورة الزمر

T and from Surat Al-Zumar

T and from Surat Ghafir

T and from Surah Fussilat

T and from Surat Al-Shura

T and from Surat Al-Zakhrf

and from Surat Al-Dukhan

T and from Surah Al-Jathiyah

T and from Surah Al-Ahqaf

T and from Surah Muhammad

T and from Surah Al-Fath

T and from Surah Q

T and from Surat At-Tur

T and from Surah Al-Qamar

T and from Surah Al-Rahman

T and from Surah Al-Waqi`ah

T and from Surat Al-Mujadalah

T and from Surat Al-Hashr

T and from Surat Al-Taghabun

T and from Surah At-Tahrim

T and from Surah Tabarak

T and from Surah Al-Haqqa

T and from Surat Al-Ma'arij

T and from Surat Al-Muzzammil

T and from Surat Al-Muddaththir

T and from Surah Al-Insan

T and from Surah Maryam

T and from Surat Al-Mursalat

T and from Surah An-Naba

ع T ومن سورة غافر

ع T ومن سورة فصلت

ع T ومن سورة الشورى

ع T ومن سورة الزخرف

ع T ومن سورة الدخان

ع T ومن سورة الجاثية

ع T ومن سورة الاحقاف

ع T ومن سورة محمد

ع T ومن سورة الفتح

ع T ومن سورة ق

ع T ومن سورة الطور

ع T ومن سورة القمر

ع T ومن سورة الرحمن

ع T ومن سورة الواقعة

ع T ومن سورة المجادلة

ع T ومن سورة الحشر

ع T ومن سورة التغابن

ع T ومن سورة التحريم

ع T ومن سورة تبارك

ع T ومن سورة الحاقة

ع T ومن سورة المعارج

ع T ومن سورة المزمل

ع T ومن سورة المدثر

ع T ومن سورة الإنسان

ع T ومن سورة مريم

ع T ومن سورة المرسلات

ع T ومن سورة النبإ

ع T ومن سورة النازعات

T and from Surat Al-Nazaat

ع T ومن سورة الانفطار

T and from Surah Al-Infitar

ع T ومن سورة المطففين

T and from Surat Al-Mutaffifin

ع T ومن سورة البروج

T and from Surah Al-Buruj

ع T ومن سورة الأعلى

T and from Surah Al-A'la

ع T ومن سورة الغاشية

T and from Surah Al-Ghashiya

ع T ومن سورة البلد

T and from Surat Al-Balad

ع T ومن سورة الليل

and from Surah Al-Layl

ع T ومن سورة البينة

T and from Surah Al-Bayyinah

ع T ومن سورة القارعة

T and from Surat Al-Qara'a

ع T ومن سورة الهمزة

T and from Surat Al-Hamza

ع T دار الأفراح والنعيم

The house of weddings and bliss

ع T صفات الجنة فوق مستوي

The attributes of heaven are above level

يقول الله ﷻ: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر، دخرا من بلة ما أطلعكم الله عليه، فاقرؤوا إن شئتم: |فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاء بِمَا كَانُوا يَعْمَلُون|

Allah Almighty says: I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived. They have stored up the misfortune of what Allah has revealed to you, so read if you wish: |So no soul knows what has been hidden for them of comfort for the eyes as a reward for what they used to do|

ع T صفة خلق الجنة وبنائها

T is the description of the creation of Paradise and its buildings

قال: قلنا: يا رسول الله حدثنا عن الجنة ما بناؤها؟ قال: لبنة من ذهب، ولبنة من فضة، وملاطها المسك الأذفر، وحصباؤها اللؤلؤ والياقوت، وترابها الزعفران، من يدخلها ينعم فلا يبأس، ويخلد لا يموت، لا تبلى ثيابه، ولا يفنى شبابه

He said: We said: O Messenger of Allah, tell us about Paradise. What did they build? He said: A brick of gold, and a brick of silver, and its coating is musk of brass, and its stones are rubies and rubies, and its soil is saffron.

- جنتان من فضة آنيتهما وما فيهما، وجنتان من ذهب آنيتهما وما فيهما، وما بين القوم وبين أن ينظروا إلى ربهم إلا رداء الكبرياء على وجهه في جنة عدن

Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and there is nothing between the people and their looking at their Lord except the cloak of pride over His face in the Garden of Eden

أن ابن صياد سأل النبي ﷺ عن تربة الجنة فقال: درمكة بيضاء مسك خالص

Ibn Sayyad asked the Prophet, may Allah’s prayers and peace be upon him, about the soil of Paradise, and he said: “White drum, pure musk.”

- إني سائلهم عن تربة الجنة وهي درمكة بيضاء، فسألهم فقالوا: هي خبزة يا أبا القاسم، فقال رسول الله ﷺ: الخبز من الدرمكة

- I will ask them about the soil of Paradise, which is a white drum, so he asked them and they said: It is bread, Aba Al-Qasim, so the Messenger of Allah, may Allah’s prayers and peace be upon him, said: Bread is from the drum.

- ثم انطلق بي حتى انتهي بي إلى سدرة المنتهى وغشيها ألوان لا أدري ما هي، ثم أدخلت الجنة فإذا فيها جنابذ اللؤلؤ وإذا ترابها المسك

Then he took me until I ended up at Sidrat al-Muntaha, and it was covered with colors that I do not know what it is.

ع T خيام الجنة وقصورها وغرفها

The tents of Paradise and its palaces and rooms

إن للمؤمن في الجنة لخيمة من لؤلؤة واحدة مجوفة طولها في السماء ستون ميلا، للمؤمن فيها أهلون، يطوف عليهم المؤمن فلا يرى بعضهم بعضا
There will be a tent for the believer in Paradise made of one hollow loofah, the length of which will be sixty miles in the sky.
- إن في الجنة غرفا يرى ظاهرها من باطنها، وباطنها من ظاهرها، أعدها الله لمن أطعم الطعام، وأفشى السلام، وصلى بالليل والناس نيام
There are chambers in Paradise, the outside of which can be seen from the inside, and the inside from the outside. Allah has prepared them for those who feed food, spread peace, and pray at night while people are asleep.
ع T كسب القصور والغرف في الجنة
T earn mansions and chambers in paradise
من صلي في اليوم والليلة اثنتي عشرة ركعة تطوعا، بنى الله له بيتا في الجنة
Whoever prays twelve units of prayer voluntarily during the day and night, Allah will build for him a house in Paradise
من بني مسجدا يبتغي به وجه الله بنى الله له مثله في الجنة
Whoever builds a mosque seeking the face of Allah, Allah will build for him a similar mosque in Paradise
- من بنى لله مسجدا ولو كمفحص قطاة لبيضها، بنى الله له بيتا في الجنة
Whoever builds a mosque for Allah, even if it is like a cat that examines its eggs, Allah will build for him a house in Paradise
ع T بحار وأنهار الجنة
The seas and rivers of paradise
في الجنة بحر للماء، وبحر للبن، وبحر للعسل، وبحر للخمر، ثم تشقق الأنهار منها بعد
In Paradise there is an ocean for water, an ocean for milk, an ocean for honey, and an ocean for wine, then rivers part from it after
أنهار الجنة تخرج من تحت تلال أو من تحت جبال مسك
The rivers of Paradise emerge from under the hills or from under the Misk Mountains
ع T أنهار في الدنيا من الجنة
T collapsed in paradise
سيحان، وجيجان، والفرات، والنيل، كل من أنهار الجنة
Sihan, Jijan, the Euphrates, and the Nile, all of the rivers of Paradise
- في حديث الإسراء: ثم رفعت إلى سدرة المنتهى في السماء السابعة فإذا نبقها مثل قلال هجر، وورقها مثل آذان الفيلة، يخرج من ساقها نهران ظاهران، ونهران باطنان، فقلت: يا جبريل ما هذا؟ قال: أما الباطنان ففي الجنة، وأما الظاهرات فالنيل والفرات
- In the hadith of Al-Isra': Then it was raised to Sidrat Al-Muntaha in the seventh heaven, and when we purified it like a desert sack, and its leaves were like the ears of elephants, two rivers emerge from its stem, and two rivers are inward, so I said: O Gabriel, what is this? He said: As for the hidden ones, they are in Paradise, and as for the apparent ones, they are the Nile and the Euphrates
ع T من أنهار الجنة الكوثر الذي أعطيه نبينا ﷺ
One of the rivers of Paradise is al-Kawthar, which was given by our Prophet, may Allah bless him and grant him peace
قال: لما عرج بالنبي صلى الله عليه ويلم إلى السماء أتيت على نهر حافتاه قباب اللؤلؤ مجوف فقلت: ما هذا يا جبريل؟ قال: هذا الكوثر، وفي رواية: بينما أنا أسير في الجنة إذ عرض لي نهر حافتاه قباب اللؤلؤ المجوف فقال الملك الذي معه: أتدري ما هذا؟ هذا الكوثر الذي أعطاك ربك، وضرب بيده إلى أرضه فأخرج من طينه المسك
He said: When the Prophet, may Allah's prayers and peace be upon him, ascended to heaven, I came to a river whose edge was hollow cupolas, and I said: What is this, Gabriel? He said: This is al-Kawthar. This is al-Kawthar, which your Lord gave you, and struck its ground with his hand, and brought out musk from its clay
- قال: بينا رسول الله ﷺ بين أظهرنا في المسجد إذ أغفى إغفاء، ثم رفع رأسه متبسما فقلنا: ما أضحكك يا رسول الله؟ قال لقد أنزلت علي آنفا سورة، فقرأ: إِنَّا أَعْطَيْنَاكَ الْكَوْثَر - فَصَلِّ لِرَبِّكَ وَانْحَر - إِنَّ شَانِئَكَ هُوَ الأَبْتَر
He said: While the Messenger of Allah, may Allah's prayers and peace be upon him, was in the mosque, he fell asleep, then he raised his head smiling, so we said: What made you laugh, O Messenger of Allah? He said, "A surah has just been revealed to me." Then he recited: "We have given you al-Kawthar." Pray to your Lord and sacrifice.
- الكوثر نهر في الجنة حافتاه من ذهب، ومجراه على الدر والياقوت، تربته أطيب من المسك، وماؤه أحلى من العسل وأبيض من الثلج
Al-Kawthar is a river in Paradise, its edges are made of gold, its course is made of pearls and rubies, its soil is more fragrant than musk, and its shelter is sweeter than honey and whiter than snow.

ع T أشجار الجنة وأفنائها وثمارها

T The trees of Paradise and its fruits

إن في الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، واقرؤوا إن شئتم |وظل ممدود|

There is a tree in Paradise, in the shade of which a rider travels for a hundred years without traversing it.

إن في الجنة لشجرة يسير الراكب الجواد المضمر السريع مائة عام وما يقطعها

In Paradise, there is a tree for a rider, a fast, determined horse, for a hundred years, and he does not cut it

- قالت: سمعت رسول الله ﷺ وذكر سدرة المنتهى، قال يسير الراكب في ظل الفتن منها مائة سنة، أو يستظل بظلها مائة راكب، فيها فراش الذهب كأن ثمرها القلال

She said: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, mention Sidrat al-Muntaha.

- قال: كان أصحاب رسول الله ﷺ يقولون: إن الله لينفعنا بالأعراب ومسائلهم، قال: أقبل أعرابي يوما فقال: يا رسول الله ذكر الله ﷻ في الجنة شجرة مؤذية وما كنت أرى أن في الجنة شجرة تؤذي صاحبها، فقال رسول الله ﷺ وما هي؟ قال

- He said: The companions of the Messenger of Allah, may Allah’s prayers and peace be upon him, used to say: Allah will benefit us with the bedouins and their questions. Peace be upon him and what are they? He said

ع T شجر الطلح

T acacia

قال: كنت جالسا مع النبي ﷺ فجاء أعرابي فقال: يا رسول الله أسمعك تذكر في الجنة شجرة لا أعلم أكثر شوكا منها - يعنى الطلح - فقال رسول الله ﷺ: يجعل مكان كل شوكة منها خصوة التيس المبلود - يعني الخصي - منها سبعون لونا من الطعام، لا يشبه لون آخر

He said: I was sitting with the Prophet, may Allah’s prayers and peace be upon him, and a Bedouin came and said: O Messenger of Allah, I hear you mentioning in Paradise a tree that I do not know has more thorns than it – meaning the spruce. There are seventy colors of food, unlike any other color

ع T شجرة طوبى

T blessed tree

قال: قام أعرابي إلى رسول الله ﷺ فقال ما فاكهة الجنة؟ قال: فيها شجرة تدعى طوبى، فقال: أي شجرنا تشبه؟ قال ليس تشبه شجرا من شجر أرضك، ولكن أتيت الشام؟ قال: لا يا رسول الله، قال وإنها شجرة بالشام تدعى الجميزة تشتد على ساق ثم ينشر أعلاها قال: ما عظم أصلها؟ قال لو ارتحلت جذعة من إبل أهلك ما أحطت بأصلها حتى تكسر ترقوتاها هرما ويأتي بقيته

He said: A bedouin stood up to the Messenger of Allah, may Allah bless him and grant him peace, and said, What is the fruit of heaven? He said: There is a tree called Touba. He said: Which of our trees do you resemble? He said: You do not resemble a tree from the trees of your land, but you came to Syria? He said: No, O Messenger of Allah. He said: And it is a tree in the Levant called Al-Jamiza, which is strong on a stem, then its top is sawn. He said: How great is its root? He said: If a stump of your family's camels were to travel, I would not cut down its root until its collarbones had broken a pyramid and the rest of it would come.

- أن رجلا قال: يا رسول الله طوبى لمن رآك وآمن بك، قال ﷺ: طوبى لمن رآني وآمن بي، ثم طوبى ثم طوبى، ثم طوبى لمن آمن بي ولم يرني، قال له رجل: وما طوبى؟ قال: شجرة في الجنة مسيرة مائة عام، ثياب أهل الجنة تخرج من أكمامها

That a man said: O Messenger of Allah, blessed is he who has seen you and believed in you. He, may Allah’s prayers and peace be upon him, said: Blessed is he who has seen me and believed in me, then blessed, then blessed, then blessed is he who believes in me and has not seen me. A man said to him: What is blessed? He said: A tree in Paradise, the distance of a hundred years, the clothes of the people of Paradise will come out from its sleeves

ع T شجرة الخلد

T mole tree

إن في الجنة شجرة يسير الراكب في ظلها سبعين أو مائة سنة، هي شجرة الخلد

There is a tree in Paradise, in the shade of which a passenger travels for seventy or a hundred years, and it is the tree of eternity

ع T أصول أشجار الجنة من الذهب

The origins of the trees of paradise are gold

ما في الجنة شجرة، إلا وساقها من ذهب

There is no tree in Paradise but its trunk is made of gold

ع T أعمال وأقوال يغرس بها الأشجار في الجنة

T deeds and sayings by which trees are planted in Paradise

من قال سبحان الله العظيم وبحمده، غرست له نخلة في الجنة

Whoever says, Glory be to Allah, the Great, and praise be to Him, a palm tree will be planted for him in Paradise

- أن رسول الله ﷺ مر به وهو يغرس غرسا فقال يا أبا هريرة ما الذي تغرس؟ قلت: غراسا لي، قال: ألا أدلك على غراس خير لك من هذا؟ قال: بلي يا رسول الله، قال: قل سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يغرس لك بكل واحدة شجرة في الجنة

- The Messenger of Allah, may Allah's prayers and peace be upon him, passed by him while he was planting a tree, and he said, "O Abu Huraira, what are you planting?" I said: My plants. He said: Shall I not show you a plant that is better for you than this? He said: Yes, O Messenger of Allah. He said: Say, Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is great, for each of them plants a tree in heaven

- لقيت إبراهيم عليه السلام ليلة أسري بي فقال: يا محمد أقرئ أمتك مني السلام وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر

I met Ibrahim, peace be upon him, on the night of my captivity, and he said: O Muhammad, convey my greetings to your nation and tell them that Paradise has good soil, sweet water, that it is lowland, and that its plants are glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is great.

ع T خيل الجنة

T horses of paradise

كنت أحب الخيل فقلت: يا رسول الله هل في الجنة خيل؟ إن أدخلك الله الجنة يا عبد الرحمن، كان لك فيها فرس من ياقوت له جناحان يطير بك حيث شئت

I used to love horses, so I said: O Messenger of Allah, are there horses in Paradise? If Allah enters you into Paradise, Abd al-Rahman, you will have a ruby horse with two wings that will fly with you wherever you go

- أن رجلا سأل النبي ﷺ فقال: يا رسول الله هل في الجنة من خيل؟ قال: إن أدخلك الله الجنة فلا تشاء أن تحمل فيها على فرس من ياقوته حمراء، تطير في الجنة حيث شئت إلا فعلت قال: وسأله رجل آخر: فقال: يا رسول الله هل في الجنة من إبل؟ قال: فلم يقل له

- That a man asked the Prophet, may Allah's prayers and peace be upon him, and he said: O Messenger of Allah, are there horses in Paradise? He said: If Allah enters you into Paradise, you do not want to be carried there on a horse of red rubies that fly in Paradise wherever you wish, but you will do it. He said: Another man asked him: He said: O Messenger of Allah, are there any camels in Paradise? He said: He did not tell him

ع T نوق الجنة

T camel paradise

جاء رجل بناقة مخطومة فقال: هذه في سبيل الله، فقال رسول الله صاي الله عليه وسلم: لك بها يوم القيامة سبعمائة ناقة، كلها مخطومة

A man came with a harnessed camel and said: This is for the sake of Allah. The Messenger of Allah, may Allah's prayers and peace be upon him, said: On the Day of Resurrection, you will have seven hundred camels, all of them immobilized.

ع T مزارع الجنة

T Farms Paradise

أن رسول الله ﷺ كان يوما يحدث وعنده رجل من أهل البادية: أن رجلا من أهل الجنة استأذن ربه في الزرع فقال هل أولست فيما شئت؟قال: بلى، ولكني أحب أن أزرع، فأسرع وبذر فبادر الطرف نباته، واستواؤه، واستحصاده، وتكويره، أمثال الجبال، فيقول الله تعالى: دونك يا ابن آدم فإنه لا يشبعك شيء

The Messenger of Allah, may Allah's prayers and peace be upon him, was speaking one day when a man from the desert was with him: A man from the people of Paradise asked his Lord for permission to plant, and he said, "Are you not in what I wanted?" He said: "Yes, but I like to sow, so hurry up and sow." And its shape is like mountains, so Allah Almighty says: Take care of you, O son of Adam, for nothing will satisfy you.

ع T طير الجنة

The bird of paradise

إن طير الجنة كأمثال البخت ترعى في شجر الجنة فقال أبو بكر: يا رسول الله إن هذه لطير ناعمة، فقال ﷺ أكلتها أنعم منها، قالها ثلاثا، وإني لأرجو أن تكون ممن يأكل منها

The bird of paradise is like a camel grazing in the trees of paradise. Abu Bakr said: O Messenger of Allah, this is a soft bird. He, may Allah bless him and grant him peace, said, "I ate it softer than it." He said it three times, and I hope that you will be one of those who eat it.

ع T عدد الجنان وأسماؤها

T The number of heavens and their names

قال: أصيب حارثة ـ يعني ابن سراقة ـ يوم بدر، فجاءت أمه إلى النبي ﷺ فقالت: يا رسول الله قد عرفت منزلة حارثة مني، فإن يك في الجنة أصبر وأحتسب، وإن تكن الأخرى ترى ما أصنع؟ فقال ويحك أوهبلت أو جنة واحدة هي؟ إنها جنان كثيرة، وإنه لفي جنة الفردوس

He said: Haritha - meaning Ibn Suraqah - was injured on the day of Badr, so his mother came to the Prophet, may Allah's prayers and peace be upon him, and said: O Messenger of Allah, you know Haritha's position with me. He said, Woe to you, or is it one paradise? There are many heavens, and he is in Jannatul Firdaus

ـ فإذا سألتم الله فاسألوه الفردوس فإنه أوسط الجنة وأعلى الجنة، وفوقه عرش الرحمن، ومنه تفجر أنهار الجنة

If you ask Allah, then ask Him for Paradise, for it is the middle of Paradise and the highest of Paradise, and above it is the Throne of the Most Merciful, and from it the rivers of Paradise gush forth.

ع T أبواب الجنان وأسماؤها

The gates of heaven and their names

ما منكم من أحد يتوضأ فيبلغ ـ أو: فيسبغ الوضوء ـ ثم يقول: أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله، إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء

There is no one among you who performs ablution and completes it - or: performs ablution well - and then says: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, except that the eight gates of Paradise will be opened for him and he may enter from whichever one he wishes.

ـ من أنفق زوجين في سبيل الله نودي من أبواب الجنة: يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصيام دعي من باب الريان، ومن كان من أهل الصدقة دعي باب الصدقة فقال أبو بكر رضي الله تع

Whoever spends a couple in the way of Allah, a call will be called from the gates of Paradise: O worshipper of Allah, this is good, so whoever was among the people of prayer will be called from the door of prayer, and whoever was among the people of jihad will be called from the gate of jihad, and whoever was among the people of fasting will be called from the gate of Al-Rayyan, and whoever was From the people of charity, the door of charity was called. Abu Bakr, may Allah be pleased with him, said

ـ إن في الجنة باب يقال له: الريان يدخل منه الصائمون يوم القيامة لا يدخل معهم أحد غيرهم، يقال: أين الصائمون فيدخلون منه فإذا دخل آخرهم أغلق فلم يدخل منه أحد

There is a door in Paradise called: Al-Rayyan. Those who fasted will enter through it on the Day of Resurrection, and no one else will enter with them. It is said: Where are the people who fasted?

ع T مسافة ما بين مصراعي باب من أبواب الجنة

T is the distance between the two leaves of one of the gates of Paradise

قال: أتي رسول الله ﷺ يوما بلحم فذكر حديث الشفاعة الطويل المتقدم وفيه فأقول: يا رب أمتي أمتي، فيقال: يا محمد أدخل الجنة من أمتك من لا حساب عليه من الباب الأيمن، والذي نفس محمد بيده إن ما بين المصراعين من مصاريع الجنة لكما بين مكة وهجر، أو كما بين مكة وبصرى

He said: The Messenger of Allah, may Allah's prayers and peace be upon him, was brought one day with meat, so he mentioned the long hadith of intercession advanced and in it, so I say: O Lord, my nation, my nation, and it is said: O Muhammad, enter Paradise from your nation, he who is not judged by the right door, and by the one in whose hand is Muhammad's soul, what is between the two shutters is the shutters Paradise is for you between Mecca and Hajar, or as between Mecca and Busra

ع T من أوائل من يدخل الجنة رسول الله وأمته

From the first days, whoever enters Paradise is the Messenger of Allah and his nation

آتي باب الجنة يوم القيامة فأستفتح، فيقول الخازن: من أنت؟ فأقول: محمد، فيقول: بك أمرت ألا أفتح لأحد قبلك

On the Day of Resurrection, the door of Paradise will be opened, and the storekeeper will say: Who are you? So I say: Muhammad, so I say: I was commanded by you not to open up to anyone before you

ـ أنا أكثر الأنبياء تبعا يوم القيامة، وأنا أول من يقرع باب الجنة

- I will be the most followed prophet on the Day of Resurrection, and I will be the first to knock on the door of Paradise

أنا أول من يأخذ بحلقة باب الجنة فأقعقعها

I am the first to take the ring of the door of heaven, so rattle it

ع T صفات أول من يدخل الجنة

The qualities of the first to enter Paradise

إن أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، والذين يلونهم على أشد كوكب دري في السماء إضاءة، لا يبولون، ولا يتغوطون، ولا يمتخطون، ولا يتفلون، امشاطهم الذهب، ورشحهم المسك، ومجامرهم الألوة، وأزواجهم الحور العين، أخلاقهم على

خلق رجل واحد على صورة أبيهم آدم عليه السلام ستون ذراعا في السماءولكل واحد منهم زوجتان يرى مخ ساقها من وراء اللحم من الحسن لا اختلاف بينهم، ولا تباغض، قلوبهم على قلب رجل واحد، يسبحون الله ﷻ بكرة وعشيا

The first group to enter Paradise in the image of the moon on the night of a full moon, and those who follow them are on the brightest star in the sky, they do not urinate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate, they do not defecate. One in the image of their father Adam, peace be upon him, sixty cubits in the sky, and each one of them has two wives who see the brain of her leg from behind the flesh of beauty. There is no difference between them, nor hatred. Their hearts are on the heart of one man.

ع T من السابقين إلى الجنة: السبعون ألفا الذين لا حساب عليهم

From the forerunners to Heaven: the seventy thousand who are not accounted for

ليدخلن من أمتي سبعون ألفا، أو سبعمائة ألف، لا يدخل أولهم حتى يدخل آخرهم، وجوههم على صورة القمر ليلة البدرمتماسكون آخذ بعضهم ببعض حتى يدخل أولهم وآخرهم الجنة

Seventy thousand, or seven hundred thousand, will enter from my nation, the first of them will not enter until the last of them enter, their faces in the image of the moon on a full moon night, holding each other together until the first and last of them enter Paradise

يدخل الجنة من أمتي زمرة هم سبعون ألفا تضيء وجوههم إضاءة القمر ليلة البدر الحديث

A group of my nation will enter Paradise, they are seventy thousand, whose faces will shine like the moon on the night of the new moon

- وعدني ربي أن يدخل الجنة من أمتي سبعين ألفا بلا حساب عليهم ولا عذاب، مع كل ألف سبعون ألفا، وثلاث حثيات من حثيات ربي

My Lord promised me that seventy thousand of my nation would enter Paradise without judgment or punishment, with each thousand seventy thousand, and three handfuls of my Lord’s handfuls.

- عرضت علي الأمم فرأيت النبي ومعه الرهط فذكر الحديث وفيه: هذه أمتك ومعهم سبعون ألفا يدخلون الجنة بغير حساب ولا عذاب، ثم قال: هم الذين لا يرقون ولا يسترقون ولا يكترون ولا يتطيرون وعلى ربهم يتوكلون

I was presented to the nations, and I saw the Prophet, and with him the group, so he mentioned the hadith, and in it: This is your nation, and with them seventy thousand will enter Paradise without judgment or punishment, then he said: They are the ones who do not seek ruqyah, nor do they seek ruqyah, nor do they seek omens, nor do they seek omens, and they put their trust in their Lord

ع T درجات الجنة ومنازلها وتفاضل الناس فيها

The degrees of Paradise, its houses, and the differentiation of people in it

من آمن بالله وبرسوله، وأقام الصلاة، وصام رمضان، كان حقا على الله ﷻ أن يدخله الجنة جاهد في سبيل الله أو جلس في أرضه التي ولد فيها، فقالوا يا رسول الله أفلا نبشر الناس؟ قال: إن في الجنة مائة درجة أعدها الله للمجاهدين في سبيل الله، ما بين الدرجتين كما بين السماء والأرض، فإذا سألتم الله فاسألوه فإنه أوسط الجنة وأعلى الجنة، وفوقه عرشه الرحمن، ومنه تفجر أنهار الجنة

Whoever believes in Allah and His Messenger, establishes prayer, and fasts Ramadan, it is incumbent on Allah, may He be glorified and exalted, to enter Paradise. He strives in the cause of Allah or sits in the land in which he was born. He said: There are a hundred degrees in Paradise that Allah has prepared for the mujahideen in the way of Allah.

- إن أهل الجنة ليتراؤون أهل الغرف من فوقهم كما تتراؤون الكوكب الدري الغابر في الأفق من المشرق والمغرب لتفاضل ما بينهم قالوا: يا رسول الله تلك منازل الأنبياء لا يبلغها غيرهم، قال بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين

- The people of Paradise will see the people of the rooms above them as you see the shining stars far away on the horizon from the east and the west, due to the differentiation between them. They said: O Messenger of Allah, these are the stages of the prophets that no one else reaches.

- إن أهل الدرجات العلى يراهم من هو أسفل منهم كما ترون الكوكب الطالع في أفق السماء، وإن أبا بكر وعمر منهم وأنعما

The people of the highest degrees are seen by those who are lower than them, as you see the rising star on the horizon of the sky, and that Abu Bakr and Umar are among them and the most blessed

ع T أعلى منازل الجنة منزلة نبينا ﷺ

The highest level of Paradise is the status of our Prophet, may Allah bless him and grant him peace

إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا علي، ثم سلوا الله لي الوسيلة فإنها منزلة في الجنة، لا تنبغي إلا لعبد من عباد الله، وأرجو أن أكون أنا، فمن سأل لي الوسيلة حلت له الشفاعة

If you hear the muezzin, then say the same as he says, then pray for me, then ask Allah for the wasela for me, for it is a position in heaven, which is not befitting for anyone but a worshipper of Allah, and I hope that it will be me.

ع T من أعلى منازل الجنة: الشهداء

T of the highest houses of heaven: the martyrs

أفضل الشهداء الذين يقاتلون في الصف الأول، فلا يلفتون وجوههم حتى يقتلوا، أولئك يتلبطون في الغرف العلى من الجنة، يضحك إليهم ربك، فإذا ضحك ربك إلى عبد في موطن فلا حساب عليه

The best of the martyrs are those who fight in the first line, and they do not turn their faces away until they are killed. Those who languish in the highest chambers of Paradise, your Lord laughs at them, so if your Lord laughs at a worshipper in a home, there is no reckoning on him.

ع T حمله القرآن ممن لهم المنازل العالية

T campaign oppo high houses

يقال لصاحب القرآن: اقرأ وارق ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية تقرؤها

It will be said to the owner of the Qur'an: Recite, invigorate, and recite as you used to recite in this world, for your rank will be at the last verse you recite.

ع T أدنى اهل الجنة وأعلاهم منزلة

The lowest of the people of Paradise and the highest of them

سأل موسى ربه: ما أدنى أهل الجنة منزلة؟ قال: هو رجل يجيء بعدما أدخل أهل الجنة الجنة، فيقال له: ادخل الجنة، فيقول: أي رب كيف وقد نزل الناس منازلهم وأخذوا أخذاتهم؟ فيقال له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب، فيقول: لك ذلك ومثله، ومثله، ومثله، ومثله، فقال في الخامسة: رضيت رب، فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهت نفسك ولذت عينك، فيقول: رضيت رب قال: رب فأعلاهم منزلة؟ قال: أولئك الذين أردت، غرست كرامتهم، بيدي وختمت عليها، فلم تر عين، ولم تسمع أذن، ولم يخطر على قلب بشر، قال: ومصداقه في كتاب الله ﷻ: |فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ|

Moses asked his Lord: What is the lowest status of the people of Paradise? He said: He is a man who comes after the people of Paradise have entered Paradise, and it is said to him: Enter Paradise. Then it is said to him: Would you be pleased to have a kingdom like one of the kingdoms of the world? He says: I am satisfied, my Lord, and he says: You have that and the like of it, and the like of it, and the like of it, and the like of it. He said at the fifth: I am satisfied, Lord. He said: Those whom I wanted, their honor planted with my hand and sealed on it, so no eye has seen, no ear has heard, and no human heart has ever occurred.

ع T من صفات اهل الجنة

T is one of the attributes of the people of Paradise

يدخل أهل الجنة جردا مردا كأنهم مكحلون، أبناء ثلاث وثلاثين

The people of Paradise will enter Paradise undressed, as if they were wearing kohl, thirty-three years old

- أهل الجنة جرد مرد كحلى، لايفني شبابهم، ولا تبلي ثيابهم

The people of Paradise will be dressed in a dark color, their youth will never end, and their clothes will not wear out

- لو أن ما يقل ظفر مما في الجنة بدا لتزخرفت له ما بين خوافق السماوات والأرض، ولو ان رجلا من أهل الجنة اطلع فبدا أساوره لطمس ضوء الشمس، كما تطمس الشمس ضوء النجوم

- If what is less than a nail of what is in Paradise appeared, what is between the heavens and the earth would be adorned for him, and if a man from the people of Paradise looked and opened his bracelets, he would obscure the sunlight, just as the sun obscures the light of the stars.

ع T أول ما يقدم قرى لأهل الجنة عند دخولهم

T is the first thing that will offer villages to the people of Paradise when they enter it

أن يهوديا سأل رسول الله ﷺ قال: فما تحفتهم حين يدخلون الجنة؟ قال: زيادة كبد الحوت قال: فما غذاؤهم على إثرها؟ قال ينحر لهم ثور الجنة الذي يأكل من أطرافها قال: فما شرتبهم عليه؟ قال من عين تسمى سلسبيلا قال: صدقت

Jew asked the Messenger of Allah, may Allah's prayers and peace be upon him, he said: What is their gift when they enter Paradise? He said: Excess liver of the whale. He said: So what did they feed them after that? He said: A bull of Paradise will be slaughtered for them, which is eaten from its edges. He said: So what did you drink them for? He said: From a spring called Salsabila. He said: You are right

- قال: تكون الأرض يوم القيامة خبزة واحدة يكفؤها الجبار بيده، كما يكفؤ أحدكم خبزته في السفر نزلا لأهل الجنة قال: فأتى رجل من اليهود فقال: بارك الرحمن عليك أبا القاسم ألا أخبرك بنزل أهل الجنة يوم القيامة؟ قال بلى قال: تكون الأرض خبزة واحدة كما قال رسول الله

He said: On the Day of Resurrection, the earth will be a single loaf of bread, which the mighty man will suffice with his hand, just as one of you suffices his bread on a journey as a loaf for the people of Paradise. He said: Yes, he said: The earth will be one bread, as the Messenger of Allah said

ع T نساء اهل الجنة من الحور وغيرهن

Women of the people of Paradise from the poplars and others

إن المرأة من نساء أهل الجنة ليرى بياض ساقيها من وراء سبعين حلة حتى يرى مخها، وذلك بأن الله ﷻ يقول: |كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ|، فأما الياقوت فإنه حجر لو أدخلت فيه سلكا ثم استصفيته لأوريته من ورائه

The woman is one of the women of the people of Paradise, so that the whiteness of her legs can be seen from behind seventy garments, until he can see her brain, and that is because Allah Almighty says: "They are like rubies and corals".

- أول زمرة تدخل الجنة على صورة القمر ليلة البدر، والثانية على لون أحسن كوكب دري في السماء، لكل رجل منهم زوجتان على كل زوجة سبعون حلة يبدو مخ ساقها من ورائها

The first group to enter Paradise in the image of the moon on the night of the full moon, and the second in the color of the best-lit star in the sky. Each man among them has two wives, and each wife has seventy garments showing the marrow of her leg from her inheritance.

- ولو أن امرأة من نساء أهل الجنة اطلعت إلى الأرض لأضاءت ما بينهما، ولملأت ما بينهما ريحا، ولتصفيها - يعني الخمار - خير من الدنيا وما فيها

If a woman from among the women of Paradise were to look at the earth, she would light what is between them, fill what is between them with wind, and filter it - meaning the veil - is better than the world and what is in it.

ع T ما يعطاه المؤمن من قوة الجماع في الجنة

What gives the believer the power of sexual intercourse in Paradise

يعطى المؤمن في الجنة قوة كذا وكذا من الجماع، قيل: يا رسول الله أو يطيق ذلك قال: يعطى قوة مائة

The believer in Paradise will be given such-and-such strength from sexual intercourse. It was said: O Messenger of Allah, or is he able to do that? He said: He will be given water strength.

- عن رسول الله ﷺ أنه قيل: أنطأ في الجنة؟ قال: نعم والذي نفسي بيده دحما، دحما، فإذا قام عنها رجعت مطهرة بكرا

On the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that it was said: Are you in heaven? He said: Yes, my father has my soul in his hand, tamped, tamped, and when he got up from it, she returned clean and virgin

ع T عدد ما يعطاه المؤمن من الحور

T is the number of poplars given to the believer

ع T غناء الحور العين

T singing poplars

إن في الجنة لمجتمعا للحور العين، يرفعن بأصوات لم يسمع الخلائق مثلها يقلن: نحن الخالدات فلا نبيد، ونحن الناعمات فلا نبأس، ونحن الراضيات فلا نسخط، طوبى لمن كان لنا وكن له

Indeed, in Paradise there will be a gathering of beautiful virgins, they will raise their voices the likes of which creatures have never heard, saying: We are the immortals, so we will not perish, and we are the soft ones, so we will not be harmed, and we are the satisfied ones, so we will not be angry. Blessed are those who have us and be for him

- إن أزواج أهل الجنة ليغنين أزواجهن بأحسن أصوات سمعها أحد قط، إن مما يغنين به: نحن الخيرات الحسان، أزواج قوم كرام، ينظرون بقوة أعيان، وإن مما يغنين به: نحن الخالدات فلا تمتنه، نحن الآمنات فلا تخفته، نحن المقيمات فلا تظعنه

- The wives of the people of Paradise will sing to their wives in the best voices anyone has ever heard. Among what they sing with: We are the beautiful experiences, the wives of honorable people, who look with the power of eyes, and what they sing with: We are the immortals, so do not fear him, We are the trustworthy ones, so do not be afraid of him, We are the residents, so do not be discouraged.

ع T سوق الجنة

T Market Paradise

إن في الجنة لسوقا يأتونها كل جمعة فتهب ريح الشمال فتحثو في وجوههم وثيابهم فيزدادون حسنا وجمالا، فيرجعون إلى أهليهم وقد ازدادوا حسنا وجمالا فتقول لهم أهلوهم: والله لقد ازددتم بعدنا حسنا وجمالا، فيقولون: وأنتم والله لقد ازددتم بعدنا حسنا وجمالا

There is a market in Paradise that they come to every Friday, so the north wind blows and hurls on their faces and clothes, and they increase in beauty and beauty, so they return to their families having increased in beauty and beauty, so their family says to them: By Allah, you have increased in beauty and beauty after us, and they say: And you, by Allah, you have increased in beauty and beauty after us.

ع T من مشتهيات اهل الجنة الولد

One of the desires of the people of Paradise is a child

إن المؤمن إذ اشتهى الولد في الجنة كان حمله، ووضعه، وشبابه، كما يشتهي في ساعة

When a believer desires a child in Paradise, his pregnancy, birth, and youth are as he desires in an hour.

ع T المقارنة بين نعيم الدنيا وبين نعيم الآخرة

T The comparison between the bliss of this world and the bliss of the Hereafter

لقاب قوس في الجنة خير مما تطلع عليه الشمس وتغرب

Titles: A bow in Paradise is better than what the sun rises and sets upon

موضع سوط في الجنة خير من الدنيا وما فيها

The position of a whip in Paradise is better than the world and what is in it

ـ والله ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه هذه ـ وأشار يحيى بالسبابة ـ في اليم، فلينظر بم يرجع

By Allah, this world compared to the Hereafter is like what one of you puts this finger in the sea - and Yahya indicated with his forefinger - so let him see what he returns.

ع T من صفات اهل الجنة

T is one of the attributes of the people of Paradise

يأكل أهل الجنة فيها، ويشربون، ولا يتغوطون، ولا يمتخطون، ولا يبولون، ولكن طعامهم ذلك جشاء كرشح المسك، يلهمون التسبيح والحمد كما تلهمون النفس

The people of Paradise will eat and drink in it, and they will not defecate, they will not blow their nose, they will not urinate, but their food will be belching like the filtering of musk. They will inspire glorification and praise as you inspire the soul.

ـ خلق الله ﷻ آدم على صورته، طوله ستون ذراعا، فكل من يدخل الجنة على صورة آدم

- Allah Almighty created Adam in his image, his height is sixty cubits, so everyone who enters Paradise will be in the image of Adam

يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير

Paradise will enter people who benefited like the benefit of birds

ع T الأمة المحمدية أكثر الأمم دخولا الجنة

The Muhammadan nation is the most entered into Paradise

وإني لأرجو أن تكونوا ربع أهل الجنة فكبرنا، ثم قال ثلث أهل الجنة فكبرنا، ثم قال: شطر أهل الجنة فكبرنا

And I hope that you will be a quarter of the people of Paradise, so we said takbeer. Then he said: A third of the people of Paradise, so we said takbeer. Then he said: Half of the people of Paradise, so we said takbeer.

ـ كنا مع النبي ﷺ في قبة نحوا من أربعين، فقال لنا رسول الله ﷺ:أترضون أن تكونوا ربع أهل الجنة؟ قالوا: نعم، قال: أترضون أن تكونوا ثلث أهل الجنة؟ قالوا: نعم، قال أترضون أن تكونوا شطر أهل الجنة؟قال:إني لأرجو أن تكونوا شطر أهل

We were with the Prophet, may Allah’s prayers and peace be upon him, in a dome, about forty, and the Messenger of Allah, may Allah’s prayers and peace be upon him, said to us: Would you be satisfied to be a quarter of the people of Paradise? They said: Yes, he said: Would you be pleased to be one-third of the people of Paradise? They said: Yes. He said: Would you be satisfied that you would be half of the people of Paradise? He said: I hope that you would be half of the people of Paradise.

ـ أهل الجنة عشرون ومائة صف، ثمانون منها من هذه الأمة، وأربعون من سائر الأمم

The people of Paradise are twenty and a hundred ranks, eighty of which are from this nation, and forty from all other nations

ـ قال: لما نزلت: |ثُلَّةٌ مِّنَ الأَوَّلِين وَقَلِيلٌ مِّنَ الآخِرِين| شق ذلك على الصحابة فنزلت: |ثُلَّةٌ مِّنَ الأَوَّلِين وَثُلَّةٌ مِّنَ الآخِرِين| فقال النبي ﷺ إني لأرجو أن تكونوا ربع أهل الجنة، بل ثلث أهل الجنة، بل أنتم نصف أهل الجنة

He said: When I revealed: A few from the first and a few from the last This made it difficult for the Companions, so it was revealed: “A group of the first and a group of the latter.” The Prophet, may Allah bless him and grant him peace, said: I hope that you will be a quarter of the people of Paradise, but rather a third of the people of Paradise, but you are half of the people of Paradise

ع T أغلب سكان الجنة الضعفاء

Most of the weak inhabitants of Paradise

ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف، لو أقسم على الله لأبره

Shall I not inform you of the people of Paradise? Every weak is weak, if he swore to Allah, he would be righteous

ـ رب أشعث مدفوع بالأبواب، لو أقسم على الله لأبره

- A disheveled Lord pushed by the doors, if he had sworn on Allah, he would have done it

ع T إرث المؤمن منزل الكافر في الجنة

The believer's inheritance is the home of the unbeliever in Paradise

ما منكم من أحد إلا له منزلان: منزل في الجنة، ومنزل في النار، فإذا مات فدخل النار، ورث أهل الجنة منزله، فذلك قوله تعالى: |أُوْلَئِكَ هُمُ الْوَارِثُون|

There is no one among you who does not have two homes: a home in Heaven and a home in Hell, so if he dies and enters Hell, the people of Heaven will inherit his home, for that is what the Almighty says: “Those are the inheritors.”

ع T من هم اهل الجنة

T Who are the people of Paradise

ع T دخول الجنة بمحض رحمة الله ﷻ

T Entering Paradise by the mere mercy of Allah, may His Majesty be glorified

سددوا وقاربوا وأبشروا، فإنه لا يدخل أحدا الجنة عمله قالوا: ولا أنت يا رسول الله؟ قال ولا أنا إلا أن يتغمدني الله بمغفرة ورحمةواعلموا أن لا يدخل أحدكم عمله الجنة

Pay close attention and rejoice, for no one will enter Paradise for his work. They said: Not even you, O Messenger of Allah? He said, "Not even me, except that Allah will cover me with forgiveness and mercy, and know that none of you will enter Paradise for his deeds."

18857واعلموا أنه لن ينجو أحد منكم بعملهليس أحد ينجيه عمله

18857 And know that none of you will be saved by his work, and no one will be saved by his work

- لا يدخل أحدا منكم عمله الجنة، ولا يجيره من النار ولا أنا، إلا برحمة من الله

None of you whose deeds will enter Paradise, nor will he be protected from Hell, nor am I, except by the mercy of Allah

ع T خلود اهل الجنة في نعيم عند مليك مقتدر

T Eternity of the people of Paradise in bliss with Malik Muqtadir

ينادي مناد: إن لكم أن نصحوا فلا تسقموا أبدا، وإن لكم أن تحبوا فلا تموتوا أبدا، وإن لكم أن تشبوا فلا تهرموا أبدا، وإن لكم أن تنعموا فلا تبتئسوا أبدا فذلك قوله عز وجل: |وَنُودُواْ أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُون|

A herald calls out: It is for you that you are healthy and never fall sick, and that you love and never die, and that you are allowed to grow old and never grow old, and that you are blessed and never grow old.

ع T رؤية المؤمنين ربهم في الجنة وإحلاله عليهم رضوانه

T Seeing the believers of their Lord in Paradise and bringing His pleasure upon them

قرأ رسول الله ﷺ هذه الآية: |لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ| قال: إذا دخل أهل الجنة الجنة وأهل النار النار نادى مناد: يا أهل الجنة إن لكم عند ربكم موعدا يريد أن ينجزكموه قالوا: ألم يبيض وجوهنا، ويثقل موازيننا، ويدخلنا الجنة، ويجرنا من النار؟ قال: فيكشف الحجاب فينظرون إليه، فوالله ما أعطاهم الله شيئا أحب إليهم من النظر إليه، ولا أقر لأعينهم

The Messenger of Allah, may Allah’s prayers and peace be upon him, recited this verse: “For those who do good, goodness and more.” He said: When the people of Paradise enter Paradise and the people of Hell enter Hell, a herald will call out: O people of Paradise, you have an appointment with your Lord that He wants to fulfill. They said: Did He not whiten our faces, make our scales heavy, admit us to Paradise, and save us from Hell? He said: Then the veil is lifted and they look at him. By Allah, Allah has not given them anything that is more beloved to them than looking at him, and nothing comforts their eyes.

- وما بين القوم وبين أن ينظروا إلى ربهم، إلا رداء الكبرياء على وجهه في جنة عدن

And there is nothing between the people and their looking at their Lord, except for the garment of pride on His face in the Garden of Eden.

ايات القران الكريم عن الجنة واهلها وما سيحظون فيها من نعيم (تنقل من الجزء الثاني عشر من بداية الوصول للحافظ عبد الله التليدي الحسني شرح هذا المتن النووي المتاح بي دي اف والقران الكريم) ع

The verses of the Holy Qur’an about Paradise and its people and what they will enjoy in it of bliss (transferred from the twelfth part of the beginning of arrival by Hafiz Abdullah al-Talidi al-Hasani explaining this available text of the nuclear PDF and the Holy Qur’an)

من سورة البقرة ع

from Surat Al-Baqarah

ومن سورة ال عمران ع

from Surat Al-Imran

ومن سورة النساء ع

from Surat Al-Nisa

ومن سورة المايدة ع

from Surat Al-Maida

ومن سورة الاعراف ع

from Surat Al-Araf

ومن سورة الانفال ع

from Surat Al-Anfal

ومن سورة التوبة ع

from Surat Al-Tawbah

ومن سورة يونس ع

from Surat Yunus

ومن سورة هود ع

from Surat Hud

ومن سورة الرعد ع

from Surat Al-Ra’d

ومن سورة ابراهيم ع

from Surat Ibrahim

ومن سورة الحجر ع

from Surat Al-Hijr

ومن سورة النحل ع

from Surat Al-Nahl

ومن سورة سبحان ع

from Surah Subhan

ومن سورة الكهف ع

from Surat Al-Kahf

ومن سورة مريم ع

from Surat Maryam

ومن سورة طه ع

from Surat Taha

ومن سورة الانبياء ع

from Surat Al-Anbiya

ومن سورة الحج ع

from Surat Al-Hajj

ومن سورة المومنون ع

from Surat Al-Moumenun

ومن سورة النور ع

from Surat Al-Nur

ومن سورة الفرقان ع

from Surat Al-Furqan

ومن سورة القصص ع

from Surat Al-Qasas

ومن سورة العنكبوت ع

from Surat Al-Ankabut

ومن سورة الروم ع

from Surat Al-Rum

ومن سورة لقمان ع

from Surat Luqman

ومن سورة السجدة ع

from Surat Al-Sajdah

ومن سورة الاحزاب ع

from Surat Al-Ahzab

ومن سورة فاطر ع

from Surat Fatir

ومن سورة يس ع

from Surah Yassin

ومن سورة الصافات ع

from Surat Al-Saffat

ومن سورة ص ع

from Surah R

ومن سورة الزمر ع

from Surat Al-Zumar

ومن سورة غافر ع

from Surat Ghafir

ومن سورة فصلت ع

from Surat Fussilat

ومن سورة الشورى ع

from Surat Al-Shura

ومن سورة الزخرف ع

from Surat Al-Zakhrf

ومن سورة الدخان ع

from Surat Al-Dukhan

ومن سورة الجاثية ع

from Surat Al-Jathiya

ومن سورة الاحقاف ع

from Surat Al-Ahqaf

ومن سورة محمد ﷺ ع

from Surah Muhammad, may Allah bless him and grant him peace

ومن سورة الفتح ع

from Surat Al-Fath

ومن سورة ق ع

from Surat Q

ومن سورة الذاريات ع

from Surat Al-Dhariyat

ومن سورة الطور ع

from Surat Al-Tur

ومن سورة النجم ع

from Surat Al-Najm

ومن سورة القمر ع

from Surat Al-Qamar

ومن سورة الرحمن ع

from Surat Al-Rahman

ومن سورة الواقعة ع

from Surat Al-Waqi’ah

ومن سورة الحديد ع

from Surat Al-Hadid

ومن سورة المجادلة ع

from Surat Al-Mujadalah

ومن سورة الحشر ع

from Surat Al-Hashr

ومن سورة الصف ع

from Surat Al-Saff

ومن سورة التغابن ع

from Surat Al-Taghabun

ومن سورة الطلاق ع

from Surat Al-Talaq

ومن سورة التحريم ع

from Surat Al-Tahrim

ومن سورة الحاقة ع

from Surat Al-Haqqa

ومن سورة المعارج ع

from Surat Al-Ma'arij

ومن سورة المدثر ع

from Surat Al-Muddaththir

ومن سورة القيامة ع

from Surat Al-Qiyamah

ومن سورة الانسان ع

from Surat Al-Insan

ومن سورة المرسلات ع

from Surat Al-Mursalat

ومن سورة النبا ع

from Surat Al-Naba

ومن سورة النازعات ع

from Surat Al-Naza'at

ومن سورة عبس ع

from Surat Abbas

ومن سورة الانفطار ع

from Surat Al-Infitar

ومن سورة المطففين ع

from Surat Surat Al-Mutaffifin

ومن سورة الانشقاق ع

from Surat Al-Inshiqaq

ومن سورة البروج ع

from Surat Al-Buruj

ومن سورة الغاشية ع

from Surat Al-Ghashiya

ومن سورة الفجر ع

from Surat Al-Fajr

ومن سورة البلد ع

from Surat Al-Balad

ومن سورة التين ع

from Surat Al-Tin

ومن سورة البينة ع

from Surat Al-Bayyinah

ومن سورة القارعة ع

from Surat Al-Qara’a

اللهم صل وسلم تسليما كثيرا، على سيدنا محمد واله، من قال لمن يسمع فيطيع ويبلغ

Allah, bless and grant peace abundantly, upon our master Muhammad and his family, who said to those who hear, obey and convey

النهاية بحمد الله تعالى